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OF
DISTINGUISHED AMERICAN CLERGYMEN
OF
VARIOUS DENOMINATIONS,
FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS

BY WILLIAM B. SPRAGUE, D. D.

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VOLUME II.

PART 1

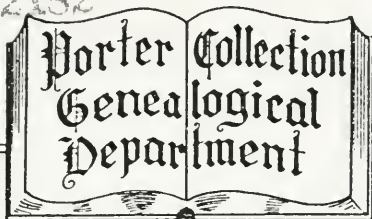
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TRINITARIAN
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VOL. II.

NATHAN PERKINS, D. D.*

1771—1838.

NATHAN PERKINS was a son of Matthew and Hannah Perkins, and was born in Lisbon, (then a part of Norwich,) Conn., on the 12th of May, 1748. His father was an extensive landholder, and the family moved in the more respectable walks of society. Nathan was early placed under the instruction of Dr. Lathrop of Norwich, by whom he was fitted for College. When he was not far from eighteen years of age, he entered the College of New Jersey, and was graduated in the year 1770, under the Presidency of Dr. Witherspoon.

Of the state of his mind in regard to religious things during his earliest years, nothing is now known; but, in the latter part of his College life, his mind was greatly wrought upon through the joint ministrations of Witherspoon, Whitefield, and William Tennent. So extraordinary were his convictions and conflicts during three months, from April to July, (1770,) that his bodily health was materially affected,—insomuch that he was obliged to avail himself of the assistance of his classmates, in walking from one apartment of the College to another. At length his mind was suddenly relieved of its burden, and filled with unspeakable joy. From this time, he showed himself an active, decided and earnest Christian.

Shortly after leaving College, he commenced the study of Divinity under the direction of the Rev. Dr. Lord of Norwich, and remained with him till he was licensed to preach, by the New London Association, sometime in the course of the next year. After his licensure, he was employed to preach for a while at Wrentham, Mass., and had an opportunity to settle there, but declined it. Thence he went to West Hartford to supply the church which had been vacated more than two years before, by the death of the Rev. Nathaniel Hooker.† The people, meanwhile, had become greatly divided, in consequence of having employed a number of candidates. He commenced preaching to them on the first Sabbath in January, 1772; and so far succeeded in harmonizing their views and feelings, that, in due time, they gave him a call, and he was ordained as their pastor, on the 14th of October following. Here he continued to labour with great diligence and fidelity, during the long period of sixty-six years.

* MS. from the Rev. Dr. Brace.—Puritan Recorder for 1856.

† NATHANIEL HOOKER, the son of Nathaniel and Eunice (Talcott) Hooker, was born at Hartford, Dec. 15, 1737; was graduated at Yale College in 1755; was ordained pastor of the Fourth church in Hartford, (now West Hartford,) in December, 1757, and died June 9, 1770, in the thirty-third year of his age. He published a Sermon entitled "The invalid instructed," 1763; and after his death six sermons were published from his MSS., 1771.

In 1801, the degree of Doctor of Divinity was conferred upon him by the College at which he was graduated.

In the course of his ministry, Dr. Perkins preached ten thousand sermons, attended more than a hundred ecclesiastical councils, assisted more than a hundred and fifty young men in their preparation for College, and had under his care, at different times, more than thirty theological students. He was one of the original founders and most active patrons, of the Connecticut Missionary Society; and was a liberal contributor to the Connecticut Evangelical Magazine.

In October, 1822, he preached his Half-century sermon, which was published. In it he gives an outline of the history of the church and parish of which he had the pastoral charge, and especially of his own ministry. He states that, at that time, there had been six extensive revivals of religion in connection with his labours, and the whole number added to the church during his ministry had been six hundred.

On the 12th of June, 1833, the Rev. Caleb S. Henry was installed as his colleague in the pastoral office. Mr. Henry resigned his charge on the 25th of March, 1835; after which, Dr. Perkins remained sole pastor until two months before his death, when Mr. E. W. Andrews became associated with him in the pastorate. He continued to preach, as occasion required, not only at home, but in the neighbouring parishes, almost till the close of life.

On Sabbath morning, January 14, 1838, as he was preparing for public worship, he was struck with paralysis, and rendered at once both speechless and helpless, though his mind still remained clear. Two days after, the Rev. Dr. Brace of Newington, who had been his theological pupil, and for many years his intimate friend, visited him for the last time. As he spoke to the venerable man of the glorious future, and expressed to him his belief that he had reached the gate of Heaven, the Doctor actually shook with emotion, and he pressed his hand hard and long, as a token of assent to what he had said. He continued until the evening of the 18th, and then gently passed into the eternal world, being within about four months of ninety years of age. His funeral sermon was, by his own request, preached by Dr. Brace.

In 1774, he was married to Catharine, daughter of the Rev. Timothy Pitkin of Farmington, who was spared to him, during a period of sixty-three years. They had six sons and three daughters. *Nathan*, the eldest son, was graduated at Yale College in 1795. He studied Law in Hartford, but never entered the profession. He officiated, for several years, as a magistrate for the county of Hartford, and at the same time carried on a farm in his native town. Having experienced a decided change in his religious feelings during a revival in the year 1807, he studied Theology under the direction of his father, and was licensed to preach in the spring of 1810, when he was in his thirty-fourth year. Shortly after, he received a call from the Second church and parish in Amherst, Mass., and on the 10th of October following, was ordained as their pastor. Here he continued until his death, which took place on the 28th of March, 1842. He died in the sixty-sixth year of his age, and the thirty-second of his ministry. The Rev. Dr. Humphrey, then President of Amherst College, preached his funeral sermon. In it he represents him as "a man of highly respectable talents, good common sense, and uncommon prudence;" as "kind, affec-

tionate, and cheerful in his social and domestic relations;" as "a solemn, persuasive, and affectionate preacher;" as "an excellent pastor;" as "instant in season and out of season in times of revival;" as "deeply interested in the cause of popular education" as well as "in all the benevolent enterprises of the day," and as "a pattern of punctuality in all his engagements."

In 1795, Dr. Perkins published an octavo volume, entitled "Twenty-four discourses on some of the important and interesting truths, duties, and institutions of the Gospel, and the general excellency of the Christian religion; calculated for the people of God of every communion, particularly for the benefit of pious families, and the instruction of all, in the things which concern their salvation." Besides this, he published three Sermons in the *American Preacher*, Vol. III. and IV., 1791 and 1793; four Letters, showing the history and origin of the Anabaptists, 1793; a Discourse at the ordination of Calvin Chapin, 1794; two Discourses on the grounds of the Christian hope, 1800; a Sermon at the ordination of Oliver Wetmore, 1807; a Sermon at the General Election, 1808; a Sermon at the ordination of Elihu Mason,* 1810; a Sermon at the interment of the Rev. Timothy Pitkin, 1812; a Sermon on the State Fast, 1812; a Sermon at the interment of the Rev. Nathan Strong, D. D., 1816; a Half-century Sermon, 1822.

FROM THE REV. DANIEL WALDO.

GEDDES, August 25, 1851.

Dear Sir: You wish me to tell you something about the dead before I become one of their number. Dr. Perkins, about whom you inquire, was my intimate friend, from the time of my first entering the ministry, till the close of his life. We were born within a mile of each other, but he was many years my senior, and I had no personal knowledge of him until after I was licensed to preach, when,—I think in the year 1790,—I resided about two months in his family. I was there, by invitation, as a guest, and though I did not profess to be exactly a theological student, I nevertheless availed myself, to a considerable extent, of the benefit of his instruction.

Dr. Perkins, in person, was rather short, and thick set, and had a countenance and manner expressive of dignity and self-respect. Perhaps it would be fair to say of him that, in his ordinary intercourse, he was somewhat stately, though not in any such sense or degree as to be inconsistent with all due urbanity. He inherited a very considerable estate, and, until misfortunes overtook him in the latter part of his life, may be said to have been a rich minister; and though this circumstance never rendered him supercilious, it is not improbable that it gave him more of an independent air than he would otherwise have possessed.

Dr. Perkins would be found in any society an intelligent and agreeable companion. He was always ready to converse on any subject, and was particularly

* ELIHU MASON was born at West Springfield, Mass., January 14, 1782; was graduated at Dartmouth College in 1808; studied Theology chiefly under the Rev. Dr. Perkins of West Hartford; was ordained pastor of the church (then Congregational, but afterwards Presbyterian) in Herkimer village, N. Y.; resigned his charge after three years, and in March, 1814, was installed pastor of the church in Barkhamsted, Conn.; remained there two years, and then engaged in missionary service in the Western part of the State of New York; was installed in 1829, pastor of a Congregational church near Le Roy, N. Y., where, after labouring four years, he was obliged, on account of the state of his health, to retire from the active duties of the ministry. During many of the latter years of his life he was afflicted by the disease called *Corea*, or *St. Vitus' dance*, by which he was ultimately disabled for all exertion, and under which he gradually sunk to his grave. He died on the 2d of April, 1849, in the sixty-eighth year of his age. He had the reputation of being an eminently godly man, and a laborious and useful minister.

at home on subjects connected with Theology. In his theological views he was substantially of the school of the first President Edwards, and he looked upon Arminianism, and all kindred speculations, with strong disapprobation. He wrote a great many sermons, and wrote them with great care. They were generally very much of a doctrinal cast, though he was accustomed to exhibit doctrine in its practical bearings. His mind had acquired, in rather an unusual degree, a habit of expanding any subject that was presented to it, though not in any such way as to diminish materially the effect of his discourses. It was with reference to this trait of mind that his neighbour, Dr. Strong, when Dr. Perkins expressed a wish that some hint that had been given by some member of the Association to which he belonged, might be spread out on paper,—replied in his boundless facetiousness,—“I should like to see it spread out too; and I nominate Brother Perkins to do it.”

Dr. Perkins was eminently devoted to the interests of his flock. He visited them frequently and familiarly, and was regarded by them all as their common friend, though his relations to them were never otherwise than highly dignified. He was instant in season and out of season, and seemed always to be watching for opportunities of doing good.

Among the most prominent attributes of his character were judiciousness, sobriety, equanimity, patience, and perseverance. He had little of the imaginative, and rarely indulged in sallies of wit. But he was instructive both in his preaching and conversation, was an eminently serious and devout man, and was generally much respected by his brethren in the ministry. His conversation was rich in interesting anecdotes in respect to the past, and there were not a few of the distinguished men of the country whom he ranked among his personal friends.

I am, sincerely, your friend,

DANIEL WALDO.

DAVID ELY, D. D.

1771—1816.

FROM THE REV. THOMAS F. DAVIES.

NEW HAVEN, December 20, 1849.

Rev. and dear Sir: Your request that I should give you a sketch of the life and character of the Rev. Dr. Ely of Huntington, is like requiring a portrait from a man, who had not, for more than thirty years, beheld the face of which he is to present the similitude. While, however, memory performs its office, I shall not forget the tall and venerable form of him into whose presence I was ushered, about forty-three years since. I was a lad of thirteen years; and when my father introduced me as one whom he wished to leave with him as a pupil, Dr. Ely placed his hand upon my head, and with kind and searching looks,—moving me about withal in the intervals of his earnest and rapid elocution,—commenced an acquaintance which is among the pleasing remembrances of my life. For portions of three successive years, I was an inmate of his family, and left it for College in 1809. In 1816, I received a call to succeed him in the pastoral office.

Dr. Ely was born of respectable parents at Lyme, Conn., July 7, (O. S.) 1749, and was graduated at Yale College in 1769. He was licensed to

preach the Gospel in October, 1771, and on the 27th of October, 1773, he was ordained colleague pastor with the Rev. Jedediah Mills of the church in Huntington, Conn. I may mention, in passing, that Mr. Mills was among the most zealous and active of those who laboured in the great revival of 1740 and some succeeding years. It was to him that David Brainerd resorted to pursue his studies, after being expelled from Yale College. In 1817, I attended the funeral of an aged lady of Huntington, who informed me that, when young, she was accustomed to attend religious meetings in the parish, conducted by David Brainerd.

Settled in the ministry just before the war of the Revolution, Dr. Ely participated in the anxieties and sacrifices of that momentous period. I infer this from the fact that, in the town of his residence, and in those adjacent, there were many adherents of the British Crown; and from a threat which one of the most prominent of those men made to him. It was to the effect that, when the rebellion was put down, the Doctor should be hung on an oak tree which long flourished on the public square, and near the meeting house in which he preached. As a pastor, he was regular and faithful in his ministrations and was regarded by his people with a veneration and love, which could have resulted only from their long experience of his tender and faithful regard of their best interests. So late as the summer of 1815, in addition to the services of the Sabbath, he had a week-day lecture, and rejoiced from that time in a revival of religion among his people. He died on the 16th of February, 1816, in the seventy-seventh year of his age and the forty-third of his ministry, having preached until the third Sabbath before his death, and leaving the church and society with which he had been so long connected in a state of temporal and spiritual prosperity. A sermon was preached at his funeral, by the Rev. Elijah Waterman, who justly observed that, "in his public performances, Dr. Ely made no pretensions to refined elocution, or the ornaments of polished style,—but he aimed at usefulness; and, possessing a happy talent of communicating the precious truths of the Bible, in a plain and affectionate manner, and by very apt allusions, he would more strongly impress those truths on the memory than all the studied eloquence of language could have done. In prayer, he had a fervency, an appropriateness of expression, and such a facility of reference to the language and allusions of Scripture, adapted to the immediate occasion, as have been equalled by few and excelled by none." All who remember Dr. Ely will feel the force of these remarks; and it will be seen in the concluding part of this letter, that they are strongly confirmed by the testimony of President Dwight. The late Professor Dutton of Yale College, who was for a number of years pastor of the Congregational church in Stratford, informed me that, on a certain occasion, he requested Dr. Ely's assistance in his ministrations to one of his flock visited with fatal illness; and that the copiousness and appropriateness with which the Doctor adduced the truths and language of the Scriptures excited his own admiration, and imparted comfort to the man trembling on the verge of life. I presume that Dr. Ely was never at a loss for an expression or illustration in the social circle or in the pulpit; and in both, the eye and gesture would give point and force to his language. None went to sleep under his ministrations. When approached by a man for the purpose of stating his objections against the doctrine of Election, "Sir," said the Doctor, "do you suppose any will go to Heaven whom the Lord does not choose to have

there?" "By no means." The Doctor intimated that such an admission was satisfactory.

Dr. Ely was eminently a prudent man. In a time of political excitement, it was reported by persons hostile to him that he had preached on political subjects in a neighbouring parish. It was thought proper to trace the report to its source. The neighbouring parish was visited, and the inquiry made, "Did Dr. Ely preach politics when here?" "Yes." "What did he say?" "Well Sir, if he did not preach politics he prayed politics." "What did he say?" "Say? he said—though hand join in hand, yet the wicked shall not go unpunished." Any account of Dr. Ely, in which no mention should be made of his usefulness as a counsellor of his brethren, and as a member of Ecclesiastical Councils, would be very imperfect. In these respects, he was highly appreciated through a wide extent of country.

In the course of his ministry, he prepared about a hundred pupils for Yale College, and among these I presume there was no one who did not feel that his teacher had been his friend, and faithfully endeavoured to promote his best interests. In 1778, he was chosen a member of the Corporation of Yale College, and remained such to the end of life. He was, for a long time, the Secretary of that Board, and also one of the Prudential Committee, and received in 1808 from the College in which he was educated, and whose interests he had, during many years, greatly promoted, the degree of Doctor of Divinity.

We should expect that the end of such a man would be peace. To one of his sons who inquired of his dying father, the state of his mind, "My son," was the characteristic answer, "my trust is in the Rock of Ages." To a brother in the ministry, with an expressive look and clasping hand, he said, "My brother, may the good will of Him who dwelt in the bush be ever with you." In a letter to one of the sons, President Dwight said, "In your excellent father, I lose one of my best friends; the College, one of its best patrons; and the Church, one of its best ministers." His memory is cherished in many circles, and is transmitted from parents to children. His name is mentioned with reverence by many in the various walks of life, who, by his instructions and counsels, were formed for usefulness; for he was a man in whom dignity and kindness were in a remarkable degree combined, and who left in every heart brought into companionship with his own, an undying and grateful remembrance of his worth.

It is not without emotion that I have written this brief sketch of a beloved instructor; and, while I cast this humble flowret on his grave, I would raise as a monument to his memory the memorial prepared by his illustrious classmate, the late President Dwight; pausing only to say that in the life of that distinguished man, it is recorded that in his own last illness, he adverted to the death of his friend, and spoke of him as one of the lights of his class which had been extinguished.

"The mind of Dr. Ely was distinguished by peculiar characteristics. His heart was eminently warm and tender; his imagination active and vivid; his intellect sound and vigorous, but employed with its whole strength on the practical concerns of mankind. In his view, the end of all human attainments was action; the action which is directed to the promotion of real good. To this he consecrated alike his powers and his efforts; and in the skill by which it is successfully accomplished, few men are happier proficient. His

temper was naturally ardent, but softened by Christianity, as was that of Paul, into ardent affection and tenderness. As a preacher, he always appeared in his public ministrations in a manner which was entirely his own. Equally peculiar to himself were his public prayers, and in my own view, they were peculiarly excellent." *Panoplist*, vol. XII. p. 488.

Dr. Ely was married to Hepsa, daughter of Elisha Mills of Huntington, and grand-daughter of his venerable predecessor and colleague. They had five children,—three sons and two daughters. All the sons were graduated at Yale College. Mrs. Ely died on the 26th of September, 1803, aged forty-nine years.

Affectionately yours,

THOMAS F. DAVIES.

DAVID McCLURE, D. D.*

1771—1820.

DAVID McCLURE was the son of John and Rachel McClure, and was born at Newport, R. I., November 18, 1748. The stated residence of his parents was in Boston, but they happened to be residing temporarily at Newport, at the time of his birth. His father carried on a small trade at sea, and kept a retail grocery. He was a deacon in the church, and both he and his wife were considered as eminently pious. They were natives of the North of Ireland, their ancestors having been Scottish Highlanders, who settled near Londonderry and Newry, early in the seventeenth century. The mother of David McClure was the daughter of William McClintock, and sister of the Rev. Dr. Samuel McClintock, of Greenland, N. H.

The youthful days of the subject of this sketch were spent in Boston, chiefly in the school of the famous "Master Lovell;" though he was, for some time, occupied as a clerk in a store. At the age of fifteen, he went, at the instance of the Rev. John Moorhead, to Lebanon, Conn., where he became a member of Dr. Wheelock's school, with a view to engage as a missionary among the Indians. He was, about that time, received to the communion of the church.

He was admitted to the Freshman class in Yale College, in 1765; and was graduated in 1769. Shortly after, he took charge of Moor's school at Lebanon, where he continued till it was removed to Hanover, N. H., in 1770. He removed with the school, and still continued his connection with it as teacher, while, at the same time, he filled the office of Tutor in the new College. His license to preach he received from Dr. Wheelock alone, there being, at that time, no Presbytery or Association in that region. As long as he remained at Hanover, he preached, most of the time, in the new settlements in the immediate neighbourhood.

On the 20th of May, 1772, he and Levi Frisbie were ordained at Dartmouth College, with a view to a mission to the Delaware Indians, near Pittsburgh, Penn. The ordination sermon was preached by President Wheelock.

* MS. from the Rev. A. W. McClure, D. D.

This mission, which was sustained by the Society in Scotland for propagating the Gospel, was speedily broken up, in consequence of troubles growing out of the hostile relations between the Colonies and the mother country. The missionaries spent most of their time preaching in the new settlements in Western Pennsylvania; and, in the summer of 1773, returned, after an absence of sixteen months.

Mr. McClure spent the greater part of the next three years in preaching to vacant congregations in Boston and Portsmouth. He received two invitations to settle from the church in Portsmouth, made vacant by the removal of Dr. Langdon to the Presidency of Harvard College, but declined both. On the 13th of November, 1776, he was installed pastor of the church at North Hampton, N. H., the sermon on the occasion being preached by the Rev. Josiah Stearns of Epping.

In 1778, he was appointed a Trustee of Dartmouth College, and held the office twenty-three years. In 1800, he received the degree of Doctor of Divinity from the same institution.

Dr. McClure was dismissed from North Hampton, at his own request, August 30, 1785. About this time, he received a call from Hebron, Conn., which he declined. On the 11th of June, 1786, he was installed pastor of the church in East Windsor, (now South Windsor,) Conn.: the installation sermon was preached by the Rev. Dr. Williams of East Hartford.

In 1798, Dr. McClure began to experience great inconvenience from the failure of his voice, and, for many years, he preached but little, and with great difficulty. After he became quite disabled for preaching, he occupied himself in the business of instruction, and especially in preparing youth for College. Mr. (now the Rev. Dr.) Thomas Robbins was settled as his colleague, in March, 1809.

Dr. McClure died at East Windsor, June 25, 1820, in the seventy-second year of his age, having been a pastor of that church thirty-four years. The disease of which he died was dropsy in the chest, which confined him to his chamber, and subjected him, much of the time, to intense suffering, for about five months. His last days were marked by great peace.

In December, 1780, he was married to Hannah, youngest daughter of the Rev. Benjamin Pomeroy, D. D., of Hebron, Conn. Her mother was a sister of the first President Wheelock. Mrs. McClure died in April, 1814, aged sixty-two. In 1816, he was married to Mrs. Betsey Martin of Providence, R. I., who survived him a few years. He had five children,—all of them daughters.

The following is a list of Dr. McClure's publications:—An Oration at the opening of Exeter Phillips Academy, 1783. A Sermon on the death of the Rev. Dr. Pomeroy, 1784. A Sermon at the ordination of Stanley Griswold, 1790. A Sermon at the interment of the Rev. John Ellsworth,* 1791. A Sermon on the death of Simeon Birge, 1792. A Sermon on the death of Deacon Amasa Loomis, 1793. A Sermon on the death of Judge Erastus Wolcott, 1793. A Sermon at the installation of the Morning Star Lodge, 1794. Sermons on the Moral Law: one volume, octavo, 1795.

* JOHN ELLSWORTH was a son of Daniel and Mary (McInstry) Ellsworth of Ellington; was graduated at Yale College in 1785; was ordained at East Windsor in September, 1789, with a view to a settlement over the Presbyterian church in Saba in the West Indies; laboured for a short time among that people to great acceptance, but was obliged to give up his charge on account of the failure of his health; returned to his native country, and died at his father's house in Ellington, November 22, 1791, aged twenty-nine.

[Reprinted, 1818.] A New Year's Sermon, 1799. An Oration on the death of General Washington, 1800. A Sermon on the death of the Rev. Thomas Potwine,* 1802. A Sermon on the death of the Rev. Dr. Eliphalet Williams, 1803. A Sermon on the death of Mrs. Abigail Potwine, 1804. Memoirs of the Rev. Eleazer Wheelock, D. D., 1810. [Of this he was joint author with the Rev. Dr. Parish.] In addition to the above, he furnished several articles for the Collections of the Massachusetts Historical Society, and was a contributor to the Panoplist and the Connecticut Evangelical Magazine.

FROM THE REV. THOMAS ROBBINS, D. D.

HARTFORD, November 12, 1852.

My dear Sir: I had not much acquaintance with Dr. McClure until 1809, when I became associated with him as pastor of the church in which he had, for some years, exercised his ministry; but, from that time till his death, I knew him intimately, and it devolved on me to preach his funeral sermon. I had a good opportunity of knowing him also from my long continued habit of intimacy with those who had constituted his pastoral charge.

Dr. McClure, though rather small in person, was well formed, had an agreeable countenance, and was altogether a good-looking man. His manners were uncommonly graceful and attractive, and indicated what was really the case,—that he had been much in the world, and had been familiar with cultivated society. He was amiable and obliging in his disposition, and always ready to confer a favour when it was in his power. In short, he was a man little likely to give offence and well fitted to be popular in any community.

His preaching was characterized by neatness, perspicuity, and accuracy, rather than by great force or point. He was a good scholar; and, though he made no display of scholarship in his sermons, it was manifest to all competent judges who heard or read them, that they were the productions of a well disciplined and well furnished mind. His voice was smooth and pleasant, but not very powerful; and his general manner, though on the whole agreeable, was perhaps somewhat lacking in energy. The subjects of his discourses were chiefly moral and practical; and, though a Calvinist, he probably preached less upon the peculiarities of the Calvinistic system than most of his contemporaries of the same school. As a pastor, he was discreet and affectionate, but had less intercourse with his people in the way of visiting than they desired. He was, however, esteemed for many excellent qualities, and there are some I doubt not still living, who hold him in grateful remembrance.

I am, my dear Sir, truly yours,

THOMAS ROBBINS.

* THOMAS POTWINE, the son of John Potwine, was a native of Boston; was graduated at Yale College in 1751; was ordained minister of the North church in East Windsor, Conn., May 1, 1754; and died in November, 1802.

JOSEPH LYMAN, D. D.*

1771—1828.

JOSEPH LYMAN, son of Jonathan and Bethiah Lyman, was born in Lebanon, Conn., April 14, 1749. Of his earliest years it is believed no record now remains. He was graduated at Yale College with high honour in 1767, and served as a Tutor there in 1770–71. On the fourth of March, 1772, when he was less than twenty-three years of age, he was ordained pastor of the Congregational church in Hatfield, Mass. In October of the same year, he was married to Hannah Huntington of his native place, with whom he continued to live in great happiness for more than fifty-five years,—until his death terminated the relation. He had seven children, only two of whom survived him. One of his sons, *Jonathan Huntington*, was graduated at Yale College in 1802, and was a distinguished lawyer in Northampton, where he died in 1825.

The degree of Doctor of Divinity was conferred upon him by Williams College in 1801.

Dr. Lyman continued sole pastor of the church at Hatfield until towards the close of the year 1826, when, on account of his advanced age and increasing infirmities, his congregation provided him with a colleague. Fortunately, the individual possessed those qualities which at once disposed and enabled him to render himself every way acceptable to his venerable associate; and, during the residue of Dr. Lyman's days, they lived together in the utmost harmony, mutually communicating and receiving good. Nearly two years before his death he was assailed by one of the most loathsome and painful of the whole tribe of diseases that "flesh is heir to;" but, during the whole time, he behaved with a calm dignity, an humble resignation, worthy of his character as a man, a Christian, and a minister. He died on the 27th of March, 1828. His funeral sermon was preached by the Rev. Dr. Woodbridge of Hadley from 1 Peter i., 24, 25. It was published.

Dr. Lyman was one of the earliest friends and patrons of the Hampshire Missionary Society, and in 1812 was chosen its President,—the duties of which office he discharged with great wisdom, fidelity, and success. He was also, from the beginning, a member of the American Board of Commissioners for Foreign Missions; in 1819, he was chosen its Vice President; and in 1823, its President; and in this latter office he continued till 1826, when his impaired health obliged him to cast off, as far as he could, all public responsibilities. Several other important institutions acknowledged him as a faithful friend and an efficient benefactor.

The following is a list of Dr. Lyman's acknowledged publications:—Thanksgiving Sermon, 1774. Massachusetts Election Sermon, 1787. A Sermon at the ordination of William Graves,† 1791. A Sermon at the funeral of the Rev. John Hubbard,‡ 1794. A Sermon before an Ecclesi-

* Woodbridge's Fun. Sermon.—Amer. Quart. Reg., XII.

† WILLIAM GRAVES was graduated at Yale College in 1785; was ordained at North Woodstock, Conn., August 31, 1791; and died in 1813.

‡ JOHN HUBBARD was born at Hatfield, Mass., November 5, 1726; was graduated at Yale College in 1747; was ordained pastor of the church at Northfield, May 30, 1750; and died November 28, 1794.

astical Convention for forming a Missionary Society, 1801. A Sermon on the day preceding the choice of Electors in Massachusetts, 1804. A Sermon before the Convention of the Massachusetts clergy, 1806. A Sermon at the installation of the Rev. Thomas H. Wood,* 1806. A Sermon at the opening of Hatfield bridge, 1807. A Sermon at the installation of the Rev. Dan Huntington, 1809. A Sermon delivered at Charlestown, 1811. Two Sermons occasioned by the total rout and overthrow of the French armies, 1813. A Sermon at the interment of Ruggles Woodbridge, 1819. A Sermon before the American Board of Commissioners for Foreign Missions, 1819. A Sermon at the interment of the Hon. Caleb Strong, 1819. A Sermon before the ministers of the Central Association of Hampshire county, 1821.

FROM THE REV. JOHN WOODBRIDGE, D. D.

HADLEY, Mass., April 4, 1848.

Dear Sir: In compliance with your request, I cheerfully furnish you with such statements as my memory supplies, in respect to my former neighbour and venerable associate in the ministry, the Rev. Dr. Lyman.

In his person he was peculiarly dignified; and in his manners, though far from studied softness, he was paternal, affectionate, and conciliatory. His countenance, when he was engaged in animated conversation, seemed illuminated; and his eye, which was perhaps his most remarkable feature, beamed with intelligence and feeling. It was the index of his understanding and heart. His mind was formed after no ordinary model. His Maker had originally impressed upon it the stamp of greatness. The idea of force was that which first seized you, as you contemplated his intellectual powers, and especially as you witnessed their development in the ardour of discussion. With this remarkable ability to awe and control, he united the utmost kindness of disposition. He was as judicious as he was decided. He took comprehensive views of men and things; and often arrived at his happiest conclusions by such rapid steps that his discernment seemed like intuition. He was perhaps equally familiar with practical details and abstract principles. On ecclesiastical questions it is safe to say that he scarcely had a superior.

When these circumstances are considered, the extent of his influence, wherever he was known, is no matter of surprise. It was impossible to be associated with him, without feeling the might of his mind. If he ever erred in judgment, it was an error for which all who understood his motives, and did not feel themselves particularly wounded by his decisions, would be disposed to apologize. I have not known a man who appeared to me fitted to exert a greater influence in the circle of his intimate associates.

To this his disposition contributed quite as much as the energy of his mind. He abhorred all meanness in action, in word, and in thought. He was warm and faithful in his friendships, and untiring in his offices of kindness towards those who sought his counsel and aid. As for two-sidedness, under any pretence, it was utterly foreign from his character. His manly spirit could not stoop to it; his taste loathed it; and all his sympathies were enlisted with the upright, the noble, the disinterested. He would have made the worst politician in the world of the *Machiavelian* school; yet he was generally cautious in forming his opinions, and sufficiently slow in committing himself to a cause which he did not well understand.

He was a tried friend of good ministers. He rejoiced in their success; he supported and comforted them in their troubles; he was not ready to take up an evil

* THOMAS HUGH WOOD was born in Norwich, Conn., in 1773; was graduated at Williams College in 1799; was ordained as an Evangelist, May 2, 1804; was installed at Halifax, Vt., September 17, 1806; and died in 1842, in the seventieth year of his age.

report against them; he would never seek his own popularity at the expense of their reputation. In his intercourse with his younger brethren particularly, he was most affectionate and fatherly; and there are many still living, who are ready to acknowledge their indebtedness to his invaluable counsels.

He disliked exceedingly obtrusiveness in the young; and, more than all, every appearance of ostentation and egotism in the services of the sanctuary. His religious sentiments were the same which were embraced by our Puritan ancestors, and have been recognised in the Confessions of Faith of most of the Protestant Churches. As a Divine, he was able; and as a preacher, eminently instructive, and edifying. Besides the advantages of a superior understanding, his attitude was commanding; he had a clear and piercing voice, and an eye which kindled as he spoke. He gave himself to the cause of missions with all his heart; a large portion of his time for many years was gratuitously spent in its behalf; and the various important offices he held in connection with it, indicate clearly the sense which his brethren had of his commanding talents and his eminent disinterestedness.

From his aversion to every thing that looked like boasting of his religion, he was more reserved than many of his friends could have wished, in disclosing to others those moral exercises on which he grounded his hope of reconciliation to God through the atonement. His error, if it was one, resulted from excessive modesty and self-distrust. It was not because he deemed experimental religion unimportant, nor because he was not comforted by the hope he cherished of his personal piety, that he so generally avoided allusions, in conversation, to the state of his heart, and his prospects for another world. In his early days, he had witnessed the evils of extravagant zeal; and he did not wish to encounter them again. He might, perhaps, have been too apprehensive on this point. But does it therefore follow that he was not friendly to revivals of religion? Often has his heart bounded, and his eye been suffused with tears, at intelligence of good to Zion. His various trials he sustained with a resignation and firmness which all may admire, but few would have equalled. In old age, and in death, he beautifully exemplified the religion which he had preached; and he came to his grave like a shock of corn fully ripe in its season.

As for myself, I may truly say that I loved and honoured him as a father, and now that he is gone, his memory is embalmed in my gratitude and affection.

What I have written will at least show you that I have not forgotten your request, and that I approve of the design of your proposed work.

Affectionately your brother in the Gospel,

JOHN WOODBRIDGE.

FROM THE REV. JARED B. WATERBURY, D. D.

Boston, April 16, 1848.

Dear Brother: You request me to furnish you with some reminiscences of the late Dr. Lyman of Hatfield. My connection with that venerable man as colleague pastor, commenced, you may recollect, only eighteen months previous to his death. This fact shows how exceedingly limited my means must be of rendering any thing like a just tribute to one whose praise, for nearly half a century, was in all the churches. Besides, I saw Dr. Lyman, for the first time, when he had passed into a state of bodily infirmity, which gave to him the aspect somewhat of a magnificent ruin. You could see what he *had* been; the heavy column and the broad span of the arch told, even in their dilapidation, the scale of grandeur on which the whole structure had been reared. I do not, by this, mean to be understood as affirming that his mind was evidently impaired; only, that by sympathy with the sinking body, it was somewhat obscured. Such in fact was the opinion often expressed to me by those who had been on terms of intimacy with him for a score of years. They all concurred in saying that, at the period alluded to, he was not

the man he *once* was. Still to *me* he was even *then* a very uncommon man. The Roman cast of his features, his expressive eye, his simplicity of language and manner, struck me very forcibly on my first introduction to him; and the opinion which I then formed of his character, was confirmed by subsequent intercourse.

Dr. Lyman belonged to the order of what is sometimes called "Nature's Nobility." There was a stamp of dignity upon him discoverable at once; and which was not, as in many instances, effaced by more familiar contact. On the contrary, the more closely he was scrutinized, the more admirable did he appear. But in order to a just appreciation of the man, it required in the observer a proper conception of what true greatness is. Many might pronounce a very different judgment from that which has been intimated. Indeed I am well aware that he has been called severe, dogmatical, overbearing, even tyrannical. But it should be remembered that, in the ordinary intercourse of life, there are many things to provoke the censure of such a man. Vulgarity and self complacency would sometimes obtrude themselves upon his notice; and meeting, as they invariably did from him, a severe but merited rebuke, their exhibitors would very naturally call in question his benevolence. He had a great abhorrence of hypocrisy in religion and of pretension in learning. The hypocrite and the pedant found but little mercy at his hands. Any thing like rude familiarity also he would not tolerate. Being a gentleman of the "old school," rendering all due politeness to others, according to their several characters, he demanded a like reciprocity of respect from others towards himself. And others were ready in general to defer to his superior merit, and to pay that homage to true greatness which discerning minds instinctively feel. No intelligent, well bred man, I venture to say, could have enjoyed even a casual acquaintance with him, without feeling and expressing an involuntary respect.

A faithful analysis of Dr. Lyman's character would require a much more extensive knowledge of the circumstances which tended to form it, than I have the means of obtaining. That he acquired and wielded an immense influence in the Congregational churches of Massachusetts you are well aware. There was scarcely an important ecclesiastical council for years, where his services were not considered indispensable. Generally he presided in such councils, and the quick discernment of his penetrating mind contributed greatly to a successful result.

He seemed born to command. His very appearance,—being considerably above the medium height, dignified in demeanour, with a bold set of features and a speaking eye, together with a clear, penetrating voice,—gave the impression in every assembly where he appeared, that no man, so well as himself, could meet the responsibilities of the presiding officer. He was accordingly almost always at the helm, and, whether in calm or storm, he was equally self-reliant and successful.

Dr. Lyman's greatness must rest its claim, I think, mainly on his power of governing and controlling other minds. He had the faculty of seeing at a glance what was best to be done, and of doing it. He possessed both talent and tact. By the one he was quick to discern, and by the other prompt to execute. He was no theorist—with him all was practical. He possessed little of what is commonly called genius; especially when the term is applied to the productions of fancy. His mental characteristics were strong and bold, like the granite rock of his own New England. Hence, in the pulpit, he was not perhaps so distinguished as many of his contemporaries. Had he, however, bestowed less time on public business, and spent more in the study, or had he felt the stimulus in his pulpit efforts which some find in their peculiar situation, I cannot doubt that, with the talents which he was known to possess, he might have become as distinguished in the desk as he was in the council and in the debate.

What struck my mind most in him, was the condensed wisdom which such a mind as his gathers up and stores away, from long and close observation of

human nature in all its aspects. I regard the personal intercourse which I enjoyed with him, short as the period was, as on this account *alone* one of the greatest privileges of my life, and the most useful to my official character. With little or no experience myself, I was in constant contact with one whose life embraced events the most interesting and instructive. What he said seemed to me almost oracular. I have felt the weight of his counsels ever since, and more and more, as I have advanced in life. I wish I could recall many of his pithy sayings, but they come only as the occasion demands them. Being absent from my people on one occasion, I overstayed the appointed time, and on my return made an apology from the pulpit. He took an early opportunity soon afterwards to remark in his pleasant way,—“Be careful how you make *apologies* to your people.” He gave a reason or two which seemed forcible *then*, and more so, from experience *since*.

On another occasion, when, in my youthful zeal, I had delivered a most scathing sermon to professors of religion, holding up their inconsistencies to the reprobation, not only of good but bad men, he put in a word the next day which I have never forgotten. After some commendatory remark by way of breaking the force of the blow, he said,—“I have not been in the habit of holding forth very severely against professors in the general congregation: not that they are what they ought to be; but the wicked are glad to have them scourged, and are very apt to exult in their writhings under it. It has been my way to take the mantle, as the sons of Noah did, on my shoulders, and walking backward, to throw it over them.” I felt the rebuke, and have ever since profited by it. Now, it must not be thought from this, that Dr. Lyman was unfaithful in reproving the sins of church members; but it was his opinion that a proper time and place should be chosen to administer it. Many lessons of a similar practical kind did I receive,—given, as I know, in the kindest manner, and, as I believe, with the best of motives.

Dr. Lyman came into public life amid the stirring events of the American Revolution. As was common in that day among ministers of New England, he took a very active part in politics, and was ardent in sustaining the cause of freedom. His political relations subsequently gave rise to a very unhappy state of things in the parish, and old animosities continued to rankle even till the day of his death. When I came to share the parochial duties with him, he remarked that too much zeal in politics had hindered his usefulness; “but you are to know nothing of these difficulties,” added he,—“you may profit by my experience; attend to your spiritual duties, and let Cæsar take care of his own affairs.”

It was my privilege to administer the consolations of religion to my aged colleague in his last illness, and to smooth for him, as I hope, the pillow of death. His disorder, which was of a cancerous nature, was very painful, rendering it difficult for him to eat or to speak, and invading the vital functions more and more, until he expired. During his illness there was an heroic firmness, which seemed to a casual observer to amount almost to stoicism. Not a murmur escaped his lips. Not a groan was heard, however excruciating his sufferings. He entertained his friends with the same primitive hospitality as usual, and presided, until almost the last, at his own table, and led the devotions of his own family.

But the appointed boundary was at length reached, and the sure indications of death began to gather around the sufferer. He said but little. That little, however, in his case, meant a great deal. Not a word was wasted; for it was almost impossible for him to utter a word. He spoke of *Christ as the only foundation*. “It is a foundation,” said I, “*broad and deep*.” “Yes,” he added, after a desperate struggle, and with great emphasis, “*and high enough too*.” Bolstered upon his couch, he looked like a dying patriarch. The very silence that was imposed upon him by his disorder, rendered the scene morally sublime. The workings of the soul were to be understood through the countenance; and *there* it was not difficult to trace holy submission and an all conquering faith.

I wish I were able to render a more appropriate tribute to this great and good man, who was emphatically a workman,—a master-builder; whose influence for good is to be understood not by one generation, nor even from time's amplest records, but in the more enduring influences of an interminable future.

Yours truly,

J. B. WATERBURY.

MANASSEH CUTLER, L. L. D.*

1771—1823.

MANASSEH CUTLER, the son of Hezekiah Cutler, was born at Killingly, Conn., May 28, 1742. His father was a respectable farmer, and the son spent his earliest years in labouring upon a farm, and thereby acquired a skill in the use of many farming utensils, especially the sickle, which was somewhat remarkable, and of which he often gave specimens in subsequent life. Having discovered an early taste for literary and scientific pursuits, he resolved on obtaining a liberal education; and to this end all his energies were directed. He fitted for College under the Rev. Aaron Brown,† the minister of Killingly, and completed his course at Yale in 1765. As a student he was distinguished for his diligence and proficiency, and graduated with high honour.

After leaving College, he directed his attention to the study of the Law, and was in due time admitted a member of the Bar. About the same time he was married to Mary, the eldest daughter of the Rev. Thomas Balch‡ of Dedham. He removed now to Edgerton, Martha's Vineyard, and commenced the practice of Law, and adventured also, to some extent, in the commercial and whaling business. Before he had been there long, however, he seems to have become tired of secular occupations, and resolved that he would betake himself to the study of Theology, with a view to devote himself to the ministry. Accordingly, having closed his business at Edgerton, he removed to Dedham, and commenced his theological studies, under the direction of his father-in-law, the Rev. Mr. Balch. In due time he received license to preach; and, after having preached in several pulpits as a candidate, and refused at least one invitation to settle, the church at Hamilton, Mass., (then Ipswich Hamlet,) gave him a call, of which he, in due time, signified his acceptance. He was ordained September 11, 1771, the sermon on the occasion being preached by the Rev. Thomas Balch.

In 1789, he received the degree of Doctor of Laws from Yale College.

He served as Chaplain in the American army during two campaigns in the war of the Revolution. Soon after the close of the war, the Ohio Company was formed, with the design of peopling the far West with New England

* MS. from his son.

† AARON BROWN was graduated at Yale College in 1749; was ordained at Killingly, Conn., in 1754; and died in 1775.

‡ THOMAS BALCH was a native of Charlestown; was graduated at Harvard College in 1733; was ordained pastor of the church in Dedham, June 30, 1736; and died January 8, 1774, aged sixty-three. He published a Sermon preached at Edgerton at the ordination of John Newman, 1747; [who was graduated at Harvard College in 1740; was ordained pastor of the church in Edgerton, July 29, 1747; was dismissed in 1758; and died in 1763;] a Sermon entitled "Christ always present with his faithful ministers and churches," 1748; Election Sermon, 1749; Artillery Election Sermon, 1763.

emigrants, who should carry with them their native industrial and moral influences. This company selected Dr. Cutler as their chief agent in the purchase of one million five hundred thousand acres of land. Congress appointed the Hon. Nathaniel Dane, an eminent lawyer of Beverly, to prepare a code for the government of the territory, enjoining that he should avail himself of such aid in the way of suggestions, as Dr. Cutler might afford him. The Doctor proposed reserving shares of land for the support of literary and religious institutions, and excluding involuntary service, except for crime. Washington tendered him a commission as first Judge of the United States' Court in the North Western Territory; but he preferred to continue in the ministry, and therefore declined the appointment.

In the autumn of 1800, he was elected a member of Congress, and was re-elected for the next term. His congregation were at first averse to dispensing with his labours for so long a time, but, on further reflection, gave their consent, and passed a resolution signifying the same, and expressing their high estimate of both his talents and his patriotism. After his election, it was agreed between him and his parish that his salary should be continued, and that he should supply the pulpit during his absence, by any substitute whom he might think proper to select.

The most prominent measure with which Dr. Cutler was particularly identified in Congress, was the famous Judiciary bill. He took an active part in the debates in opposition to that bill, arguing that it was decidedly unconstitutional. He was, however, in the minority in Congress, and the bill passed, to his extreme and enduring regret. In his political opinions, he was a thorough Federalist.

In the early part of the war of the Revolution, an American privateer captured and brought into Salem a British prize, containing a valuable medical and botanical library, a series of "Philosophical Transactions," and other valuable works. These were purchased at auction by a number of clerical and scientific gentlemen in the vicinity, (among whom was the late Dr. Bowditch,) and became the nucleus of what is now the Salem Athenæum. The botanical department,—a field, till then but little cultivated in this country, being very congenial to Dr. Cutler's taste, engaged his eager attention. He prepared a paper on Botany which the American Academy of Arts and Sciences published in their Memoirs, and which Dr. Franklin, (as he himself assured Dr. Cutler,) caused to be republished in the *Columbian Magazine*, printed at Philadelphia. It was instrumental of bringing into use *lobelia* and other efficacious indigenous plants. This science continued to be a favourite study with him through life.

About the same time that the circumstance above referred to led Dr. Cutler to the study of Botany, another circumstance led him to devote himself somewhat extensively to the study of Medicine. Dr. Whitney, the physician of the Hamlet, had been called to engage actively in military service; and this obliged the people to send into some one of the neighbouring towns for medical aid. Dr. Cutler, in order to meet this exigency, qualified himself for medical practice, and engaged in it,—thus administering to the body as well as the spirit. In due time he acquired a high reputation as a physician; and his success in the treatment of some of the most difficult cases, such as hydrophobia, the bite of a rattle-snake, lock-jaw, &c., became quite proverbial. Many valuable medical papers are still preserved among his manuscripts.

Dr. Cutler devoted himself, as he had opportunity, to the cause of education. In early life he had been the teacher of a common school, and had evidently acquired a taste for the business of instruction. In after life, he kept a boarding school in Hamilton for many years, fitting young men for College, and giving lessons in Navigation and other branches of Mathematics. A large number of the eminent merchants of Salem and other towns in the vicinity were dependant on him for their nautical and commercial education; and several foreign merchants, especially from France and the West Indies, sent their sons to be educated by him. In later years, he assisted some in their theological studies preparatory to the ministry.

In 1787, Dr. Cutler published an anonymous pamphlet, which seems now to have been prophetic, to a degree truly surprising. He hazards the prediction that many then living would see our great Western waters navigated by the power of steam, and that, within fifty years, the North Western Territory would contain more inhabitants than all New England. What seemed at the time a random and most improbable conjecture, has since risen to the dignity of a prophecy, the fulfilment of which has astonished the world.

Dr. Cutler's ministry was attended with very considerable success in the apparent conversion of sinners and edification of saints. During the period in which it continued,—about fifty-two years,—there occurred several instances of unusual attention to religion in his congregation, and, as a consequence, considerable additions to his church. He was afflicted, during the last twenty-four years of his life, with the asthma, which, though slight at first, constantly increased, until it finally terminated in consumption. For the last year or two he was obliged to have some one to support him in his walk from his house to the pulpit, and then to preach, sitting in an arm-chair, which was placed there for his accommodation. He continued his public services in this way till within a few months of his death. He died with the calmness of a Christian philosopher, and in the hope of a blessed immortality, July 28, 1823, in the eighty-first year of his age, and the fifty-second of his ministry. His wife, who was remarkable for her kindly and excellent dispositions, died from the bursting of a blood vessel, on the 13th of November, 1815, aged seventy-three. They had eight children,—five sons and three daughters. *Ephraim*, the eldest son, immigrated early to Ohio, was often a member of the Territorial Legislature, and of that of the State, took an active part in the Convention that framed the State Constitution, and was afterwards a Judge in the State Courts. He is living now, (December, 1850,) at the age of eighty-four. *Jervis*, his second son, lately deceased, landed with the first immigrants at Marietta, at the age of nineteen, and was a Major in the army of 1812, and next in command to the celebrated General Zebulon M. Pike. His third son, *Charles*, was graduated at Harvard College in 1793, studied law under Harrison Gray Otis, practised for some time in Ohio, but was suddenly cut off in the midst of life. Of his other sons one died in infancy, and the other, who still survives, has always followed agricultural pursuits.

In addition to the public honours already noticed as having been conferred upon him, he was elected member of the Academy of Arts and Sciences in 1781; of the Philosophical Society, Philadelphia, in 1784; an honorary member of the Massachusetts Medical Society in 1785; a member of the Agricultural Society in 1792; an honorary member of the Lin-

næan Society, Philadelphia, in 1809; President of the Bible Society of Salem and vicinity in 1811; a member of the American Antiquarian Society in 1813; and a member of the New England Linnæan Society in 1815.

Dr. Cutler, in addition to his various contributions to scientific works, published a National Fast Sermon, 1799; a Sermon before the Bible Society of Salem and the vicinity, 1813; a Century Discourse, 1814.

FROM THE REV. JOSEPH TORREY, D. D.,

PROFESSOR IN THE UNIVERSITY OF VERMONT.

BURLINGTON, April 21, 1856.

Dear Sir: You request me to furnish you with a brief sketch of my grandfather, the late Dr. Cutler; concluding, as I suppose, from my relationship to him, that I ought to be well acquainted with his prominent characteristics. It is my anxiety to oblige you, rather than any confidence I have in my ability to do justice to the subject within the short compass you prescribe, that leads me to undertake this task. In my earliest boyhood, I lived, for a while, in my grandfather's family, and thus had a good opportunity of observing his habits and ways in domestic life. The impressions I then received were naturally the most abiding; and they doubtless modify all my later recollections of him.

His personal appearance, as I remember it, was uncommonly prepossessing,—a florid complexion; a good-humoured expression of countenance; a full-proportioned, well-set frame of body. He was remarkably slow and deliberate in all his motions. He possessed a natural dignity of manners, in which there was no air of stiffness or reserve, but, on the contrary, the utmost frankness and cordiality. He was very fond of society. His conversation, interspersed with anecdotes and illustrations drawn from a wide experience of the world, made him a most entertaining and instructive companion.

He was a man of warm affections and of a very obliging disposition. To be hospitable was so natural to him that he made no account of it; and it seemed as if he could not be otherwise. His fine mansion and garden well stocked with fruits and flowers, were open to all, and appeared to be enjoyed by him, only as they contributed to the enjoyment of others. He was an attentive pastor; the humblest of his flock were sure to find in him a sympathizing friend in every time of trouble. He had the confidence and love of all his people. They looked to him as a father, and through all the infirmities which clouded the last years of his life, they stood faithfully by him. He continued to preach to them as long as he was able to get up to the pulpit.

His mind was altogether of the practical cast. In matters of mere theory and speculation he took but little interest. The activity of his understanding had abundant scope for exercise in what he found lying immediately before him and around him, in the destinies of a new country, just sprung into independent existence, and opening vast, unexplored fields for science and industry. The height of his ambition was to do his part towards beating the first paths into these fields, and for this kind of work he possessed some important qualifications—a talent of discriminating observation; a sound judgment; a courageous, enterprising spirit.

To great attainments in mere book knowledge he could make no pretension. His library contained a few choice and valuable works of science, which he used chiefly in the way of consultation. His knowledge was, for the most part, the fruit of his own personal observation of men and of things. He was early impressed with a sense of the extraordinary resources and capabilities of this country. He saw directly around him a region teeming with mineral and vegetable wealth, waiting to be explored. The first volume of the Memoirs of the

American Academy, the earliest effort of our infant science, contains three communications from his pen, the last and longest of which relates to the botany of New England. If, in looking at this paper, we are struck with the great progress which botanical science has made since that early day, we cannot fail to admire also the perseverance and tact which enabled its author, with such imperfect helps as Linnæus' Genera and species of plants, and Withering's English Botany, to determine so many plants as he has done in so satisfactory a manner. But no just idea of the extent of Dr. Cutler's botanical researches could be formed from that paper alone. His collections were very large, and he distributed an incalculable number of specimens to correspondents at home and abroad. In company with Mr. Peck, the Professor of Botany at Cambridge, he was the first to visit and make known to the world the rich and interesting field of Alpine plants on the sides and summit of Mount Washington in New Hampshire. A *Salix Cutleri*, admitted by a few botanists, doubtfully records one of the discoveries of my grandfather at the time of this visit. A genus also was named after Dr. Cutler by Mr. Rafinesque; but it has shared the fate, I believe, of the majority of the names given to supposed new genera by that sanguine naturalist.

In politics, Dr. Cutler belonged to the old Federalist school; but he was never a violent party man. How profoundly he had studied politics as a science, I do not know. I remember having often heard him talk on the agitating questions of those days, and that I was struck with his good sense and moderation, as compared with what seemed to me the extravagant language used by many others. His first visit to Congress was at a session held in New York, when he appeared before that body as an agent to negotiate the purchase of lands for the Ohio company. On this occasion, he was brought into contact with several of the leading politicians of those times. I have always understood that he showed consummate skill and address in the management of the business entrusted to him, which he succeeded in carrying through many difficulties to a successful issue, thus securing the settlement of Eastern Ohio by New England men. When, some years afterwards, he became himself a member of Congress, if he did not distinguish himself by the frequency or the violence of his speeches, he at least lost none of the reputation he had already gained for probity, sagacity, and prudence in the discharge of public duties. He was esteemed by the good men of all parties. He could name Washington and Franklin as among the number of his personal friends.

As a preacher, he was grave, dignified, and impressive in manner, and solid in the matter of his discourses. In doctrine, a moderate Calvinist, he steadily maintained the religious opinions with which he began his ministry, to the end of his life. It was rumoured that, in the latter part of his life, he was inclined to more liberal opinions; but it was only a rumour. He took great care in making his preparations for the pulpit, and invariably read both his sermons aloud to himself in his study on the Saturday evening before they were preached. Such was Dr. Cutler, a New England clergyman of the old stamp, one of the representatives of a type which it is pleasant to call to remembrance, though we may not regret that it has passed away.

Very sincerely yours,

J. TORREY.

EPHRAIM JUDSON.*

1771—1813.

EPHRAIM JUDSON was a descendant, in the fifth generation, from William Judson, who came from Yorkshire, England, with his family, in 1634, and, after living four years at Concord, Mass., removed to Stratford, Conn., and thence to New Haven, where he died in 1660. The immediate parents of Ephraim were Elnathan and Rebecca Judson. He was born in Woodbury, Conn., December 5, 1737, and, according to the usage of the day, was baptized the next Sabbath. He was graduated at Yale College in 1763. On the 3d of October, 1771, he was ordained pastor of the Second Congregational church in Norwich, Conn., as successor to the Rev. Dr. Whitaker. Here he laboured about seven years, and was released from his pastoral charge on the 15th of December, 1778. In 1780, he was installed pastor of the church in Taunton, Mass. On the 28th of December, 1790, he was dismissed from his charge, by an ecclesiastical council, at his own request, in consequence of difficulties in the church, which had existed for several years. The church, in consenting to his request, say,—“We recommend him to other churches and all persons whom it may concern, as one of an exemplary moral character; and the doctrines held up to view by him, from time to time, during his ministry among us, well agreed to the religion of our forefathers; and the sentiments revealed in the Holy Scriptures, especially such as respected faith and practice, were his delightful themes on Sabbath days.” In May 1791, he was settled as pastor of the Congregational church in Sheffield, Mass., as successor to the Rev. John Keep, where he continued his ministry till the close of his life. He died on the 23d of February, 1813, in his seventy-sixth year.

Mr. Judson assisted a considerable number of young men in their immediate preparation for the ministry, and was regarded by the school of Theologians to which he belonged as a capable and excellent teacher.

He was married to Chloe Ellis of Somers, Conn. They had one child, born at Norwich in 1777, and bearing the name of his father. He was graduated at Williams College in 1797, and practised law in Sandisfield, Mass., where he died in 1807.

The following is a list of Mr. Judson's publications:—A Sermon at the ordination of Jonathan Strong, 1789. A Sermon at the ordination of Ebenezer Fitch, 1795. Two Sermons in a “Collection of Sermons on important subjects,” 1797. A Sermon at the ordination of David Smith, 1799. A Sermon at the ordination of Holland Weeks, 1799.

FROM THE REV. CHESTER DEWEY, D. D.

ROCHESTER, April 26, 1852.

My dear Sir: You are right in supposing that I have some knowledge of the Rev. Ephraim Judson, formerly minister of Sheffield, my native place. My earliest recollections of a minister and of preaching, centre upon him, as there was

* Emery's Taunton ministry.—Calkin's Hist. of Norwich.—MS. from Rev. David Smith, D. D.—Holland's Hist. West. Mass., II.

no other religious society in the township than that of which he had the charge, till after the commencement of the present century.

As to his personal appearance,—he was tall, of strong muscular frame, erect and commanding in his person, and slow in his movements and enunciation. He wore the white wig of that period, was simple but stately in his manners, and yet very affable and pleasant to those well acquainted with him.

In his Theology he was a decided follower of Dr. Hopkins; and, being thoroughly acquainted with the system, and withal possessing an uncommonly discriminating mind and strong logical powers, he could defend his own views with great skill and ability. He had a good knowledge of Ecclesiastical History as well as Theology, and was altogether a well read Divine for that period. His sermons were marked by great perspicuity and terseness, and abounded in pithy and striking remarks. They contained a large amount of well digested, well arranged thought, without any attempt at elegance of style; and his manner seldom rose to much earnestness. Before my young mind he stood beneath that sounding board over the pulpit, the very personification of gravity and dignity.

The church in Sheffield, when he was settled over it, was considered decidedly Arminian; but, in fifteen years, nearly all its members had adopted substantially the Theology of their pastor. His manner was not to propound directly his views in opposition to those of the church, but so to interweave points of doctrine with his preaching on experimental and practical religion, that both should be received together. Said one of the older members to me—"We were made Calvinists before we knew it;" and then added,—“had Mr. Judson preached at first as he sometimes does now, the church would have been sundered; we should have resisted an open attack upon our opinions.”

While other denominations than the Congregational had been increasing in most towns in the county of Berkshire, they made little progress in Sheffield. Mr. Judson told me, about 1805, that only seven families in the whole town belonged to any other congregation or church than his own. It was his practice, when a preacher of some other communion began to hold meetings within the bounds of his parish, to appoint a lecture in the nearest school house, and in other school houses in succession, and in that way to retain the people in connection with his society. At such lectures he made no allusion to any whom he was virtually opposing, but gave the hearers a plain, practical sermon, and urged upon them the great duty of becoming reconciled to God, and of consecrating themselves to his service. If any one wished to question him in respect to any thing contained in his sermon, as sometimes happened, he always declined any controversy as unsuitable to the time, and invited the would-be disputant to call upon him, when he would converse with him as much as he might desire. He was always a gainer by this course, as the people saw that he had regard to the proprieties of life, and was ready to give a reason to all that desired it enough to call upon him. “If I had disputed with the inquirer,” said he to me, “it would not have profited him; and had I been the better reasoner, his friends would probably have made their conclusions to the contrary.”

In politics, Mr. Judson was a decided Democrat of the school of Jefferson; and he scarcely regarded the measures of the Federalists, about the beginning of this century, with less aversion, than he did the infidelity which was then so extensively prevalent. But he never meddled with party politics in the pulpit, nor allowed himself even to converse about them, except with those of kindred views, and then only in a very private way. In this manner, while he held fast his own convictions, he avoided raising a storm, which many ministers of less prudence have raised, and have found unmanageable, and been swept away by it.

Mr. Judson's character was strongly marked by eccentricity. However limited your intercourse with him might be, this characteristic would force itself upon you. For instance, on one occasion he was examining a person who had offered

himself as a teacher of one of the common schools in the town; and not finding the candidate so learned as he desired on the matter of the questions, he put one to test his common sense—"How many legs has a sheep?" "Four,"—said the teacher. "But if we call the tail a leg, how many legs has the sheep?" "Five," replied the teacher. "Ah, will *calling* the tail a leg, *make* it a leg?" It was one point farther than the teacher's thoughts had adventured. On his return from a visit to Connecticut, Mr. Judson called at the house of a brother minister, according to the custom of the day, to refresh himself. The clergyman's son having helped him from the carriage, Mr. Judson thus addressed him—"Have come from New Haven; horse tired; hay, oats, water; want some dinner; stay thirty-five minutes." This is a specimen of his laconic mode of speaking, as well as of his oddity. It is due to truth, however, to say that little or nothing of eccentricity marked his services in the pulpit.

A few months after I was licensed to preach, I visited my native place. Mr. Judson soon called upon me, and, as he always called me one of his boys, said, "Chester —, a young man, a little older than you, whom you have always known and been associated with, is dead. The funeral will be to-morrow, and you must preach the sermon to the afflicted family." To my answer that I could not,—that I had no sermon for such an occasion, and could not prepare one in the intervening period, he replied,—“It must be as I have said; it is proper and becoming, and to-morrow at ten o'clock, I shall call and take you to the funeral, when you will preach—to-morrow at ten I shall be after you.” He immediately left me, and returned at the appointed hour. On the way to the funeral, he began to give me advice, in his own familiar way, nearly in the following words:—"Chester, do not make any excuse to the people, or say that you are not prepared, or that it is all unexpected, or that I have urged you into it; for no one will believe you, and some will think you do it to gain some favour as a show off. Never make an apology, but always do as well as you can in the circumstances, and leave the rest. You will be the gainer." •This I thought at the time was true wisdom, and I have ever since made it a rule of action—I believe I have never made an apology for doing what circumstances seemed to demand. The good man long since went to his rest, but the lessons of his good sense operate on me to this hour, and I have urged them upon many a young man, as worthy of being kept in remembrance and reduced to action.

Your obedient servant,

CHESTER DEWEY.

In a letter, dated February 24, 1853, from the Rev. Dr. Bond of Norwich, who is pastor of the same church of which Mr. Judson formerly had the charge, there is the following additional testimony to his eccentricity:—

"There is an old gentleman in my church, who is now in his one hundred and second year,—his mind and memory clear, who has a distinct recollection of Mr. Judson, and has given me some curious facts concerning him. He says that he had the reputation of being somewhat indolent, as well as very odd. He did not hesitate, when he was a little weary, to deliver his sermon sitting. Sometimes, when the heat was oppressive, he would give out a long hymn of ten stanzas, and while the choir were performing, he would retreat to a shaded rock on the bank of the Shetucket, and enjoy a summer breeze,—resuming his service when the singing was over."

Mr. Judson had a brother, ADONIRAM, who was born at Woodbury, June 25, 1751; was graduated at Yale College in 1775; and was ordained pastor of the church in Malden, Mass., January 23, 1787. He settled there amid a tempest of opposition, and not till after three councils had convened and separated without ordaining him. He was dismissed, September 29

1791. He was installed pastor of the church in Wenham, December 26, 1792, and was dismissed, October 22, 1799. He was installed at Plymouth, May 12, 1802. Having changed his sentiments on the subject of Baptism, he was again dismissed in August, 1817. He afterwards preached in the Baptist connection in several places, and died at Scituate, November 25, 1826, aged seventy-six years. He published a Sermon on the Anniversary of the landing of our Fathers at Plymouth, 1802.

JOSEPH WILLARD, D. D., L. L. D.*

1772—1804.

FROM THE HON. SIDNEY WILLARD,
PROFESSOR IN HARVARD UNIVERSITY.

CAMBRIDGE, August 19, 1851.

My dear Sir: Agreeably to your request, I send you a short biographical account of the REV. JOSEPH WILLARD, President of Harvard College, written in conformity to my personal recollections, and to such imperfect memorials as I have been able to procure.

Joseph Willard was born in Biddeford, Me., December 29, (O. S.) 1738. He was a son of the Rev. Samuel Willard, then the minister of that town, and of Abigail his wife, daughter of Samuel Wright, Esq., of Rutland, Mass. The Rev. Samuel Willard was graduated at Harvard College in 1723, and died October 25, 1741, aged thirty-five. The father of Samuel Willard was John, who graduated at Harvard College in 1690, and some years afterwards, settled as a merchant at Kingston in Jamaica. The year of his death is not known. The father of John was the Rev. Samuel Willard, minister, first of Groton, and afterwards of the Old South church, Boston, and Vice President of Harvard College.

Joseph Willard was born and reared in poverty. He was not three years old when his father died, and when he reached the period of pupilage, and advanced to manhood, his opportunities for learning must have been very inconsiderable. His widowed mother was married to the minister of Scarborough, a few years after her husband's death, which consequently became the place of his residence. Little is known of the history of his youth.† He very early manifested a desire and capacity for acquiring knowledge, and made considerable proficiency in mathematical studies, including the science of Navigation. It would seem that he might have looked forward to a sea-faring life, as a matter of necessity or desire, since, in connection with this study, he made several coasting voyages. At intervals also, he taught school in the town of his residence, or in its neighbourhood.

About the time of his majority, he purposed to study medicine. He visited for this purpose his cousin, Dr. John Frink of Rutland, Mass., and concluded to pursue the study with him; but an unforeseen occurrence caused him to relinquish his design. On his return to Biddeford, he met

* Holmes' Fun. Sermon.—Peirce's Hist. Harv. Coll.—Quincy's do.

† A few memoranda obtained from his elder brother, the Rev. John Willard, D. D., of Stafford, Conn., are all that I have to rely upon.

with Mr. Samuel Moody, in York, Me. - Mr. Moody, or *Master* Moody, by which præ-nomen, he was widely known in New England, was then teacher of the Grammar school in York, and afterwards of Dummer Academy. Mr. Willard disclosed to him his intention to study medicine. Whether they had been previously acquainted with each other, it is not known; but in his abrupt and schoolmaster style, Mr. Moody said to Willard, "You must go to College." The latter replied that he had not the means. The eager schoolmaster forthwith procured a subscription for his board, instructed him without charge, offered him for admission to College in about a year, and continued his generous aid by successful efforts in behalf of his meritorious pupil as a beneficiary scholar.

It is remarkable that a man entering College in the twenty-third year of his age, with only a year's preparation, should distinguish himself by eminent attainments in Latin and Greek. This Mr. Willard is said to have done. In Greek, he was *facile princeps*; and in a year after he received his Bachelor's degree, he was appointed Tutor in that language. Of the Latin language he acquired, during his academic career as pupil and instructor, such an accurate and familiar knowledge, that he wrote in it with facility and classical taste; as is manifest in his Latin addresses afterwards to some of the graduating classes in the earlier years of his Presidency, and in his *Concio brevis*, introductory to the Exercises at Harvard College, performed in pious commemoration of the "*singular talents, eminent virtues, and unparalleled services of WASHINGTON THE GOOD.*"

Greek, however, was his favourite language. His study of it had been so minute and critical from the beginning, and his after reading of its historians, philosophers, and poets, had become so extensive, that his familiarity with them became one of the greatest pleasures of his ripest years, and in a manner, the pastime of his declining life.

During the first ten or twelve years after he was called to preside over Harvard College, he wrote a Grammar of the Greek language, (the first probably that was written in English,) which remains in manuscript in the Library of the University. It shows great research in regard to dialects and idioms, and the meaning and uses of particles, by a wide citation of examples and authorities. It was nearly completed when the Gloucester Greek Grammar was published. This so far accomplished the end he had in view, that he seems to have abandoned the design of printing his own, which he did not revise and prepare for the press.

In regard to the branches of literature and science in which President Willard excelled, Mr. Webber,* who, as a pupil, among the oldest and most

* SAMUEL WEBBER was born at Byfield, Mass., in the year 1759. When he was about ten years of age, his father, who was in humble circumstances, removed to Hopkinton, N. H., where, through the influence of the minister of the parish, he was induced to consent to his son's receiving a liberal education. He entered Harvard College in 1780; and, having maintained the highest rank of scholarship throughout his whole course, graduated in 1784. The two years succeeding his graduation he spent at Cambridge, prosecuting a course of theological study, with an intention to devote himself to the ministry. Soon after he commenced preaching, he was appointed Principal of Dummer Academy in his native place. He accepted the appointment, but remained there only a short time, in consequence of being chosen a Tutor at Cambridge. He held that office with high reputation until 1789, when he was appointed Hollis Professor of Mathematics and Natural Philosophy. In 1796, he was employed by Commissioners under the government of the United States, to ascertain by astronomical observations the line which separates the United States from the British American dominions. He succeeded Dr. Willard as President of Harvard College, being inducted into office on the 6th of May, 1806. He published Mathematics in two volumes, 8vo., 1801; and a Eulogy on President Willard, 1804. He was a member of the American Philosophical Society, Vice President of the American Academy of Arts and Sciences, &c. He died of apoplexy, July 17, 1810, aged fifty-one.

distinguished in his class, had known him for more than two years, and as Tutor and afterwards Professor of Mathematics and Natural Philosophy, had known him intimately for seventeen years, said of him in a Eulogy delivered at his funeral,—

“He took special delight in the Latin and Greek classics, and in mathematics. In the refined and noble language of ancient Greece, his reading and researches were remarkably extensive. In this department of literature, perhaps he had no equal in the United States. Mathematical science, especially spherics and astronomy, furnished exercise for the energy of his mind, which was a source of peculiar gratification. Frequently has he communicated to me the result of an astronomical inquiry with emotions of lively pleasure. Alas, my father, that I can never again participate with you in such refined, such elevated enjoyment!

“In making astronomical observations and calculations, he was very accurate and skilful. His performances in this line, published in the *Memoirs of the American Academy of Arts and Sciences*, are sufficient evidences of his skill in the sublime science of astronomy.”

Mr. Willard was one of the members named in the Act of incorporation of that Society, which was passed, 1780,—the year before he was elected President of the College. He was the first Corresponding Secretary, and in 1784 was chosen Vice President, which office he held by annual election until his death.

After he took his first degree, he resided at College as a student in Divinity, until he was chosen a Tutor. He still continued his preparation for the pulpit; but at what time he began to preach is not known. In the year 1772, he received a call from the First church in Beverly to become its pastor. He accepted the call, and consequently resigned the office of Tutor, after a faithful and commendable service of six years. He was ordained as colleague pastor with the Rev. Joseph Champney,* November 25, 1772. Andrew Eliot, D. D., pastor of the church in North street, Boston, preached the ordination sermon. In the relation of pastor, he was favoured, both in regard to locality, and to the general character of his parishioners. He was long remembered by them with affection and respect, and reciprocal hospitality existed, for many years after he removed to Cambridge, between his family and several of those of his parochial charge, and the clergymen with whom he had been associated by interchanges of friendly visits.

In the ninth year of his ministry, 1781, he was elected President of Harvard College, and was installed on the 19th of December, in the same year. For more than sixteen successive years, he enjoyed almost uninterrupted health, and was able to devote himself with a single eye to the welfare of the College. But in the summer of 1798, he was prostrated by a severe illness, from which, for several months, slight hopes were entertained of his recovery. He so far recovered from this illness during the following autumn and winter, as to resume his official duties; but not, as before, without intermission. In the vacation after the College Commencement, on the last Wednesday of August, 1804, he took a journey to the Southern part of the State, and on his return from Nantucket to New Bedford, he was seized, at the latter place, with sudden illness, on the night of the 19th of September, and died on the evening of the 25th.

In the sixteenth month after his ordination at Beverly,—viz: March 7, 1774, Mr. Willard was married to Mary Sheafe, daughter of Jacob Sheafe, Esq., a merchant of Portsmouth, N. H. She was born November 25,

* JOSEPH CHAMPNEY was born at Cambridge; was graduated at Harvard College in 1721; was ordained at Beverly, December 10, 1729; and died February 23, 1773, aged sixty-nine.

1753, and died at Portsmouth, March 6, 1826. She voluntarily took upon her, in her married state, more than a wife's usual portion of domestic care, to afford her husband more time and opportunity for study and the performance of official duties, notwithstanding the large family of children that required her maternal oversight. Their wedded life was, in all respects, exemplary. Mutual kindness and deference were observed in their treatment of each other, while no selfish or exclusive feelings checked their hospitality or social intercourse. Obligated to abstain from all show in furniture and equipage, since they had no superfluity, they were ever ready to receive their guests and make them feel their welcome.

Mr. Willard's domestic character was an example to his children, not only safe but salutary. He never deceived them nor any one else. He did not irritate them by harshness; he did not put them in such fear by chiding and threatening them for their errors and faults, as to make them artful and truthless. They feared to offend him, because he gained their respect by his admonitions and counsels, and their love by reasonable indulgence and quiet consistent ruling.

In the family group, and in the social circle of visitors, he had no eccentricities; and thus there is wanting one source of interest, which pertains to the biographical notices of some distinguished men. He was fond of society, but was contented with a moderate share of the conversation. He aimed at no rivalry with those who were ambitious of distinction in this way, or with those whose natural gifts, improved by cultivation, secured to them an acknowledged eminence in social converse. Nor, on the contrary, was he a watchful listener for the sake of dogmatizing on matters concerning which his knowledge and opinions were entitled to peculiar respect. "An engaging degree of modesty," said Professor Webber, "was combined with great dignity in his deportment. His gravity and seriousness never degenerated into melancholy. A temperate cheerfulness always beamed in his countenance, when he had opportunity and leisure to manifest it."

While he loathed vulgarity, he had a relish for refined wit and chaste humour, and was not unfrequently excited to laughter, alike involuntary, hearty, and cheering, and sometimes it might be more resonant than the rigid rules of politeness allow.

Among the favourite recreations in his family, which he encouraged by his example and aid, was music,—especially sacred music, with which he was familiarly acquainted as a science, and he took his part in the vocal performance. It was one of the means of making home a social state, of taking from it the feeling of solitariness, and the restless desire of wandering and change so common to the young.

Towards the undergraduates of the College he felt a paternal regard, and exercised, as far as it was practicable, a paternal government. He mingled moderation with firmness, and in cases demanding exemplary punishment, he softened its rigour, by holding out to the delinquent his ability to redeem his character, and gain a restoration to the favour and approval of the Faculty. The intercourse between the members of the Faculty and the students was, in his time, more formal and distant, demanding more outward marks of respect from the pupils towards their teachers, and especially towards the President, than in times more recent. But when they came to his study for any purpose, he listened to them patiently, and extended to them as much indulgence as he thought their personal good, or the whole-

some discipline of the College, permitted. His common mode of address, especially to the younger scholars, when they thus approached him, was such as tended to relieve their embarrassment, and even to encourage them to a prompt and frank declaration of their purpose. "Well child, what do you wish?" or "what is your wish?"—was perhaps his most usual method of accosting students on such an occasion, if they were not so impulsive and abrupt in announcing their wishes, as to anticipate his questions. In either case, they were sure of an answer to their requests with little hesitancy or delay on his part.

The exalted moral qualities of President Willard,—his moral courage, integrity, and firmness, and no less his kindness, benevolence, and forbearance were well known and highly appreciated by all who knew him. As the head of the Corporation who framed the laws, and also of the Faculty on which devolved the immediate government of the students, he never shrank from the responsibility of executing these laws, and enforcing the discipline decreed by the latter body, nor exonerated himself from sharing in measures which occasioned the displeasure of parents or friends, or which he did not fully approve, by imputing them to other members of the Faculty.

His integrity of purpose in all his relations, fortified by a firmness of character which enabled him to disregard all threats and all lures intended to make him falter in the path of duty, were never doubted.

It does not appear that any of his sermons were printed during his ministry at Beverly. He continued to preach occasionally after he entered upon the duties of President, in the pulpits of his clerical brethren, and sometimes in the College at evening prayers on Sunday. A few of his occasional sermons were printed, viz:—A Thanksgiving Sermon delivered at Boston, in Brattle Street Church, 1783; a Sermon at the ordination of his successor at Beverly, Rev. Joseph McKeen, 1785; a Sermon at the funeral of the Rev. Timothy Hilliard, of Cambridge, 1790; and a Sermon at the ordination of the Rev. Hezekiah Packard, at Chelmsford, 1793.

He was a diligent reader of the Bible, and particularly of the New Testament,—in the original languages; and his critical knowledge of the Greek language is frequently shown in his sermons, without any vain display, by such illustrations of words and phrases as give them significations more definite, and sometimes more comprehensive, than those of the received English text. His preaching was plain, instructive, sincere, and solemn. Repentance towards God, and faith in our Lord Jesus Christ, were prominent doctrines in his discourses, as the strong hold of piety and the social virtues.

Dr. Willard's friendships among the clergy extended to men who differed from each other on the subject of the Trinity and other theological doctrines,—friendships extending from the early times of his ministry to the close of his life. Of this number was Dr. Simeon Howard, minister of the West Church in Boston, who was a Fellow of the Corporation at the time of President Willard's inauguration, and who continued to hold that office until his death, which occurred a few weeks before the death of the President. Their mutual affection was fraternal and uninterrupted. Dr. Howard, the elder, died on the 13th of August, 1804, and President Willard preached the funeral sermon at his burial. Though, at the time of performing this last mournful office due to the memory of so dear a friend, there had been no

recent warning that his own days were so nearly numbered, yet the thought of death was familiar to him, and never banished as an unwelcome intruder.

Very respectfully your friend

And faithful servant,

SIDNEY WILLARD.

FROM THE HON. DANIEL APPLETON WHITE.

SALEM, November 24, 1849.

My dear Sir: As you ask me only for my *recollections* of the late President Willard, I cannot refuse to comply with your request, incompetent as I really am to do justice to his exalted character and virtues, or to give an adequate view of his eminent attainments in science and learning. I cannot claim to have had the honour of an intimate acquaintance with him, though I knew him well for the last eleven years of his life. He was, as you are aware, a full generation before me, and I always revered him for his wisdom and piety, as well as for his venerable age and station. The circumstances under which my acquaintance with him was formed, may have impressed me with too deep a sense of his superiority; and if so, you must make the proper allowance in receiving my estimate of his character. I can only give you my genuine impressions, and this I will endeavour to do in all simplicity and truthfulness.

The first time I ever saw President Willard, was in July, 1793, when I went to Cambridge to enter the University. It was on the day of the Commencement, and he was in the midst of its imposing ceremonies and duties, surrounded by the Governor and other dignitaries of the Commonwealth, looking up to him as the great man of the day, while his majestic person and bearing in his robes of office, with his academic cap and huge white wig, marked him as such to all beholders. I received of course a profound impression of his dignity and eminence. The next time I saw him was when I went with others to his study, to be examined for admission, after an examination by the Tutors. The awe with which I approached his presence, was at once removed by his benignant manner in receiving us, and asking the various preliminary questions, as well as in conducting our whole examination. I still remember how kind I thought him, when, to a critical question from the Greek grammar I made answer that I had never before been asked such a question, and he silently passed it by, without even a look of displeasure. I now left him with the impression that he was as good as he was great.

These early impressions of his dignity and kindness were rather strengthened than weakened by my intercourse with him during the four years that I was a pupil under his Presidency, and the four subsequent years that I was associated with him in the immediate Government (now called the Faculty) of the College. As a pupil, I felt for him a sincere veneration; and as an associate in the College Faculty, I learned to love him too as a father. I never saw him among any men, or in any society, where he did not appear to be regarded with veneration and deference; nor did I ever know him to be discomposed or embarrassed on the most trying occasions. Yet, though every where the object of such peculiar respect, which he could not but feel conscious of deserving, he assumed no airs of superiority, nor was ever wanting in a proper regard for the rights and feelings of others. With the greatest self-respect, he was as true to others as to himself. His whole life was evidently modelled on the sound and impregnable principles of religion, and presented an admirable specimen of the old Puritan character, liberalized and improved. The solid and the useful virtues were united in him with the noblest qualities. Generosity, disinterestedness, magnanimity, together with a lofty integrity, and the strictest honour, were prominent traits in his character. So, too, were modesty, simplicity, and singleness of heart. No man could be farther removed from all suspicion of intrigue or management for selfish ends. It was probably never conceived by any body that he could be biassed in his official con-

duct by considerations of personal interest or popularity. As President of the University, he thought only of a faithful, honourable, and complete discharge of his arduous duties. He possessed the true spirit of government, and was ready to exert it upon every necessary occasion; but the infliction of punishment was always painful to him. He cherished a fatherly affection for the students,—an affection which was clearly visible to members of the College Faculty,—however it might be concealed by the veil of a dignified reserve,—a veil then but too fashionable,—from the students themselves. Yet no student could have personal intercourse with him, without some experience of his paternal kindness. As an illustration, I may be allowed to mention my own experience, which is indelibly impressed on my memory. I can still see his benign countenance, as he used to look up, on my entering his study, and mildly say—“well child, what do you wish?” Nor have I kind words only to remember. Once, in obedience to my father, (who was a Baptist,) I inquired of him if Mr. Hollis, the benefactor of the College, had not made some provision for sons of Baptists. He replied, “Not for them, more than others;” but added that as Mr. Hollis was himself a Baptist, they took particular pleasure in appointing sons of Baptists, who were otherwise entitled, to partake of his bounty. I was afterwards surprised (for I had never asked of the College a pecuniary favour) to find a credit from this source in my quarter bills; nor could I account for it, but from the President’s kind and considerate remembrance.

As head of the College Faculty, President Willard possessed rare excellence. He was a perfect presiding officer. Affable, courteous, and dignified, he inspired the most cordial respect;—a respect which alone secured an orderly attention to all matters of business before the Board. He listened with the greatest mildness and patience to the suggestions or arguments of any member, desirous that all should have a fair opportunity to be heard, and never prematurely interposing his own opinion or views. He was as far from arrogating more than his rightful voice, as he was from surrendering that. A particular instance of this occurs to me, which deserves mention also as showing his firmness in always doing what he thought just and right. At some meeting of the Faculty, when there were present three Professors and two Tutors, a measure was proposed by one of the former, which was objected to by the latter, and, after a full discussion, during which the President indicated no opinion whatever, it appeared upon taking the vote that the three Professors were in favour of the measure, and the two Tutors against it. All now supposed the question settled, till the President, instead of so stating the vote, declared, “I give my vote in the negative,”—thus arresting the measure. The Professors were greatly surprised, if not vexed. The venerable Dr. Tappan, who was one of them, ventured to inquire if there might not be some doubt as to the President’s right to vote in such a case. “I have no doubt,” was the laconic reply, and not a word more was said on the subject.

When a measure was once fairly adopted by the Board, though in opposition to the President’s individual opinion, and though ever so unpopular, yet he would never flinch from his full share of the responsibility, or allow it to be intimated out of the Faculty that he had been opposed to it. Upon his being once told of an instance, wherein a member of the Faculty had acted otherwise, I well remember with what a *look* of reprobation he simply said,—“That was very wrong.”

You ask me especially for anecdotes illustrative of any part of President Willard’s character. I have no *bon mots*, or smart sayings, of his to repeat. In social life, he would heartily enjoy the exhilaration of wit, and humour, and pleasantry, but his own conversation certainly did not abound in either. He was rarely, if ever, bouyant, airy, or facetious, but generally grave and serious, often cheerful, never gloomy or sour, and always substantial, sound, and benevolent. I knew him best in his official relations, and I recollect an instance in this connection, which may serve to illustrate his want of a quick susceptibility of humour, or his high sense of propriety,—perhaps both. At a meeting of the Faculty for selecting from among

the Seniors such as were most qualified for preparing the "Theses" of the class, the President asked the Tutor in Natural Philosophy (who was an incorrigible punster) how a certain student would work in physics, and received a reply which convulsed with laughter every one except the President, who looked utterly astonished. Good Dr. Tappan hastened to relieve him, and as soon as he could command himself, cried out, "A pun, Sir, a pun." "La," said the President, "I was not thinking of a pun." Nor did he then stop to think of it; but immediately resumed the subject, which had been so unexpectedly interrupted.

On ordinary occasions, President Willard was not fluent or graceful in extemporaneous addresses, yet when roused by some pressing emergency, he was able to meet it with great energy of thought and language, if not with true eloquence. A striking instance of this occurs to my recollection. The chapel desk or pulpit was one morning found to be a heap of ruins,—destroyed, as was then supposed, by students, but in truth, as afterwards ascertained, by rowdies from abroad. The President, when informed of it, directed the chapel bell to be rung as usual, and, attending prayers himself, took his stand amidst the ruins, in his wonted dignified and composed manner, and before praying, addressed the assembled students, who were really shocked by the scene before them, in a most appropriate manner, and with a power of vigorous eloquence, which they had little thought he possessed.

I recollect another instance of his acquitting himself to great acceptance, on a more embarrassing occasion. At a very disorderly period of the College, a student who had been sentenced to rustication, was called out in the chapel, after morning prayers, to stand in the aisle, as was then the custom, and receive his sentence before the assembled University. The President, after directing him to lay aside a cane which he held in his hand, read to him the sentence of rustication; at the close of which, he seized his cane, and swinging it violently over his head, denounced the President and Faculty, in a furious manner, and in outrageous and profane terms of insult. A prodigious sensation was created through the assembly. The President's composure, however, did not forsake him. I observed him to bend over the desk, in consultation with the Professors and Tutors, who were seated below him, and presently resuming his former attitude, he declared, as their unanimous decision, that —— (the individual under rustication) be forthwith expelled from the University. Nothing was ever more exactly suited to the merits of a case, or to the feelings of an audience, than this prompt and summary expulsion. The demeanour of the President was throughout characteristic of his wisdom and firmness, and excited the admiration of his friends.

President Willard was found equal to any exigency in his academical career, and his ability ever seemed to rise with the pressure of the exigency. Those who remembered him in the office of Tutor, to which he was appointed the very first year after his graduation, used to say that he was, at that time, remarkable for his moral courage and physical energy, as well as for his learning and intellectual strength. He was far greater, it would seem, in his intrinsic character than in the events or the honours of his life. All the moral elements of true greatness were combined in him; and had he been called to a wider sphere of action, and more exciting public functions, the powers and resources of his mind would have been more fully developed, and he of course would have attained to a still higher rank among great men.

Truly and faithfully yours,

D. A. WHITE.

President Willard had a brother, *John*, who was a highly respectable clergyman in Connecticut. He was born at Biddeford; was graduated at Cambridge in 1751; was ordained pastor of the church in Stafford, Conn., March 23, 1757; received the degree of Doctor of Divinity from Yale College in 1803; and died February, 16, 1807.

BENJAMIN WADSWORTH, D. D.*

1772—1826. .

BENJAMIN WADSWORTH was born of pious and respectable parents, at Milton, Mass., July 18, 1750. His father was, for many years, a deacon of the church in that town. In his childhood and youth, he was distinguished for great tenderness of conscience and sobriety of deportment. Under the influence of a religious education, his mind became early imbued with a sense of Divine things. It was, for some time, a question with him,—whether it was his duty to devote himself to the ministry of the Gospel; but he felt constrained, after mature reflection, to decide it in the affirmative. With this in view, he commenced and prosecuted a course of classical study, and became a member of Harvard College in 1765. During his connection with College, he was remarkable for diligence and proficiency in his studies, as well as for exemplary conduct; and when he graduated, in 1769, some new and honourable exercises were introduced at the Commencement,—one of which was assigned to him. During the year succeeding his graduation, he was engaged in teaching a school; after which, he went to reside at Cambridge, and pursued the study of Theology under the direction chiefly of Professor Wigglesworth. He subsequently passed a winter with the Rev. Abraham Williams of Sandwich; and in the spring of 1772, was licensed to preach by the Association which included the ministers of Milton and Braintree. On the 23d of December following, he was set apart to the pastoral charge of the church in Danvers. Here he continued to labour without interruption, till near the close of life. He was blessed with a good constitution, and uncommonly vigorous health, insomuch that, until the commencement of his last illness, he was never detained from the pulpit, during his whole ministry, more than four or five Sabbaths, and scarcely ever had occasion to call for medical aid.

He was honoured with the degree of Doctor of Divinity from Harvard College, in 1816.

About the close of March, 1825, Dr. Wadsworth was taken off from his labours by the commencement of the illness which terminated his life. His disease was a lingering one, though he died suddenly, and with little apparent suffering. In the immediate prospect of his departure, he uttered himself to a brother minister, substantially as follows:—"I feel more than ever the responsibility of our office, and my many imperfections and deficiencies. I have endeavoured to preach the great truths of the Gospel in a plain, experimental, and practical manner, and to be governed myself by its precepts and directions, maintaining a conscience void of offence towards both God and man. But, oh, my short comings! Oh, the solemn test! We must give an account of ourselves and our ministry at the bar of Christ! Yet, death has no terror to my mind—in a humble, penitent way, I rely on the mercy of God through the righteousness of the Divine Saviour. Here is my only dependence—the blood of Christ cleanseth from all sin—it was shed for the priesthood as well as the people—I know in whom I have believed—when He shall appear, we shall be like Him, for we shall see Him as He

is. This is all my salvation and all my desire—I am satisfied—I can say, Thy will be done.” He died January 18, 1826, in the seventy-sixth year of his age, and the fifty-fourth of his ministry; having outlived all who were members of his church at his settlement, with the exception of two females. His funeral sermon was preached, at his own request, by the Rev. Samuel Dana of Marblehead, and was published.

Dr. Wadsworth was twice married. His first wife was Mary Hobson of Rowley, by whom he had two children,—both daughters. The eldest daughter was married to the Rev. William Balch, who was born at Danvers, January 17, 1775; entered Harvard College, but did not graduate; was ordained pastor of the Second church in Salisbury, Mass., November 17, 1802; resigned his charge May 20, 1816; was settled at Salem, N. H., December 1, 1819, and died at Dedham, Mass., in 1842. The other daughter was married to the Hon. John Ruggles of Milton. The first Mrs. Wadsworth died, March 16, 1798. His second wife was Mary Carnes of Lynn, Mass., who died about 1846. There were no children by this marriage.

The following is a list of Dr. Wadsworth’s publications:—A Sermon at the ordination of Josiah Badcock,* 1782. America invited to praise the Lord: Thanksgiving Sermon, 1795. A Thanksgiving Sermon, 1796. Eulogy on Washington, 1800. A Dedication Sermon, 1807. A Sermon before the Bible Society of Salem and its vicinity, 1815. A Sermon before a Society for the Suppression of Intemperance, 1815. A Sermon at the installation of Rev. Moses Dow,† 1815. A Sermon at the interment of the Hon. Samuel Holten, 1816.

FROM THE HON. SAMUEL PUTNAM,
JUDGE OF THE SUPREME COURT OF MASSACHUSETTS.

BOSTON, January 29, 1851.

My dear Sir: I regret that I have delayed so long to comply with your request, but I have the apology of eighty-two years to offer, and a belief that some other friend would have performed more to your satisfaction the service you have asked of me.

I was prepared for College at Phillips Academy, Andover, under the tuition of Dr. Pearson; but, before I joined that institution, which was in the winter of 1780, I had been for a short time under the instruction of Dr. Wadsworth. His dwelling was about a mile from my father’s, in the North parish of Danvers, formerly known as the Salem village. My father was a deacon in his church, and I suppose that I knew Dr. Wadsworth as well as a boy of twelve years old could know one, who seemed to be so venerable and altogether so much above him.

I used to attend his Catechisings from the Westminster Assembly’s Shorter Catechism, which I learned by heart; and if the exercise did me no good, I certainly cannot attribute the failure to my instructor, for he performed his part faithfully, as I have not forgotten it to this day.

I knew him somewhat intimately,—attending upon his ministrations when at home, until I was admitted to the bar in Salem, in the county of Essex, in July, 1790. There I became a member of Dr. Barnard’s church, where the ministerial tax was assessed on the pews; but, from the high regard which I bore for Dr

* JOSIAH BADCOCK was born at Milton, Mass., in 1752; was graduated at Harvard College in 1772; was ordained at Andover, N. H., April 30, 1782; was dismissed July 13, 1809; and died December 9, 1831, aged eighty.

† MOSES DOW was born in Atkinson, N. H., February 4, 1771; was graduated at Dartmouth College in 1796; was ordained pastor of the Second church in Beverly, March 18, 1801; was dismissed April 1, 1813; was installed at York, Maine, November 9, 1815; resigned his charge February 17, 1830; and died at Plaistow, N. H., in 1837, aged sixty-six. He published a Funeral Sermon, 1807; a Fast Sermon, 1812; a Farewell Sermon, 1813.

Wadsworth, I continued to pay my tax to him also. The *argumentum ad crumenam* seldom fails, and in this case assigns the true reason; for I discontinued the double tax, upon Dr. Wadsworth's decease. I need not say, therefore, that he always commanded my respect and reverence.

His appearance represented a gentleman of great bodily vigour. His limbs were finely proportioned; he was about five feet, ten inches in height, with a handsome and florid countenance, which indicated much exposure to the open air, and none of the debility which so frequently happens to literary men.

And this was to be expected; for, during his long ministry, he visited his parishioners familiarly, giving them advice as to the things that make for peace, and were expedient. And being a man of consummate prudence, he kept his large parish together and in harmony, which is now divided into half a dozen or more religious Societies. In my judgment, he should be commemorated as a model for a country clergyman.

His out-door engagements would occupy much of the time which, by the requirements of the present day, is devoted to study. The moderns gain in learning, but at the expense of the health, and the sacrifice of the familiar and friendly intercourse of the pastor. Dr. Wadsworth was essentially a practical man: he was not only the spiritual guide, but, to a considerable degree, the temporal adviser, of his parishioners; and he knew men and things so well as to command the respect and confidence of all.

He was uniformly in the open exercise of Federal policy; but in a manner that gave no offence,—as he did every thing under the control of a just and well-regulated mind.

He managed his pecuniary concerns very carefully; and, considering his limited means, accumulated a large estate. These were somewhat increased by presents from his parishioners, who were mostly good farmers. I well remember that my father, who was one of them, took both pride and pleasure in giving the best piece to the minister.

His style of preaching, I used to think, was deficient in simplicity; and, though clear enough to a cultivated mind, was somewhat above the comprehension of the mass of his hearers. And he read his sermons rapidly, keeping his eyes fixed upon his manuscript; and what he had prepared carefully, would have appeared much better, if he had taken due pains in the delivery of it.

Of his published sermons, which were not numerous, that upon the character of Dr. Holten, his parishioner and near neighbour, is a good specimen. It contains a pretty full account of the great number of offices which that gentleman had held, and is, on the whole, a very fair and faithful tribute to his memory.

He was classed among Calvinists, and I think was universally respected by his brethren in the ministry. Though he preached his own peculiar views, he did not urge doctrines at the expense of neglecting practical duties. He used to exchange pulpits with Dr. Barnard and Dr. Prince of Salem, and other gentlemen whose religious opinions were not fully in accordance with his own. His manners were courteous, his disposition cheerful, and his feelings, so far as I know, catholic and charitable. Indeed if I were to begin my life anew, I could say, with great sincerity,—“Commend me to such a minister as was Benjamin Wadsworth.”

Dr. Wadsworth occupied the same parsonage that Mr. Paris did in the calamitous year of 1692; and I believe that, if that gentleman had possessed the vigour, courage, common sense, and discretion, of Dr. W., he would have crushed in *limine* the fraud and delusion of the pretended witchcraft, which commenced in that very parsonage.

I fear that I have extended my remarks beyond your limits; but I put you at perfect liberty on that score to strike out *ad libitum*, always taking care, however, to do no greater injustice to my old friend than has been done by, dear Sir,

Your obedient servant,

SAMUEL PUTNAM.

NATHAN STRONG, D. D.*

1772—1816.

NATHAN STRONG was born in Coventry, Conn., October 16, 1748. He was a descendant in the fourth generation from John Strong, who came from England to this country in 1630; and, after sojourning successively at Dorchester, Mass., and Windsor, Conn., settled at Northampton, Mass., in 1659, was the first Ruling Elder of the church in that place, and died in 1699, at a very advanced age. His father was the Rev. Nathan Strong, a native of Woodbury, Conn., who graduated at Yale College in 1742; studied Theology under the Rev. John Graham of Southbury; was ordained pastor of the Second church in Coventry, October 9, 1745; and died October 19, 1793, in the sixty-eighth year of his age. His mother was the daughter of the Rev. Joseph Meacham, minister of the First church in Coventry.

Not much is known of his history, previous to his becoming a graduate of Yale College in 1769, a little before the completion of his twenty-first year. He belonged to a class conspicuous for illustrious names, and yet he graduated with the highest honour; though the Faculty considered him and Dwight (afterwards President of the College) upon an equality, and gave him the precedence only in consideration of his superior age. President Stiles is said to have pronounced him (doubtless taking into view the fact of his being a young man) "the most universal scholar he ever knew."

His first permanent religious impressions date back to a season of special interest in his father's congregation, about the time of his entering College. It does not appear, however, that he originally contemplated the ministry as a profession,—for we find him engaged, for some time after leaving College, in the study of law; but he ultimately changed his purpose, and, after a brief course of theological reading, was licensed to preach.

In 1772 and 1773 he was a Tutor in Yale College; and, during this period, there were various applications made to him from important vacant churches at a distance, all of which, however, he declined. The First church in Hartford, having become vacant by the death of the Rev. Edward Dorr, put in requisition his services as a candidate, in the autumn of 1773; and on the 5th of January succeeding,—the previous arrangements having been made,—he was duly constituted their pastor. The sermon on the occasion was preached by his father, from 2 Timothy iv. 4, and was published.

Mr. Strong was scarcely settled in the ministry before the war broke out, which, in its issue, gave us our independence. His energies were all enlisted in his country's cause; and every service that he could render her, he *did* render promptly and cheerfully. For some time he served in the capacity of Chaplain. His vigorous pen was often at work in endeavouring to vindicate the country's rights, and to quicken the public pulse to a higher tone of patriotism; and many of the papers which he produced at that time, are said to have teemed with the brightest and noblest thoughts. He published many valuable articles in relation to the state of the times, subse-

quently to this;—especially a series of about twenty, designed to aid in harmonizing public sentiment and action in respect to the adoption of the Federal Constitution. He was always an inflexible patriot,—ready alike with his tongue and his pen to do good service for his country, as occasion required or opportunity offered.

In the earlier periods of his ministry, Mr. Strong was sometimes not a little embarrassed in his pecuniary concerns. He was settled upon a salary of one hundred and thirty pounds; but, in consequence of the depreciation of the currency incident to the times, and some other circumstances, he failed, from time to time, of receiving his dues, until the parish had become indebted to him some six hundred pounds. A portion of the congregation seemed inclined to evade the obligation; but the late Chief Justice Ellsworth, who then belonged to that parish, being present at the meeting at which the subject was agitated, took decided ground in favour of the payment of the debt; and the meeting being convinced by his arguments, immediately adopted measures to secure the desired end. It was probably in consequence of the inconvenience to which he was subjected from the insufficiency and uncertainty of his support, that he was led, at a subsequent period, to invest his portion of his father's estate in a mercantile establishment. This false step (for such it undoubtedly was) was the means of bringing upon him manifold trials: it not only resulted disastrously in a pecuniary way, but, for a season, interfered, not a little, with his usefulness as a Christian minister. In the afflictions which he subsequently experienced, he humbly acknowledged a Father's chastening hand.

Mr. Strong was one of those who, towards the close of the last century, had a primary agency in giving a new direction to the public mind, in respect to the religious interests of the country and the age. Being fully persuaded that the theory of revivals which then generally prevailed in the orthodox churches, was both reasonable and scriptural, he laboured with all his might, in reliance on God's blessing, to reduce that theory to practice; and, at several different periods in the latter part of his ministry, he had the pleasure to witness the fulfilment of his hearts desire. In 1798–99, was the most extensive and powerful revival that occurred under his ministry; but in 1794, there was a state of things among his people which issued in considerable accessions to the church; and in 1808, and again in 1815, a yet more copious blessing was poured out upon them. On these occasions particularly, his labours were most abundant; and no one perhaps knew better than he how to conduct such a work so that the best result might be obtained and incidental evils avoided.

In 1796, he sent forth an elaborate Theological Treatise entitled, “The doctrine of Eternal Misery consistent with the Infinite Benevolence of God;” in reply to a posthumous work by the Rev. Dr. Joseph Huntington of Coventry, Conn., entitled “Calvinism improved &c.” In this work Mr. Strong has taken a wide range of thought, and has evinced a degree of acute discrimination and familiarity with all the points of the controversy referred to, which must always give him a high place among the Calvinistic writers of the country.

In 1798, he published a volume of Sermons, well suited, as they were specially designed, to give aid and direction to a revival in its incipient state. In 1800, he published another volume, of the same general character,—only adapted to a more advanced stage of a revival. Without the least preten-

sion to any thing like studied elegance, these Discourses are written with uncommon vigour and force of thought, and are fitted to work with great power, especially upon the conscience.

In 1799, was published the "Hartford Selection of Hymns;"—a work projected by Mr. Strong, and executed principally, though not exclusively, by him. It was a popular compilation in its day, and several of the best hymns contained in it were from his own pen.

In 1800, commenced the "Connecticut Evangelical Magazine." This too he originated, and in a great measure sustained; though he had the aid of many influential clergymen in different parts of the State. It was continued in a first and second series, during a period of fifteen years. This work has been highly prized, not only for the amount of excellent doctrinal and practical instruction which it contains, but especially for its record of the numerous revivals of religion, by which that period was distinguished.

It may be doubted whether he ever rendered a more important service to the church or to the country, than in the part which he took in establishing and sustaining the Connecticut Missionary Society. He had a primary agency, not only in its organization in 1798, but in the direction of its movements till the year 1806; and his usefulness in this department is to be estimated by the vast amount of spiritual blessing which this institution has ever since been diffusing over the land.

In 1801, he was honoured with the degree of Doctor of Divinity from the College of New Jersey.

His domestic life had its full share of bereavement and solitude. He was married in 1777 to the eldest daughter of Dr. Solomon Smith, a respectable apothecary of Hartford. She died, leaving two children, in 1784. In 1787, he was married to Anna M'Curdy of Lyme, who died within less than two years after her marriage, leaving an infant son, whom he named *John M'Curdy*. During the rest of his life,—a period of nearly twenty-seven years, he lived a widower. The child of his second marriage, after having graduated with high reputation at Yale College, in 1806, and entered upon the study of the Law under Lieut. Governor Goodrich, was thrown from his horse, in an attempt to cross the ferry at Hartford, and was drowned.

Some months previous to his death, Dr. Strong was brought by a severe illness to the margin of the grave. But, contrary to his own expectations and those of his friends, he recovered strength ere long to resume his accustomed duties; though, from that time, it became evident to all that his course was nearly finished. Beside the bodily infirmities that were clustering upon him, there was a tenderness and mellowness of Christian feeling, and an entire devotedness to the interests of the world to come, that seemed to indicate that he would soon have his summons to depart. But one Sabbath intervened between the close of his public ministrations and his death; and on that Sabbath, both his discourses had direct reference to the scenes in which he was so soon to mingle.

The illness that immediately caused his death was brief, but painful. His mind remained unclouded to the last, and his faith clung to the promises of the Gospel with an unyielding tenacity. In conversation with a friend, just before his departure, concerning the darkness that hangs over the future world, he remarked,—“But I trust I am going where God is, and that is all I desire.” He died on the 25th of December, 1816, in the sixty-ninth

year of his age, and the forty-third of his ministry. A sermon was preached at his funeral by the Rev. Dr. Perkins of West Hartford, and was published.

Besides the several works mentioned above, Dr. Strong published the following:—A Sermon at the execution of Moses Dunbar, 1777. A Sermon at the ordination of Joseph Strong, 1778. An Election Sermon, 1790. A Sermon at the ordination of Ichabod L. Skinner,* 1794. A Sermon at the execution of Richard Doane, 1797. A Thanksgiving Sermon, 1797. A Discourse on the death of Washington, 1799. A Sermon on the death of Mrs. Sarah Williams, 1800. A Thanksgiving Sermon, 1800. A Century Sermon, 1801. A Sermon on the death of the Rev. Charles Backus, D. D., 1804. A Sermon at the funeral of the Rev. James Cogswell, D. D., 1807. A Sermon at the Consecration of the new Brick church in Hartford, 1807. A Discourse before the Hartford Female Beneficent Society, 1809. A Sermon on the Mutability of human life, 1811. A Sermon on the use of time, 1813. A Sermon at the funeral of the Hon. Chauncey Goodrich, 1815.

FROM THE REV. THOMAS ROBBINS, D. D.

HARTFORD, December 16, 1847.

My dear Sir: Dr. Strong was, for many years, my neighbour and intimate friend. I had an opportunity of observing him under various circumstances, and in different relations; and there is perhaps no man who has departed, in respect to whose character I have a more definite and well considered opinion. The reverence which I bear for his memory renders it only a labour of love for me to comply with your request by furnishing you some of my many recollections concerning him.

As a man of intellect, I set him down as belonging to the very first class. He seemed to me never to get to his limit. Judge Daggett has lately told me that the late Chief Justice Mitchell, who was his Tutor in College, pronounced him a man of the greatest original powers of mind he ever knew. He had the most perfect command of all his faculties. When writing on a most critical, profound, or solemn subject, he would leave it, at any time, for business or relaxation, and return to it, and take up the train of thought without the least apparent embarrassment. He wrote with great rapidity, and usually depended on his first thoughts. On this account, most of his printed works bear marks of haste, and are no doubt less perfect, as compositions, than they would have been, if he had subjected them to a careful revision. But a small portion of his work entitled "Benevolence and Misery," was written, when the printing began; but the manuscript was constantly supplied, as it was called for.

He was a great economist of time. He was habitually an early riser; and all the hours that could be spared from the active duties of his profession and other necessary engagements, were sacredly devoted to study. By this incessant application, he not only became eminent as a Divine, but was possessed of extensive and varied erudition. His memory was at once minute and retentive, in an extraordinary degree. Such was his original power of investigation that it seemed necessary to give him only a single hint on a subject, to his working it out, by an independent process, in all its various ramifications. And for nothing perhaps was he more distinguished than his almost intuitive insight into the human character. It was this particularly, in connection with his sound judgment, that gave him an influence, which to many appeared wholly unaccountable, and enabled him

* ICHABOD LORD SKINNER was born in Marlborough, Conn.; was graduated at Yale College in 1793; was ordained as colleague pastor with the Rev. Nathan Strong, Senior, at Coventry, October 23, 1794; was dismissed October 10, 1798; went into civil life; spent his latter years at Washington, D. C.; and died in 1852.

to realize most of his expectations. I will only add, in respect to his high intellectual character, that the most eminent men of his day, and those who had the best opportunity of judging of his powers,—such as Judge Trumbull, Doctors Bellamy, Goodrich, Smalley, Edwards, Dwight, and many others, fully sustained the representation that I have given of him.

In Theology, as on every other subject, he would call no man master, but formed his opinions by a careful study of God's word. Nevertheless, he did not think it necessary to his independence that he should needlessly dissent from others; and he was glad to concur with them as far as he could. He was not fond of oral discussion; being, in this respect, like President Edwards the elder, but quite the opposite of President Edwards the younger. During a time of revival, Dr. Edwards, being at Hartford with Dr. Strong, said to him with much emotion,—“Why do the influences of the Holy Spirit attend your preaching so much more than mine; when our congregations are so much alike, and we preach the same system of truth?” Said Dr. Strong,—“The reason is that *you* present Gospel truth as a proposition to be proved, and go on and prove it; whereas, *I* endeavour to exhibit it as something already admitted, and to impress it upon the heart and conscience.” I should think that the most striking peculiarity of his preaching consisted in direct, concise, and effective statements of the doctrines and precepts of the Gospel.

He was eminently devoted to the interests of his flock. In seasons of revival especially, he laboured with the utmost fervour and assiduity. His house was always open for religious meetings, and his study always accessible to serious inquirers. It was not uncommon for him, at these seasons, to preach four or five times a week; and there is little doubt that, during the last four years of his life, he preached a greater number of sermons than any other settled minister in the State. When the last revival under his ministry commenced, and he became fully satisfied that the Holy Spirit was in the midst of his congregation, his mind was so much agitated with alternate fears and hopes for a fortnight, that he did not,—as he stated to a friend, have an hour of uninterrupted sleep at a time.

Dr. Strong exerted a commanding influence in a deliberative body. He was accustomed to make himself thoroughly acquainted with every difficult question that came up, and it was seldom that an opinion contrary to his own prevailed. He would fasten at once on the main points of a question, however involved, and by a few sentences would relieve it from all difficulty, and throw it into the light of noonday.

With all his constitutional cheerfulness, approaching,—it must be acknowledged, too near to levity, he had still a deeply spiritual mind. I remember to have been present on one occasion, when a neighbouring minister put to him the question,—“Are you ready to go yet?” and he replied,—“Yes, to-morrow, if God pleases;” but, after a brief pause, he added,—“if God will do with me as He does sometimes, I am ready.” In seasons of revival he seemed desirous to keep himself out of view as much as possible, that God might be all in all. In times of trouble, he manifested a truly submissive spirit; and appeared chiefly concerned that his afflictions might make him a better Christian and a more devoted minister. One of the greatest trials of his life was the loss of his second son, who was drowned in Connecticut river. Various circumstances conspired to give to that affliction an unwonted sting. But he conducted in a most becoming manner, fixing his mind firmly on the appointment of God. He refused to be informed of the particular circumstances of the event. But I suppose he never crossed Connecticut river after this occurrence. Several years after, he inquired of me about the bridge and causeway, in a time of high water, and said he had never seen them. The bridge was built shortly after his son's death.

Hoping that the above reminiscences may avail to your purpose, I am as ever, sincerely yours,

THOMAS ROBBINS.

FROM THE REV. DANIEL WALDO.

GEDDES, November 7, 1851.

My dear Sir: Dr. Strong was so remarkable a man, and his memory is still so fresh, that you can hardly need any of my recollections concerning him; and yet, since you request it, I am willing to write out for you what most readily occurs to me. I knew him first at Hartford, when I was preaching as a candidate in the year 1790. Soon after that, I became a member of the same Association of ministers with him, and our relations were somewhat intimate from that time till his death.

The first thing that would impress you on being brought into Dr. Strong's presence, was that he was intellectually an extraordinary man. Such a countenance and such an eye as he had, you would say, could never be associated with mental inferiority or mediocrity. And when he spoke, your first impression would be confirmed—no matter what might be the subject, his words were full of pertinence and power. He could wield a sledge hammer, and knock a man down at a blow; or he could use a surgeon's knife so delicately and skilfully, that it would do fearful work, before the subject on which it was operating had begun to suspect what was going forward. His propensity for fun was so inveterate that he often did not control it, even when circumstances seemed actually to forbid its indulgence. Those who were not afraid of the tongues of other men, usually counted the cost before bringing themselves very closely in contact with his. David Daggett was attending Court, or the Legislature, at Hartford, and one Saturday afternoon, on going into Hudson & Goodwin's book-store, found Dr. Strong there; and he jocosely said to him—"Well, Doctor, I think I shall go over to East Hartford and hear Mr. Yates to-morrow—I do not think we can expect much from you, from seeing you away from your study Saturday afternoon." "That's right," said Dr. Strong, "I advise you to go, Sir; for I am going to preach to Christians to-morrow." Col. Dyer of Windham, who had served as Judge for a number of years, had been dropped from his office by the Legislature. He happened to be at Hartford at the next session of the Court, and was standing in the lobby with several others, who had been similarly treated, as Dr. Strong came out, after having prayed at the opening of the Court. Said Judge Dyer, "Why don't you pray for us too?" "I don't pray for the dead," said Dr. Strong. He was unusually negligent in respect to his personal appearance, and certainly was not the most refined in all his habits. Adverting once, in conversation with one of his neighbours, to this feature of his character, he said to him—"What would people be likely to think of me, who should judge me only by my appearance?" "They would think," answered the neighbour, "that you had come into town with a drove of horses."

You can scarcely imagine a greater contrast than Dr. Strong's appearance presented in the pulpit and out of it. The moment he crossed the threshold of the Sanctuary, he became as solemn as eternity. I never heard of his uttering a word in the pulpit, that was in the least inconsistent with his character as a minister, or with the decorum that belongs to the place. His sermons were short, but clear, strong, and pithy. Not a few of his thoughts were strikingly original. His manner was earnest and deeply impressive; his countenance spoke as well as his lips; but I think he rarely, if ever, moved a hand. He had great facility at extemporizing; and I have heard him say that he used sometimes, in order to save appearances with his people, to lay one sermon before him and turn over the leaves, while he was preaching another that he had not written. When he actually read his manuscript, it was with so much freedom that it would scarcely have disturbed the most scrupulous objector to the use of notes. His sermons, like every thing that he wrote, were in an insufferably bad hand; and I have been told that, instead of being able to help the printer make out his manuscript, he was actually obliged sometimes to call in the printer's aid to enable him to decipher it himself.

Dr. Strong was of a remarkably dark complexion. On a certain occasion, Sampson Occum, the celebrated Indian preacher, had agreed to preach for Dr. Edwards at New Haven, but failed to fulfil the appointment. Dr. Strong, being at hand, was put in requisition; and, however the preachers might have differed in other respects, they were not strikingly different in the hue of their faces. An eccentric fellow who wished to make fun at the Doctor's expense, took his seat at the door of the church, and kept saying audibly to the passers by, as if they were really listening to Occum,—“See how the black dog lays it down.”

You would have supposed that Dr. Strong's passion for the humorous and jocose would have interfered materially with his usefulness as a minister. So no doubt it did; and yet,—owing to the great amount of counteracting influence,—not so much as might have been expected. In his later years particularly, though his wit never left him, it was more chastened and restrained, while the general habit of his mind evidently became more spiritual and solemn. Few men in New England had, during the period in which he lived, so much influence as he. Not a few feared his sarcasms; those who knew him best, appreciated most highly his virtues; while the whole community awarded to him the honour of being one of the noblest specimens of human intellect.

Yours faithfully,

DANIEL WALDO.

FROM MRS. L. H. SIGOURNEY.

HARTFORD, November 22, 1848.

My dear Sir: I have had pleasure in recalling, at your request, a few reminiscences of that distinguished and venerable man, the late Rev. Dr. Nathan Strong. I first saw him while attending school in Hartford, in my early years. The acquaintance was then restricted to hearing him from the pulpit on Sundays, and occasionally in the more familiar services in his conference room, during the week. My judgment, at that period, cannot be supposed to have been very critical, but coincided with the impression common to all who listened attentively,—deep admiration of the force and simplicity of his manner, the conciseness and fluency of his style. He had the ability of sustaining a great weight of labour, without apparent fatigue. He was not often relieved by exchanges on Sunday, and was in the habit of preaching twice on that day, and again in the evening at his Conference room, as well as on the evenings of Tuesday, Thursday, and Saturday, during the week. The sermons at the latter place were extemporaneous, and more eloquent and modified by feeling than his studied discourses.

When afterwards engaged as an instructress of young ladies in the same city, I was favoured with somewhat more of personal acquaintance. This, however, was but slight, as he never visited, except when his ministerial services were definitely required; and his own time was held too valuable by his people to be broken in upon, for the common uses of society.

On account of nearness of sight, or dimness, which might have been the effect of advanced years, he was usually attended, at his evening lectures, by a boy carrying a lantern. I remember a few occasions when I was invited to “walk home by his light,”—my residence being near his own, at the hospitable mansion of the late Madam Wadsworth, where now stands the “Wadsworth Athēnæum.” These attentions from so revered a man were prized as they ought to have been, and but for them I never could have known his remarkable powers of conversation. He seemed pleased to unbend his mind by narrative or varied remark, showing the fulness of his resources and his knowledge of human nature. As his only brother, the Rev. Dr. Joseph Strong of Norwich, had been my neighbour and pastor from infancy, there were many inquiries flowing from these circumstances, that relieved the embarrassment of a young stranger in the presence of one so distinguished. His maxims seemed to me worthy to be written in letters of gold, yet some-

times the flow of his humour, a flash of his native uncontrollable wit, would burst forth, until I lost in it, and not without regret, some portion of the impressions which the solemnity of the sermon, so recently from his lips, had created.

In his last sickness, which was not long, I once saw him. He was pallid and exhausted, but his smile was sweeter than any I had seen him wear in health. Faith in him seemed almost changed to sight. "Death," he said, "is to me but as going into the next room; and to that next room most of my friends have already gone,—many more than are here among the living."

I would, my dear Sir, that my recollections of that great and good man were more numerous and worthy of your acceptance; but such as they are it gives me great pleasure to contribute them in aid of an object so worthy as your request contemplates.

Yours respectfully,

L. H. SIGOURNEY.

The Rev. Dr. JOSEPH STRONG of Norwich was a younger brother of Dr. Nathan Strong. He was graduated at Yale College in 1772; was settled at Norwich, as a colleague with Dr. Lord, March 18, 1778; was married, soon after his ordination, to Mary, daughter of the Hon. Jabez Huntington; received the Rev. Cornelius B. Everest as a colleague in 1829; and died on the 18th of December, 1834, aged eighty-one,—in the fifty-seventh year of his ministry. He received the degree of Doctor of Divinity from the College of New Jersey in 1807; and was a member of the Corporation of Yale College from 1808 till 1826. He published a Sermon at the funeral of Governor Huntington, 1796; a Sermon on the death of Washington, 1799; a Sermon on the death of Dr. Joshua Lathrop, 1808; a Sermon at the funeral of the Rev. Jonathan Murdock,* 1813; a Sermon at the funeral of the Rev. Asahel Hooker, 1813. Miss Caulkins in her History of Norwich, says of him,—“He was distinguished for the benevolence of his disposition, and the fervency and solemnity of his prayers. In social intercourse he exhibited the manners of the gentleman, and the character of the Christian.” I had the pleasure of visiting Dr. Strong at his own house in 1824, and was greatly impressed by his bland and winning manner, and the rich stores of information which he seemed to possess, illustrative of the olden time. He was a large and well formed person, and had a more than commonly dignified expression of countenance.

* JONATHAN MURDOCK was a son of the Hon. Judge Murdock, and was born at or near Saybrook, Conn.; was graduated at Yale College in 1766; was settled for a number of years as pastor of the church in Rye, N. Y.; was installed pastor of the church in Bozrah, Conn., October 12, 1786; and died January 16, 1813, in his sixty-seventh year.

JONATHAN FRENCH.*

1772—1809.

JONATHAN FRENCH, the son of Moses and Esther French, was born at Braintree, Mass., January 30, 1740. His father was a farmer; and until he (the son) was seventeen years old, he remained at home labouring on the farm. At that period (March, 1757) he enlisted as a soldier in the army employed against the French and Indians, and repaired to Fort Edward. After a few months he took the small pox, and then the fever and ague, which so far disabled him for active service that he obtained a discharge and returned home.

Not long after his return, his health was so far restored that he was able to take his place again in the army, and he was now stationed at Castle William in the capacity of a Sergeant. During his residence here, his life was twice in imminent jeopardy; once, from an Indian, who attempted to kill him, in consequence of his having refused to give him rum, when he was already intoxicated; and once, from an attempt to confine an Indian prisoner, who had succeeded in making his escape. Here also he was honoured with the acquaintance of many literary and other respectable characters from Boston and its vicinity; and he made good use of the advantages thereby secured to him. He had a natural fondness for mathematical studies; but his attention was now directed chiefly to medicine and surgery, with the expectation of making this his profession for life. So rapid was his progress in this department, that several eminent physicians of his acquaintance expressed the most confident conviction of his success, and very decidedly encouraged him to carry out his purpose; but, subsequently to this, in consequence chiefly of the proffered aid of some of his friends, he found reason to change his mind, and resolved on obtaining a collegiate education. The Chaplains at the Castle assisted him in his preparatory studies, and several other gentlemen, particularly a son of Governor Bernard, furnished him with the necessary books. He remained at the Castle till he was ready to enter College. On the last day of his service at the garrison, (1767,) he gave up his sword to his successor in token of surrendering his commission, repaired to Harvard College, and in the evening of the same day, rung the bell as Butler's freshman.

Mr. French was considerably advanced in years when he entered College, and through his whole course enjoyed, in an uncommon degree, the confidence and good will of both his instructors and fellow students. He was distinguished for diligence in study, for punctuality in the discharge of his various duties, and for a correct and manly deportment; and he was never, in a single instance, subjected either to fine or censure, during his whole College life.

He was graduated in 1771, but he still remained at Cambridge, devoting himself to the study of Theology and residing in the family of the widow of the then late President Holyoke. It had been his purpose to spend his life as a missionary among the Indians; but, after he was licensed to preach, there were influences brought to bear upon him, which led him to change his

purpose. He soon accepted an invitation from the South parish of Andover, to preach as a candidate in the pulpit then recently rendered vacant by the death of the Rev. Samuel Phillips. After preaching during the usual period of probation, he was unanimously invited to settle in the ministry, and was ordained September 22, 1772.

Here Mr. French continued in the laborious and faithful discharge of his duties during the rest of his life. He died suddenly of a paralytic affection, July 28, 1809, in the seventieth year of his age, and thirty-seventh of his ministry. Dr. Griffin, then Professor at Andover, prayed with him a short time before his departure, for which he expressed his thanks, not without great difficulty of utterance, and then gently passed away. The Rev. Mr. Stone of Reading preached his funeral sermon from John XIV. 28.

Mr. French was married, August 26, 1773, to Abigail, daughter of Dr. Benjamin Richards of Weymouth, Mass. She died August, 1821, aged seventy-nine. His children were *Abigail*, born May 29, 1776,—wife of the Rev. Samuel Stearns of Bedford; *Jonathan*, born 16th of August, 1778, graduated at Harvard College in 1798, and settled in the ministry at North-Hampton, N. H.; and *Mary Holyoke*, born August, 1781, wife of the Rev. Ebenezer P. Sperry of Wenham.

The following is a list of Mr. French's publications:—A Sermon against Extortion, 1777. A Sermon at the ordination of Daniel Oliver,* 1787. A Sermon at the ordination of Abiel Abbot, 1795. A Sermon at the General Election, 1796. A Sermon at the Anniversary Thanksgiving, 1798. A Sermon at the ordination of James Kendall, 1800. A Sermon at the ordination of his son, 1801. An Evening Lecture at Portsmouth, 1805. A Charge at the ordination of Professor Pearson, 1808.

FROM THE REV. MICAH STONE.

BROOKFIELD, Mass., May 23, 1852.

My dear Sir: Notwithstanding I passed two pleasant years as a boarder in the Rev. Mr. French's family, and was not unfrequently a visitant at his house, yet it was in early life, when I was but poorly qualified to make discriminating observations in respect to either Christian or ministerial character. But my recollections of him, since you request them, I do not feel willing to withhold; and yet you will bear in mind that the task which you have prescribed for me carries me back nearly sixty years.

Mr. French was rather short in stature, and inclined to be corpulent; and, as might be expected, was not remarkable for bodily activity. In his natural disposition he was cheerful and social, and in his manners easy and familiar. He was uncommonly accessible and unceremonious; was much at home amongst the *memorabilia* of the past; had much interesting and useful anecdote at his command; and conversed intelligently and agreeably upon the passing events and ordinary topics of the day. There was so much of friendliness and kindness expressed in his manner, that those with whom he conversed were quite sure to feel altogether at their ease. Though he possessed a full share of sensitiveness, he generally kept his feelings under good control; and if, at any time, they became suddenly too much excited, he would not unfrequently retire into his study and remain until he had regained full self-possession.

* DANIEL OLIVER was born in Boston about the year 1754; was graduated at Dartmouth College in 1785; was ordained pastor of the Second church in Beverly, October 3, 1787; resigned his charge in August, 1797, after a controversy of several years in regard to the payment of his salary; and died at Roxbury, September 14, 1840, in the eighty-ninth year of his age.

In his family he maintained a mild and decisive sway; and, with his estimable and truly excellent wife, afforded a bright example of Christian piety and order; of stern rebuke to folly and vice, and of steady encouragement to correct deportment. His house was a seat of hospitality. To every brother in the ministry and to a large circle of acquaintances, his doors were always open, and every one who came met with a cordial welcome. His hospitality kept him even upon the lookout for visitors; and many a nice dinner have I seen set aside for a friend who might chance to call after the regular dining hour was past.

In respect to the theological views of Mr. French, I have this persuasion—that they were strictly Calvinistic,—more so than those of the Association of ministers generally with which he was connected; yet there was always maintained a fraternal harmony and interchange of ministerial acts. In common with most of his brethren of the Association, he was opposed to Hopkinsianism, and particularly to the dogma that Christian submission supposes that one should be willing to suffer eternal misery for the glory of God. I do not apprehend, however, that on this or any other abstruse point, he entered much, if at all, into metaphysical speculations. He drew his conclusions from what he believed to be the dictates of common sense, from the plain implications of experience, and the simple word of God. He was much less a fabricator or a lover of theories than an investigator of Bible doctrines, and friend of the old fashioned orthodoxy as taught in the Assembly's Catechism.

Mr. French was characterized by substantial good sense, rather than by any brilliant or showy qualities. He was a careful observer of men and things, and knew well how to secure and retain the confidence and good will of his fellow men, especially of his own charge, without in the least compromising any of his obligations. He occupied a conspicuous and important sphere of ministerial service with general approbation and esteem. As a preacher, he maintained a highly respectable rank. His preaching, according to my present impression, was rather practical than doctrinal; for, though he cordially received the Calvinistic doctrines, he very rarely went into a particular exposition of them,—much less attempted any thing like a formal defence. He dwelt upon the principles and rules of Christian duty; but never, so far as I know, introduced any thing like philosophical disquisition. His appearance in the pulpit was always dignified and solemn, and quite in harmony with the inspired declaration inscribed on the wall of the sanctuary above him—"Holiness becometh the House of God forever." His manner of delivery was exceedingly deliberate,—too much so for the natural current of men's thoughts. It was a habit into which he fell, from his efforts to avoid the opposite extreme. He told me that, in the early part of his ministry, he was inclined to a very rapid utterance; and that, in order to acquire greater moderation, he used occasionally to write upon the top of some pages of his manuscript—"a little slower." He possessed excellent qualities as a pastor; and if he did not captivate his hearers by any remarkable exhibition of eloquence, he secured their favourable regards by his wisdom, benevolence, and urbanity. He had, on the whole, a remarkably peaceful and highly favoured ministry.

Believe me truly your friend and brother,

MICAH STONE.

FROM THE HON. JOSIAH QUINCY, L. L. D.,

PRESIDENT OF HARVARD COLLEGE.

QUINCY, October 22, 1855

My dear Sir: Your letter of the 18th requires no apology. The memory of the Rev. Jonathan French is very precious to me. The few lights I can throw on his character it will give me pleasure to communicate to any one who takes an interest in a knowledge of, or in the making more generally known, his virtues.

In early life, his relation to me was only less than parental, and the excellencies of his character made such an impression on my heart, that its chords, though arid and unvibratory at an age approximating eighty-four, never cease to give forth, at his name, grateful reminiscences. My only regret is that, in doing justice to his memory, I am compelled to speak much of myself. For all my impressions concerning him were results of acts of kindness of which I was the object. Personal experience and observation are the sources of all that I know of him.

I became a member of his family in April or May, 1778, having then just entered my seventh year, at an age much better suited to the nursery than the Academy. *That*, at Andover, was then a new institution, and its success was deemed somewhat of an experiment. It was desirable to give it an early impetus. My maternal grandfather was one of its founders; and my mother, a widow, yielded to his wishes, being taught to believe that it was the place of all others best suited to give a sound, thorough education to her only child. A main inducement with her to submit to the privation occasioned by this separation, was the well-known paternal character of Jonathan French. Kind, gentle, watchful, assiduous, I realized everything in him and in his amiable wife, which my mother had anticipated. The discipline of the Academy was strict. The Preceptor, more considerate of the conduct than of the age of his pupils, was a convert to the fashionable theory of the period, that knowledge was to be driven into the head wedge-wise. Child as I was, my mind was abroad with my bats and my marbles. It delighted in the play of the imagination. The abstract and the abstruse were my utter detestation. The consequences were, that I often came home to Mr. French in tears, having been either censured or punished. I found in his bosom a never-failing place of rest for my sorrows and sufferings. He soothed, supported, and encouraged me. I owe to his goodness much that I attained, and most that I enjoyed, during the three or four first years of my residence in his family.

In the year 1780, I was seized with the scarlet fever. The symptoms were dangerous. Mr. French took me, at once, into his own bed-room, made up a little cot at his side, and I slept in the same room with him and his wife, until my recovery was complete. He loved children, and was beloved by them in return. He would take me occasionally to walk with him. In the evening he would give me a lesson concerning the stars,—their names and position. In the day time he availed himself of the circumstances or the incidents of the time to impart useful thoughts or instruction. His manners and language to the young were of the most winning and appropriate kind; nothing studied, nothing forced or far-fetched. His conversation was the natural out-welling of a good and affectionate heart, which took delight in the utterance of its own goodness. His acquaintance with the human heart and its nature was general and deep. He had, in his youth, been a soldier in the Colonial service; had risen by merit to the rank of a Sergeant, and being stationed at Castle William, in the harbour of Boston, and detailed to the charge of the daily boat, which passed between the island and the town, he availed himself of the opportunity the leisure of his service permitted, to study the classics and prepare for College, while rowed backwards and forwards by the crew under his command. In this classical preparation, he had the aid and encouragement of several of the Boston clergy. By such efforts, he was enabled to enter the class, which graduated in 1771, at a period of life which could not, I think, be less than his twenty-fifth year. But of this fact I have no data. At College he became the class-mate and the acquaintance of Samuel Phillips, Jr., the stability of whose character immediately developed itself; whose deep religious sentiment, active virtues, and unwearied spirit of enterprise, at once took the lead in all the affairs of Andover, social, moral, political, and religious, so that he scarcely reached manhood when his weight of character became universally felt in that vicinity, and his influence became without control. Under his

auspices, Mr. French was introduced to the pastoral care of the South Parish of that town, as successor to Samuel Phillips, the grandfather of his patron.

As a pastor he was

Indeed, "to all the country dear;
And passing rich with Forty Pounds a year."

My residence in Mr. French's family continued for eight years, until the middle of 1786, including about the last five years of the Revolutionary war, and the consequent embarrassed state of the country preceding and producing the troubles connected with Shays' insurrection. In these halcyon days of table luxuriance, it is impossible to conceive the restrictions in point of food, and the few comforts which, at that period, we were enabled to command. Frugality was the necessity of the time and the law of his household. The only bread we tasted was Indian, or Rye, or a mixture of both. Mr. French, on the Sabbath, had the special privilege of *white*, or flour bread, because, as he said, the Rye or Indian gave him the heart-burn. As he took on that day no other dinner, he justified himself in indulging in that enviable luxury. Chocolate was the breakfast—our dinners, pork and beef, with a plentiful allowance of cabbage and all the usual vegetables farmers cultivate. In the winter, frozen cod came along from the sea-coast, which, after careful boiling, made a table, of which an Alderman, if there had been any in that day, might have boasted. Bohea, a tea to modern luxury almost unknown, was our table resort, with a qualification of milk at supper time.

Besides the necessary number of silver spoons, Mr. French's *plate* establishment consisted of a single silver tankard, the ornament of his table and sideboard. This had been presented to him by the widow of President Holyoke, who was to Mr. French, *clarum et venerabile nomen*. On the tankard was engraved a superscription at once historical and illustrative, on which, and the virtues of the donor, the good man never failed to dilate with delight, as he presented it to a guest, filled with cider, the chief beverage of the period.

Mr. French had studied medicine in his youth and made some proficiency in it,—an attainment which added both to his usefulness and popularity. He united often the office of physician with that of clergyman; always taking with him on his pastoral visits, some of the most common and useful articles of the pharmacopœia, and administering, occasionally, corporeal as well as spiritual comforts. Attentions of this kind tended to increase his popularity and to redound to his benefit. Accordingly, when winter approached, and farmers began to collect the produce of their farms, the kindness of the pastor never failed to be reciprocated, and he had often to suspend as many spare-ribs in his cellar, as it had nails to hang them on, besides chickens, now and then a turkey, and wild pigeons without number.

Of his qualifications as a clergyman, it does not perhaps belong to me, authoritatively, to speak. He was, of course, of the Calvinistic school, according to the standard of the constitution of Phillips Andover Academy; or of that which is set forth in the Assembly's Shorter Catechism. In doctrine, he therefore harmonized with that school, but in demeanour, example, and kindliness of heart, he represented much more the tone and mildness of the Arminian school than of that which he formally professed, and in this respect his life and manners were in unison with those of his patron, Samuel Phillips, jr., and of all the founders of Andover and Exeter Academies. I have a right to speak upon this point, for I have been an inmate in the families of William, Samuel, and John Phillips, of the two former frequently and intimately, of the latter occasionally. And it has been always a puzzle to my mind how to reconcile the kind, social, and free spirit of their lives in private, with the rigidity and severity of the doctrines of their faith. I have reason to think that Mr. French was never satisfied with the attempt to unite Old Calvinism with New Hopkinsianism in the institution which

now overrides Phillips' Academy. And in this feeling, I cannot doubt that he was in concurrence with all those founders, had they lived to witness the attempt.

There was in Mr. French a latent good humour, effective but not obtrusive. Of this the following anecdote may be considered an instance: At a meeting of the Board of Trustees of the Academy, Mr. Adams, its master, petitioned for the addition of *one hundred dollars* to his salary, which was already *eight hundred*. Dr. Pearson, the President of the Board, opposed it violently. Finding it was about to be carried, and relying upon the aid of Mr. French, whose restrictive pecuniary means were known to him, he called on him for his opinion on the subject. "Well," replied Mr. French, "if I must give my opinion, I am obliged to say, I am in favour of the grant. I know what living in Andover is. Why, Sir, *I have three hundred and fifty dollars a year, and I cannot live upon THAT.*" This created a laugh through the Board, in which Dr. Pearson joined, and the grant was voted.

Another anecdote, illustrative of the same point of character, is the following. The Parish, by the terms of his settlement were bound to find him wood. The winter was coming on, and they had neglected to furnish it. Experience had taught Mr. French that a direct complaint of such neglect was not always well received, nor always brought a ready compliance. He waited, therefore, until the proclamation for Thanksgiving came, and after reading it to the congregation, he said, with great apparent simplicity, "My brethren, you perceive that his Excellency has appointed next Thursday as the day of Thanksgiving; and, according to custom, it is my purpose to prepare two discourses for that occasion,—*provided I can write them WITHOUT A FIRE.*" The hint took effect, and before twelve o'clock on the succeeding Monday, his whole winter's wood was in his wood-yard.

The truth, perhaps, is, that Mr. French was a *burning*, rather than a *shining*, light in the golden candlestick, which made those who think more of the *rays* than the *heat*, more of display than of effective good, to undervalue his power and his usefulness. But any man, in my judgment, may reasonably hope of receiving as his final reward the "well-done faithful servant," who has fulfilled his duties as well as did Jonathan French.

I am, Sir, with great respect, yours,

JOSIAH QUINCY.

The following additional communication from Mr. Quincy, which may be regarded as a Postscript to the preceding letter, was in reply to a request that he would furnish in writing, what he had frequently been known to relate in conversation—some account of the reverential and formal observances of the good people of Andover in primitive times.

It will give me great pleasure to narrate, as you request, all the particulars of the proceedings at Andover, on Sabbath morning, in times, which we can now denominate "olden," although in all its details it did not apply to those of Mr. French, but to those of his immediate predecessor. With the single exception of that studied mark of reverence to the Pastor, from the congregation, the proceedings were nearly or quite the same in the case both of Mr. Phillips, the predecessor, and of Mr. French.

Mrs. Dowse, my maternal aunt, has often related to me her pride and delight at visiting at the Rev. Mr. Phillips', her paternal grandfather's house, when a child; which was interesting as a statement of the manners of those early times in Massachusetts, before the sceptre of worldly power, which the first settlers of the Colony had placed in the hands of the clergy, had been broken. The period was about between 1760 and the Revolution.

The parsonage at Andover was situated about two or three hundred rods from the meeting house, which was three stories high, of immense dimensions, far

greater, I should think, than those of any meeting houses in these anti-church going, degenerate times. It was on a hill, slightly elevated above the parsonage, so that all the flock could see the pastor as he issued from it. Before the time of service, the congregation gradually assembled in early season, coming on foot or on horseback, the ladies behind their lords, or their brothers, or one another, on pillions, so that, before the time of service, the whole space before the meeting house was filled with a waiting, respectful, and expecting multitude. At the moment of service, the pastor issued from his mansion with Bible and manuscript sermon under his arm, with his wife leaning on one arm, flanked by his negro man on his side, as his wife was by her negro woman, the little negroes being distributed according to their sex, by the side of their respective parents. Then followed every other member of the family according to age and rank, making often with family visitants somewhat of a formidable procession. As soon as it appeared, the congregation, as if moved by one spirit, began to move towards the door of the church, and before the procession reached it, all were in their places. As soon as the pastor entered the church, the whole congregation rose and stood until the pastor was in the pulpit and his family were seated,—until which was done, the whole assembly continued standing. At the close of the service, the congregation stood until he and his family had left the church, before any one moved towards the door. Forenoon and afternoon the same course of proceeding was had, expressive of the reverential relation in which the people acknowledged that they stood towards their clergyman.

Such was the account given me by Mrs. Dowse in relation to times previous to my birth, and which I related as her narrative, and not as a part of my recollections. The procession from the parsonage, the disappearance of the people on the appearance of the procession, and that their pastor was received with every external mark of decorum and respect, I well remember; but of their rising at his entrance and standing after the service until he had departed, I have no recollection. My time was almost twenty years after that narrated by Mrs. Dowse. During that period the Revolution had commenced. The reverence of early times was gradually vanishing away towards the point, which at this day, it seems nearly to have attained, when the sheep no longer follow the shepherd, who is no longer for life, but at will, and when the shepherd follows the sheep, and is happy if he can keep all of them in sight, and prevent any of them from straying.

J. Q.

DAVID SANFORD.*

1772—1810.

DAVID SANFORD, the third son of Elihu and Rachel (Strong) Sanford, was born in New Milford, Conn., December 11, 1737. His father was particularly a friend of good ministers, and never lost an opportunity of extending to them hospitality, or conferring upon them favours in any other way within his ability. He was especially attached to David Brainerd; and it was as a tribute of affectionate respect to Brainerd's memory, that he called his son *David*,—hoping that, if his life were spared, he might devote himself to the work of the ministry. He did not live, however, to see his son a minister, or even to witness the completion of his collegiate education.

Mr. Sanford was graduated at Yale College in 1755. Influenced chiefly by a regard to what he knew had been the wish of his father, he commenced the study of Theology under the instruction of Dr. Bellamy. But as he soon became satisfied that he had not the requisite spiritual qualifications for the ministry, he relinquished the idea of entering the profession. He then removed to Great Barrington, Mass., where he settled upon a farm. The Rev. (afterwards Dr.) Samuel Hopkins was then the minister of that town, and he and Mr. Sanford married sisters. Mr. Sanford occasionally attended on the preaching of his brother-in-law, but he heard it with the utmost disrelish, and indeed had no sympathy with any thing connected with either doctrinal or vital Christianity. His conscience, however, was ill at ease, even while he was making his most hostile demonstrations. As an evidence of the state of his mind at that time, he afterwards related this incident. While he was at work on his farm,—on removing a log which had become imbedded in the ground, his attention was directed to a number of animalcules,—such as he had rarely, if ever, seen before. As he looked at them for a moment, he exclaimed with an intense feeling of malignity—"Hopkins says that nothing was made in vain; and for what were *you* made?"—and as he crushed them beneath his feet he added—"There, that is what you were made for." And then, he said, a voice within answered,—“Yes, they were made to show forth the enmity of your heart against God.”

He was brought frequently in contact with his brother-in-law, Mr. Hopkins, in reference to some property which was to be divided between their respective wives. As Mr. Hopkins had a high reputation for Christian meekness, Mr. Sanford determined, if possible, in the course of the negotiation, to disturb his accustomed equanimity, and provoke him to utter words unworthy of his profession as a Christian minister. And by practising extreme injustice and insolence towards him, he actually succeeded, and went off feeling that he had achieved a glorious triumph. But Mr. Hopkins' subsequent treatment of him evinced so much kindness, and magnanimity, and penitence withal, that it not only led him to relent in respect to his own conduct, but satisfied him of both the reality and the importance of experimental religion. From this time, he was earnestly engaged in respect to his own salvation; and, at no distant period, experienced a change of feeling with which he identified the beginning of his religious life. In due time, he was admitted to the church, and shortly after was chosen a deacon, though he did not accept the office.

Mr. Sanford, feeling that the grand obstacle to his entering the ministry was now removed, again took up the purpose which he had once abandoned, and *that* notwithstanding his friends, owing to his peculiar worldly circumstances, advised him strongly to the contrary. He returned to the study of Theology for a while, and in due time was licensed to preach the Gospel. His friends, as soon as he began to preach, were more than reconciled to his having made the change; for his earliest efforts gave promise of not only usefulness, but eminence, in his profession.

He received a call at Medway, (West parish) Mass., on the 28th of December, 1772: he accepted it shortly after, and was ordained pastor of that church, on the 14th of April, 1773. The ordination sermon was preached by Dr. West of Stockbridge.

Soon after the beginning of the war of the Revolution, Mr. Sanford served, for a short time, as Chaplain in the army;—an office for which his

natural strength of character, and fine portly bearing—to say nothing of his ardent patriotism—admirably qualified him.

For a considerable time after his settlement in the ministry, no remarkable success seemed to attend his labours; but, in the years 1784 and 1785, there was an extensive and powerful revival of religion in his congregation, as the fruit of which a large number were added to the church. In later periods also a manifest blessing attended his labours.

In 1807, he suffered severely from a stroke of paralysis, from which he never so far recovered as to be able to resume his public labours. After about three years of distress and languishment, he died on the 7th of April, 1810, in the seventy-third year of his age. A sermon was preached at his funeral by his intimate friend and near neighbour, Dr. Emmons.

The only production of Mr. Sanford's pen that I have ever heard of, as having appeared in print, is *Two Dissertations*, published in 1810,—one on "the Nature and Constitution of the Law which was given to Adam in Paradise;" the other on "the Scene of Christ in the Garden of Gethsemane."

Mr. Sanford was married on the 4th of August, 1757, to Bathsheba, daughter of Moses Ingersoll, then of Great Barrington. They had ten children. One of his sons was a lawyer, and one a physician, and two of his daughters married clergymen.

FROM THE REV. ABNER MORSE.

SHERBURN, Mass., July 28, 1852.

Dear Sir: My opportunities of personal acquaintance with the Rev. David Sanford, were confined to the first seventeen years of my life, which were passed in his parish. He was a frequent visitor in my father's family, and such was his appearance and his character, that he could scarcely fail to make an impression even upon the youthful mind. Besides my own recollections of him, I am in possession of many of the reminiscences of his venerable contemporaries, who survived him.

Mr. Sanford was of a nervous, bilious temperament. He was of middle stature, perfectly erect, and his form was remarkably symmetrical, though in advanced life, he became slightly corpulent. His forehead was high, broad, and prominent; his features regular; his gait firm, and even majestic; and when mounted he was a model among equestrians. His manners were natural and easy, and his whole personal appearance uncommonly imposing. But that which was perhaps more remarkable than any thing else about his person, was the wonderfully varied expression of his countenance. I remember to have heard of an incident strikingly illustrative of this remark, which was said to have cost him no small degree of mortification.

During the Revolutionary war, he was called to preach at a place where a company of soldiers had encamped, and whose commander, attracted by his reputation as a popular speaker, marched his men into the galleries of the meeting house in which Mr. Sanford was to hold his service. While he was speaking, a board by which a shattered window had been replaced, fell, and the exercises were somewhat interrupted by the noise and confusion of putting it back. By a repetition of the occurrence, he was interrupted a second and a third time, when, rushing to seize the board, he cried out to the soldiers,—“Let that board alone.” The officer, on retiring, being asked how he liked the preacher, replied—“Pretty well, but I should have liked him better, if he had not sworn so.” “Sworn, Captain, I heard no oaths.” “Yes, he said” (here repeating a tremendous oath) “let that board alone.” “You certainly mistake—he uttered no oath whatever.” “Well,” replied the Captain, “if he did not say the words, he looked them.”

Hence, in after life, when his countenance was perceived to indicate dangerous displeasure, some anxious, good-natured brother would tell him not to swear so.

Equally expressive was his countenance of other emotions. The very first thing I am able to recall, is his smile upon me in my mother's lap, a few days before I was two years old. His look of compassion also, in expostulating with the impenitent, so imprinted itself upon my memory, that the lapse of forty-five years has done nothing to efface it.

Mr. Sanford possessed other rare gifts for an orator. His voice had great volume and compass, was uncommonly clear and smooth, and he could modulate it to suit any sentiment he uttered, or strike any chord in the human bosom. His articulation and enunciation could scarcely have admitted of improvement. In prayer his utterance was rather rapid, but still very impressive. His repetition of Christ's lament over Jerusalem was sublimely pathetic.

As a preacher, he excelled especially in tracing the windings of the human heart; in taking from the hypocrite his mask; in rousing the slumbering conscience, and quickening the sluggish affections; but I do not think his preaching was distinguished for elaborate or very comprehensive views of Divine truth. As a pastor, he was affectionate in his intercourse, diligent to know the state of his flock, to catechise the children, and instruct and counsel the young. Mr. Sanford had an independent mind, and thought for himself on all subjects. I never heard that he was suspected, in any instance, of being under the influence of another. When the two great political parties (Federalists and Democrats) arose, he differed from nearly all his ministerial brethren, and sided with the Democratic party. In Theology, he was of the same general school with Hopkins and Emmons, yet dissented from both in some of his views of the atonement, and the penalty of the first transgression; maintaining that the former consisted in Christ's obedience alone, and that only spiritual death was incurred by the latter. Of these views he was very tenacious; and they were the subject of a good deal of controversy among theologians of that day. Two years before his death, and after he had become disabled by a stroke of palsy, he dictated two Dissertations on these subjects, which were published. This work,—if it does any justice to his interpretations of Scripture, is devoid of the characteristics of his style.

Mr. Sanford was at once benevolent and patriotic. His voice was early lifted up in favour of resistance to the oppressions of the mother country, and that his people might bear their proportion of the expenses of the war, he, for a time, generously relinquished his salary. His name was associated with early attempts to propagate the Gospel in the new settlements; and every fresh effort that was put forth for the promotion of Christianity, no matter on which side of the water, met with his cordial and grateful approval, even though he were not able more directly and efficiently to second it.

As a counsellor, he was much sought after by the churches, and was not unfrequently called away a great distance to aid in healing ecclesiastical divisions. In the latter part of his life especially, he almost always presided in the councils of which he was a member.

In any deliberative body he was unavoidably prominent, though it must be acknowledged that he did not always appear to advantage. Being naturally inflexible as well as excitable, he would, when satisfied that he was right, maintain his ground with great warmth, and it was sometimes perilous to encounter him. Dr. Emmons, his intimate associate and bosom friend, used to tell him that he was not afraid to take hold with him in private, but dreaded his gripe in public.

Mr. Sanford was sometimes accused of being lacking in courtesy and good manners. But such is not the testimony of those who knew him best. That he was occasionally blunt and severe was probably owing to his discernment of faults in individuals, which could be reached by no other weapons. He had a high standard of orthodoxy and piety, and of ministerial dignity and devotedness; and

when he saw what he deemed gross deficiencies in either, he could not conceal his disgust, and he used the weapon first which others would have used last. Thus, when a licentiate, with clownish manners, and in a rustic garb, inquired of him what system of Divinity he would recommend, he replied,—“Lord Chesterfield’s Divinity to you.” So also to a young preacher, who, being under a call from S——, assigned as a reason for not accepting it, that there was an extensive pine swamp in the place, he said,—“Young man, it is none of your business where God has put his pine swamps.” But, notwithstanding these occasional instances of severity, his manners certainly were generally those of a gentleman.

Mr. Sanford was reputed a good classical scholar. He maintained his habits of both study and activity, until the year 1807, when he was struck with the palsy, while on his knees interceding for his church. Until then his eye was not dim, nor his natural force abated.

He had great weight of character, and in his own church and parish particularly, his word seems to have been regarded as having almost the authority of law. He had, however, little to do with civil affairs, and gave himself almost exclusively to the work of the ministry; and his profiting appeared in the conversion of many, some of whom still remain as lights in the church.

I am, dear Sir, truly yours,

ABNER MORSE.

FROM THE REV. JOEL HAWES, D. D.

HARTFORD, November 12, 1852.

Dear Sir: My recollections of the Rev. Mr. Sanford are those of a youth, though he had a character so strongly marked, that they have scarcely grown less vivid and distinct from the lapse of years. My early days were spent in his parish; and I remember him well, not only as he appeared in the pulpit, but as I used to see him and hear him in other circumstances. The very sight of him was enough to inspire awe. Indeed I had some experiences of him that produced not only awe but terror; for I remember his once speaking to me in school, where he had come as a visitor, with an air of sternness that half frightened me out of my senses. Another personal incident, I recollect, which, though it brought out the same feature in his character, was really of great practical use to me in subsequent life. I was at a prayer meeting not long after I hoped that I had felt the power of religion, and Mr. Sanford called upon me to lead in prayer. I was diffident, and begged him to excuse me. He said with a most authoritative air, “Mr. Hawes, don’t you ever let me hear you say that again.” I obeyed him on the spot, and in connection with the incident, formed the purpose, to which I was enabled afterwards to adhere,—not to decline any service that might reasonably be devolved upon me.

Mr. Sanford’s preaching was altogether without writing, inasmuch that I have reason to doubt whether he ever wrote an entire sermon during his ministry. He was fluent beyond measure, and not only never wanted for a word, but rarely, if ever, failed to get the right word. His voice was susceptible of every variety of inflection, and could wake into a tempest or sink to a zephyr,—could rouse, or agitate, or melt, with equal ease and without the least apparent effort. His sermons were remarkable rather for the clear and forcible statement of truth, than for any thing that indicated metaphysical acuteness or strong logic. I once heard Dr. Emmons say that he had never heard a man preach, who was capable of making a more powerful impression upon an audience than Mr. Sanford. On some public occasion, it fell to Mr. Sanford to preach immediately after Mr. N—— of A——, who was a very able man, and withal had fine pulpit talents. Mr. N—— preached with remarkable power, and Mr. Sanford was not a little discomfited at the idea of following him. He rose in the pulpit, announced his text, stammered, and seemed unable to proceed. He apologized to his audience for his

bad beginning, and begged them to allow him to go back and commence anew. He did so; but his hesitating manner continued till the audience really began to drop their heads in anticipation of a mortifying failure. When he had got them to this point, he made a mighty effort, and swept by Father N——, as it was said, with incomparable majesty, preaching a sermon which filled his audience with surprise and admiration. It was shrewdly hinted afterwards that there was some policy in the awkward commencement, and that he purposely let the audience down as low as he could, for the sake of raising them as high as he could.

I remember to have heard him relate one incident of great interest, in which, if I mistake not, his religious experience had its beginning. He was a brother-in-law of Dr. Hopkins, and they both resided at Great Barrington. On one occasion, as they were attending to some matter of business, there was a disagreement between them, and Dr. Hopkins, in a moment of excitement, spoke to Mr. Sanford with an unjustifiable severity. Mr. Sanford said that when he heard his ill-natured remarks, he felt strong, and said within himself,—“This then is an exhibition of your disinterested benevolence.” The next morning, at a very early hour, he heard a gentle knocking at his door, and who should appear there but his brother Hopkins, with the most mild and affectionate manner,—his face shining like an angel. He requested that the family might be assembled, as he had a communication that he wished to make to them; and when they had come together, he acknowledged his error of the preceding day, and begged the forgiveness, first of Mr. Sanford, and then of every member of his household, taking each by the hand as he did it. Mr. Sanford said, “Then I felt that he had got his foot upon my neck; and that taught me the first decisive lesson of the superior excellence of Christianity.”

Yours affectionately,

J. HAWES.

NATHANIEL PORTER, D. D.*

1772—1837.

NATHANIEL PORTER was born in Topsfield, Mass., January 14, 1745. He was the son of a farmer of that town, in very moderate circumstances, and was brought up to labour on a farm till the age of eighteen, when he commenced his preparation for College. He was graduated with high honour at Cambridge, in the year 1768. Having studied Theology and been licensed to preach the Gospel, he spent a short time in missionary labour at Blue Hill, Maine. On the 8th of September, 1773, he was ordained pastor of a Congregational church in New Durham, N. H. In July, 1776, he was appointed Chaplain of the regiment commanded by Colonel Joshua Wingate. He passed through the wilderness to Mount Independence on Lake Champlain, lived with the soldiers, and shared their privations and sufferings, and was in the service five or six months. Returning in 1777, he was dismissed from his charge at New Durham, on account of their inability to furnish him an adequate support.

From New Durham he went to Conway, in the same State, where a settlement had just commenced. A church having been gathered, he was installed as

* Christian Mirror for 1833.—MSS. from General Fessenden of Portland, and Rev. Mr. Tappan of Conway.

its pastor, October 20, 1778. A grant of land having been made to him by the State, as the first settled minister of the town, he immediately commenced cultivating it; and while he was thus occupied by day, he wrote his sermons by the light of pitch wood at night. This continued to be the field of his ministrations, during a period of more than thirty years.

In his political sentiments he was strongly of the Federal school, and was accustomed to speak out on these subjects without reserve. Though his people, as a body, did not sympathize with his views, they were nevertheless desirous that he should make an exposition of them from the pulpit. Accordingly, in the year 1811, after repeated requests from some of the leading men in his parish, he consented to preach a sermon on the Fourth of July, which should exhibit his views of the political state of the country. He had warned them of the consequences; but, as they were still earnest in the expression of their wish, he would not shrink from the defence of what he deemed true and right. The week before the time for the delivery of the sermon, a portion of his church became so much alarmed on the subject, that they appointed a committee to wait upon him, and request him to deal tenderly with his opponents. He replied, laying his hand on a pile of papers by his side,—“Gentlemen, what I have written, is written.” His text on the occasion was, Jeremiah v. 31.—“My people love to have it so.” The sermon was published, and its decided character may be judged of by the following extract:—

“Whatever may be the cause, our country appears this day in a very awkward and critical situation—insulted abroad, degraded at home, and contemptible in the eyes of every foreigner;—the sources of revenue destroyed, the treasury empty, and commerce, which furnished employment to thousands of citizens, greatly embarrassed and without protection. The measures which were formerly adopted and pursued in a similar case, are set aside, and a different mode of conduct towards foreign aggressions is observed. Without deciding on the wisdom or policy of the present train of political measures, I only observe, the body of the people, in the true sense of the text, ‘love to have it so.’”

This sermon awakened feelings of hostility which could not be allayed, and which, in 1814, brought his labours in Conway to a close. By an arrangement with his people, he vacated the pulpit,—though he was never formally dismissed; and his successors were settled as his colleagues.

He received the degree of Doctor of Divinity from both Harvard University and Dartmouth College in 1814.

For several subsequent years, he preached in the neighbouring town of Fryeburg. The following account of one of his sermons preached during this period, has been communicated by General Fessenden of Maine, who was familiarly acquainted with him:—

“I recollect once being on a visit to my native village, (Fryeburg,) and of hearing Dr. Porter preach on a day of Fasting, which was observed on account of a very extraordinary drought. He was then entirely blind, and I think over eighty years of age. I shall not soon forget his venerable form. He was full six feet high, and his locks which I remember in my youth were black as the raven and bushy, had now become white as snow. When he arose to preach, he seemed to fix his sightless eyes on the Bible, as though intent on his notes, and then pronounced his text, which was as follows:—‘And also, I have witholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one city, and I caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered. So two or three cities wand-

ered into one city to drink water; but they were not satisfied; yet have ye not returned unto me, saith the Lord.' Amos iv. 7, 8.—He preached a most powerful sermon, vindicating God in the exercise of his sovereignty, and proving that the natural evils sent by Him are intended as a chastisement to the people for their sins; and that the design of the judgment which they then deprecated, was to bring the people back to Him from whom they had revolted. To me the sermon appeared of a very high order, as well on account of the vigour of mind which it displayed, as the sound and enlightened views which it put forth. I concluded that it was a sermon written at some former period of his ministry, when he was in the fulness of his intellectual power; though it was certainly altogether appropriate to that particular occasion. As, after the service was concluded, he went with me to the house of a mutual friend, I requested that he would allow me the privilege of reading the sermon in manuscript. His reply was, 'You can never do that; for there was nothing written. It was my poor extemporaneous commentary on the text, which I repeated.' "

He continued to preach until the infirmities of age had accumulated upon him to such a degree as to render him incapable of any public service. For some time he delivered his discourse in a sitting posture; and, after he was unable to do that, he conducted the devotional service, and a sermon was read by another person. After his mind became so enfeebled as to be oblivious of even his most intimate friends, he was still regular in his devotions, and would not only pray audibly and sensibly, but would sometimes engage in preaching. His last breath is said to have passed off in prayer. He died at his residence in Fryeburg, November 11, 1837.

Dr. Porter published two Sermons against Infidelity from 2 Peter III. 3; a Sermon on the death of Washington, 1800; a Sermon before the Legislature of New Hampshire, 1804; an Address at the opening of an Academy at Fryeburg, 1806; a Sermon on the Fourth of July, 1811.

He was married in December, 1773, to Sarah, daughter of Capt. James Stetson, of Portsmouth, N. H. They were the parents of thirteen children, several of whom died in childhood. Two of his sons were masters of vessels, and both perished at sea. Mrs. Porter died in February, 1810, aged fifty-five years. In 1812, Dr. Porter was married to Widow Phœbe Page of Fryeburg, who survived him ten years.

FROM THE REV. THOMAS T. STONE.

SALEM, October 17, 1850.

My dear Sir: I will endeavour to convey to you some impressions and recollections of the venerable Dr. Porter of Conway.

Of the three general divisions,—Hopkinsians, with whom the stricter Calvinists may be joined, moderate Calvinists, and Arminians,—existing among the Congregationalists of New England at the close of the last century, and the opening of the present, Dr. Porter was more intimately connected, I think, with the second;—the class to which belonged such men as Doctors Hemmenway, Tappan, and Lathrop. As illustrative of his method of thinking on one subject connected with these divisions, I remember that the Rev. Mr. Church, a member, I think, of the same ministerial Association with Dr. Porter, and who stood nearer the Hopkinsonian basis than any minister whom I then knew in the vicinity, once told me that, speaking with him of human depravity, he remarked,—“My universality comes very near to your totality.” If, however, he failed of the extremest orthodoxy, he by no means followed the course which those of the opposite extreme pursued; as

you will perceive from a suggestion he made to me in 1822, showing probably more of the character of his aspirations than any sagacity in his predictions. "In half a century," said he, "there will be no Pagans, Jews, Mohamedans, Unitarians, or Methodists." By some again who sympathized strongly with the peculiar form of religious experience developed in connection with revivals, his preaching would have been considered as deficient in spirituality: so it was once described to me by a minister whose youth had passed, I believe, under his ministry, but who had pursued his theological studies under Dr. Payson. This word, *spirituality*, however, I have not thought this critic to have used with much precision. The want he really meant, I presume, was that of qualities, such as ardour, vehemence, and piercing application, which characterize the revivalist. I ought to say, perhaps, that this gentleman retained into his manhood an early prejudice against him.

Dr. Porter experienced no little inconvenience from the influence of the Methodists. His society in Conway was, I believe, extremely diminished by the greater attractions which their zealous itinerants presented to the sympathies of many; and his ministry there was greatly embarrassed, if not terminated, by their successes. It was not unnatural that he should have believed himself injured and abused by them, whatever the facts in the case may have actually been. These circumstances, at any rate, will help account for any misconceptions of his, as presented in one or two stories which he told me, and which I copy from a record made a while after. "I was once visited," he said, "by a young man of nineteen, a Methodist preacher. Finding what was his profession, I requested him to be seated. He sat down, and I noticed, kept nestling, and nestling, and nestling, wishing to lead me into conversation on the subject of Methodism. But I was deaf and dumb. He repeated his indirect attempts, but I continued deaf and dumb. At last he directly inquired whether I liked the Methodists. I hesitated, but thought it best to tell the truth. So I replied that I did not in all respects. 'And why?' said the young man. 'For several reasons,' said I, 'but one will suffice for the present. That is the method of ordination.' 'And why do you not like that?' 'Because it tends to introduce into the ministry the worst men and to exclude the best.' 'How so?' 'To the question, How shall a man know whether he is inwardly moved, &c., three circumstances are mentioned as necessary to prove this inward movement: 1. Does he know God? 2. Does he possess talents,—that is, can he speak fluently? 3. Has he been successful? Now suppose the impostor, Mohamed, is the candidate for ordination. Mohamed, do you know God? Yes. Do you possess talents—can you speak glibly? Yes. So far 'tis well. But have you been successful? Yes, thousands and ten thousands are my followers. Next, let Elijah be the candidate. Elijah, do you know God? Yes. Have you talents? Yes. Very well; and have you been successful? No, I am left alone. So Mohamed is received, and Elijah excluded.'

"The sentiment"—I continue my literal copy—"had been industriously propagated among my people, that if a minister were faithful, his people would not leave him. At length, I took occasion to notice the sentiment in a sermon. There was once, I remarked, a certain Apostle Paul, who travelled over much of Europe and Asia, establishing churches. This Paul some time wrote to one Timothy—'All they that be in Asia have departed from me.' This would not have been, if Paul had been a faithful minister. Then there was the prophet Elijah. He was left alone, while Baal's prophets were four hundred and fifty. I will mention," he continued, "only one instance more. There was once a small society which had a faithful minister. But a seducer came and drew them from him. This society was placed in the Garden of Eden; God Himself was their minister; and on this principle, if he had been faithful, this society would never have been carried away by the devil in the serpent.

"A Methodist minister once opposed the receiving of salaries. 'You do not receive salaries,' said the Doctor. 'No,' replied the Methodist. 'But do not

people pay you for your preaching?' 'Yes, but we don't claim it. We preach and receive what they contribute.' 'Very well, and this is what we do. People offer us a certain sum, if we will preach. We accept their offer. But it was all voluntary in them. They offered the money and we accepted it. We do not claim it. Again, if you preach for nothing, you go a warfare at your own charges; who hath required this of you?' "

The conversations I had with Dr. Porter were confined to a single occasion in April, 1822. I wrote them down as correctly as I could within a few months. I prefixed to them this observation. 'He is a venerable Divine of more than three-score and ten; I think he told me he was seventy-seven years old.'

Your friend and brother,

THOMAS T. STONE.

FROM THE REV. SAMUEL OSGOOD, D. D.

SPRINGFIELD, September 26, 1851.

My dear Brother: My acquaintance with the Rev. Dr. Nathaniel Porter commenced with childhood. He was settled in my father's immediate neighbourhood, before I was born, and I remember him almost as early as I remember any body. His personal appearance and manners were well fitted to inspire affection in children. He was mild and gentle in his communications with them, and as far as I can remember, always took an affectionate notice of them.

Dr. Porter was considered by his ministerial brethren, as decidedly the first preacher in the region in which he resided. His opportunities for enriching his mind by books were meagre indeed; and what he was as a Divine, he became chiefly by the independent activity of his own mind. I doubt whether his whole library amounted to twenty volumes of valuable works. He was a Calvinist in his Theology, and yet in his public discourses, he seldom presented any of the peculiar points of the system in a strictly doctrinal way. His preaching was eminently practical. He greatly excelled in devotional exercises. He would sometimes occupy forty minutes in prayer, and seldom less than half an hour; and so remarkable was his command of thought and language, that he was never known to stammer or repeat; and I believe his prayers were not generally complained of as being too long. His public services usually lasted full two hours. He was regarded as a highly impressive preacher. Though I was not qualified to judge of his discourses until I left the region in which he laboured, I well remember the expressions of high approbation which used to be made respecting his sermons by those who were competent to form an opinion of them.

Dr. Porter always maintained a suitable gravity,—a due respect for his office, both in the pulpit and out of it. He was, however, sufficiently familiar in his ordinary intercourse with his people, and with his particular friends he was often pleasantly facetious.

After I had completed my theological education, and was licensed to preach, I made a visit to my native place, which was near the residence of Dr. Porter, and for several weeks enjoyed frequent opportunities of intercourse with him. He lent me some of his manuscript sermons; and, though he had never read Edwards, I was struck with the fact that he seemed to have embraced, as the result of his original investigation, the same theological system. His discourses were written in a chaste and perspicuous style, and were always instructive, and sometimes very forcible; but I think they were better adapted to edify and comfort the Christian than to carry alarm and conviction to the careless sinner. Aged Christians especially used to speak of the delight with which they listened to his discourses.

On one occasion I had engaged to preach a lecture for him in a village, at some distance from his residence, and afterwards to dine with him. I arrived at his house about ten o'clock in the morning, and found him in his field engaged in

mowing. I said to him,—“I think, Sir, you can wield another instrument to better purpose.” “Oh, Sir,” he replied,—referring to his almost abject poverty, “I have always been compelled to use both carnal and spiritual weapons, and have used the latter very unprofitably. I have served a kind Master, but He has never given me the wages of this world.”

I am inclined to think that Dr. Porter's labours were never more highly appreciated than while, after his dismissal from his people, he supplied a society in Exeter, New Hampshire, a majority of whose members were called Unitarians. He did not compromise his religious sentiments in any way, nor did his hearers desire him to do it; but he preached the sermons which he had written many years before, and they were received with great favour. His fine conversational powers, and his kind and charitable spirit, contributed also to render him a favourite; and as the people were aware of his extreme poverty, they made handsome contributions, in the way of presents, to his relief. After his return to Conway, he lost his excellent wife, and subsequently married another, whose worldly circumstances were such as to render him very comfortable during the residue of his life. His last years were years of great infirmity; and, before his death, he reached a state of second childhood; but his equanimity of temper never forsook him, and, amidst the perishing elements of the outward man, might be discerned the features of the inward man, renewed after the image of Him who created him.

The few printed sermons of Dr. Porter that remain, show that he was an accomplished writer, as well as an able preacher. His Eulogy on General Washington particularly, was much spoken of in its day, as was also a Sermon that he delivered at a later period at the dedication of Fryeburg Academy. I ought to have stated, in another place, that he had the reputation of being an excellent classical scholar. While in College, a puzzling sentence in Latin was put forth by one of the officers for the students to translate or parse, and he was the only one of the whole number who was able to master it.

Yours truly,

SAMUEL OSGOOD.

WILLIAM HOLLINGSHEAD, D. D.*

1772—1817.

WILLIAM HOLLINGSHEAD was born of respectable parents in Philadelphia, October 8, 1748. His father, William Hollingshead, who was considerably distinguished in civil life at the commencement of the Revolution, was the youngest son who lived to manhood, of Daniel Hollingshead, who came from Lancashire, England, to Barbadoes, early in the eighteenth century, and was married to Miss Hazell, the daughter of a wealthy sugar planter on the Island, and some time after came to New Jersey and settled in the neighbourhood of New Brunswick. The subject of this sketch was the eldest of fifteen children. He discovered a serious disposition from early childhood, and at the age of fifteen became a communicant in the church. He was graduated at the University of Pennsylvania in 1770. He was licensed to preach by the Presbytery of Philadelphia in 1772; and was

* Yeadon's History of the Circular church, Charleston.—MS. from Miss Ramsay of Charleston and others.

ordained and installed pastor of the Presbyterian church in Fairfield, N. J., the next year. Here he was greatly esteemed, and enjoyed a high degree of popularity throughout the whole region; and he did not hesitate to say, in the latter part of his life, that he had never known any happier years than those which he spent in his connection with this congregation.

In the year 1783, he accepted a call from the Independent Congregational church in Charleston, South Carolina;—a call from the same church having been sent to him, but not accepted on account of some informality, the preceding year. Here also he was received with great favour; and soon acquired an extensive influence both as a man and a minister. In 1788, the Rev. Isaac Keith, who had been previously settled over the Presbyterian church in Alexandria, D. C., was associated with him in the pastoral office; though there were two places of worship belonging to the congregation in which the two pastors alternately officiated.

In 1793, Mr. Hollingshead was honoured with the degree of Doctor of Divinity from the College of New Jersey.

Dr. Hollingshead continued in the active discharge of his duties till March 1815, when he suddenly lost, in a great measure, his power of recollection, while engaged in the public service of the Sabbath. In connection with this, he suffered great depression of spirits; and, early in the summer, travelled into the Northern States, in the hope that his malady might yield to rest and relaxation. He returned home in December following without having experienced any essential relief; and from that time he continued in a low and declining state, until the 26th of January, 1817, when he closed his earthly career, aged sixty-eight years and three months.

Dr. Hollingshead published a Sermon on the opening of the new meeting house, 1787; a Sermon on the advantages of public worship, 1794; a Sermon commemorative of General Moultrie, 1805.

He was married to a sister of the Rev. Daniel M'Calla, but they had no children.

FROM THE REV. WILLIAM S. LEE.

EDISTO ISLAND, S. C., May 10, 1853.

Rev. and dear Sir: I was reared under Dr. Hollingshead's pastoral care, but had very little personal acquaintance with him, until a few years before his death. Peculiar circumstances, even during that short period, prevented our intercourse from being either very frequent or very intimate. Nevertheless I have distinct recollections of him, and probably tolerably correct impressions concerning his character; and such as they are, I take pleasure in communicating them to you.

In stature he was not much above the medium height; but was remarkably dignified in his deportment. His features were very regular and attractive; his manners combined the apparently opposite qualities of great refinement and Christian simplicity. So great was his influence among the people of his charge during the first years of his ministry in Charleston, and so marked was their attachment to him, that he was tauntingly spoken of by many in other denominations as "the white meetings' Saviour." He maintained a distinguished reputation for Biblical knowledge, piety, and eloquence, to the close of life. His manner in the pulpit was earnest and impressive. He spoke like one who felt deeply his responsibility to God, who truly estimated the value of the soul, and whose ardent love to God and man caused him to forget himself in his efforts to advance the interests of Christ's Kingdom.

In his intercourse with his fellow men he was urbane and courteous. Never forgetting what was due to his office, and what was reasonably expected of him as a Christian and a Christian minister, his cheerfulness, and mildness, and unaffected interest in the welfare of all, rendered his character peculiarly attractive, and his company exceedingly welcome to persons of all ages. His pastoral intercourse was characterized by tenderness and fidelity. Prepared at all times to advise, direct, commend, and even censure, if need be, in a manner peculiarly his own, he could check the presumptuous without repelling them, and encourage the timid or desponding, without bringing to their view any false ground of dependance. Christ and Him crucified, the sinner's hope, the Christian's example and life, was the theme that seemed ever present to his mind, both in public and in private.

The estimation in which Dr. Hollingshead was held by the community in which he laboured, was manifested by his being appointed to a place in every institution either literary or benevolent, in the city, which a minister of the Gospel could fill. His interest in the coloured population, his anxiety for their religious instruction, and his zeal for the welfare of their souls, were such as to secure to him the veneration and warmest affection of that simple minded but grateful portion of his pastoral charge. His efforts in this interesting department of every Southern minister's duty, were not as systematic as such efforts are now; but they were made to the extent of his opportunities. On every Sabbath morning, a considerable number of the coloured members of his church met at an early hour in his yard, and conducted their religious exercises alone in one of his outbuildings. At the hour of family worship, a small bell was rung as the signal for their joining his family in the dwelling house. He then read a portion of Scripture, upon which he commented in language adapted to their comprehension; and after they had sung a psalm or hymn, and united in a prayer, they retired to their respective homes, to join afterwards in the public services of the sanctuary.

Dr. Hollingshead had naturally a strong constitution, and enjoyed almost uninterrupted health, until within less than two years of his death, when he was seized with a distressing malady, which affected his mind as well as body and finally terminated his life. I have understood from his family that he was an early riser during much of his life, and was usually in his study at four o'clock in the morning. He remained there until the day was dawning, and then threw himself upon his bed for half an hour. This habit had become so fixed that, during his last illness, he awoke almost exactly at four, continued awake or restless until about the dawn, and then for a little while slept with apparent comfort.

With regard and esteem,

I remain yours, in the bonds of the Gospel,

WILLIAM STATES LEE.

CHARLES BACKUS, D. D.*

1773—1803.

CHARLES BACKUS was born at Norwich, (Franklin,) Conn., November 5, 1749. His parents were persons of excellent character, but he lost them both in his childhood,—in consequence of which it devolved upon some other near relatives to conduct his education. Though not left in absolute indigence, his patrimony was not sufficient to procure for him the advantages of a college course; but his friends, discovering in him an uncommon thirst for knowledge, and withal an uncommon facility in acquiring it, resolved to supply whatever means were lacking, for the accomplishment of his wishes. Accordingly he entered Yale College in 1765, and was admitted to the degree of Bachelor of Arts in 1769. He had a high reputation in College, both for scholarship and behaviour. He was a classmate of the late Dr. Strong of Hartford, who preached his funeral sermon; and of the late Dr. Dwight, President of Yale College, who has rendered a most affectionate tribute to his memory, in the second volume of his "Travels in New England and New York."

It was during the last year of his residence at College that he was brought first to view religion as a personal concern. He had not at any time been, in the popular sense of the word, immoral; but neither had he evinced any thing more than a general respect for Christianity and its institutions. For a considerable period, his mind was severely tried in respect to some parts of the Christian system, which he could not reconcile with his notions of Divine justice and goodness; but he at length reposed with great confidence and satisfaction in what are commonly called the "doctrines of grace," and adhered to them with great tenacity till the close of life. In connection with this change in his views and feelings, was formed the purpose to become a minister of the Gospel.

His course immediately preparatory to the ministry was conducted by the Rev. Dr. Hart of Preston, with whom he continued, ever after, in the most affectionate and intimate relations. He was licensed to preach by the New London Association, at Hanover, in June, 1773.

On the second Sabbath after his licensure, he commenced preaching at Somers, Conn. The congregation there had been not a little distracted by the influence of an unauthorized preacher, by the name of Samuel Ely; or rather they were in a state of disquietude previous to his coming among them, and he had greatly aggravated the evils already existing. He was finally obliged to leave the place in disgrace, and, before the close of life, actually exchanged the pulpit for the prison. Notwithstanding Mr. Backus began his labours under these unpropitious circumstances, his benign and conciliatory spirit quickly harmonized the contending parties, so that they united in calling him to be their pastor. He accepted their call, and was ordained on the 10th of August, 1774. The sermon on the occasion was preached by the Rev. Mr. Ellis of Norwich, minister of the parish in which Mr. Backus was born.

About the year 1775, he was married to Bethiah Hill, daughter of Jacob Hill of Cambridge, Mass.; but, from circumstances which are not now

* Strong's Fun. Sermon.—Conn. Evang. Mag., IV.—Dwight's Travels, II.—MS. from Rev W. L. Strong.

known, the marriage ceremony was performed in Mr. Backus' native place. They had but one child, *Jabez*, who died suddenly, while a member of Yale College, March 16, 1794, in his seventeenth year.

Besides discharging with remarkable fidelity the duties of a parish minister, he was accustomed, during the greater part of his active life, to receive young men into his family for the purpose of assisting them in their preparation for the ministry. Nearly fifty, in this manner, enjoyed the benefit of his instructions. Among them were Dr. Woods of Andover, Dr. Church of Pelham, Dr. Hyde of Lee, Dr. Cooley of Granville, Dr. Snell of Brookfield, President Moore of Amherst College, President Davis of Hamilton College, and many others of nearly or quite the same distinction.

His high reputation as a Theologian procured for him invitations to occupy the Theological chair in two of our Colleges—Dartmouth and Yale; but in both cases he declined, partly on the ground that he could not persuade himself that he possessed the requisite qualifications, and partly because he was too far advanced in life to feel justified in making so important a change.

In the early part of the year 1792, he was afflicted with a serious illness from which, perhaps, he never fully recovered. But though, from this time, he laboured under much bodily infirmity, and occasional mental depression, he continued his stated labours with his people till August, 1801, when he was arrested by the disease (pulmonary consumption) which terminated his life. He languished in great bodily suffering, but in serene Christian composure and triumphant faith, till December 30, 1803, when he put off the earthly and put on the Heavenly, after a devoted ministry of more than twenty-nine years. He whispered with his expiring breath, (and they were the last words that fell from his lips,) "Glory to God in the highest, peace on earth, good will towards men." His funeral sermon was preached by the Rev. Dr. Strong of Hartford, and was published.

The following is a list of Dr. Backus' publications:—A Sermon on the death of John Howard, 1785. A Sermon on the death of Bethia Kingsbury, 1791. A Sermon at the ordination of Azel Backus, 1792. A Sermon in the American Preacher, Vol. IV., 1793. A Sermon on the death of Moses Chapin, 1794. A Sermon at the ordination of Freegrace Raynolds,* 1795. A Sermon at the ordination of Zephaniah Swift Moore, 1795. A Sermon before the Uriel Lodge of Freemasons, 1795. A Sermon at the ordination of Joseph Russell, 1796. A Sermon at the ordination of Timothy Mather Cooley, 1796. Five Discourses on the Divine authority of the Scriptures, 1797. A Sermon on the death of Mrs. Sarah Storrs, 1798. A Sermon at the ordination of Thomas Snell, 1798. A Sermon on the death of Mrs. Agnes Prudden, 1799. A Sermon at Wilbraham, occasioned by six persons being drowned, 1799. A Century Sermon, 1801. A Sermon at the ordination of the Rev. Vinson Gould,† 1801. Sermons on Regeneration.

* FREEGRACE RAYNOLDS was born at Somers, Conn., January 20, 1767; was graduated at Yale College in 1787; was ordained pastor of the church at Wilmington, Mass., October 29, 1795; was dismissed June 9, 1830; was installed pastor of the church in Leverett, Mass., in November, 1832; resigned his charge on account of the failure of his voice in 1839; returned to Wilmington, and died December 8, 1854, aged eighty-eight.

† VINSON GOULD was a native of Sharon, Conn.; was graduated at Williams College in 1797; was a Tutor in the College from 1799 to 1801; was ordained pastor of the church in Southampton, Mass., August 26, 1801; resigned his charge January 5, 1832; and died in 1841, aged sixty-eight.

FROM THE REV. LEONARD WOODS, D. D.,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT ANDOVER.

ANDOVER, August 19, 1849.

My dear Brother: In compliance with your request, I shall now give you briefly my recollections of the Rev. Dr. Charles Backus.

My acquaintance with Dr. Backus commenced in August, 1797, more than fifty years ago. I had been advised to pursue the study of Divinity with two other distinguished clergymen; but finally, an excellent minister, in whom I had great confidence, and who had himself enjoyed the benefit of Dr. Backus' instructions, recommended him to me as a theological teacher of superior qualifications. The late Dr. Church and I went together to Somers, the latter part of the year 1797, and were received by Dr. Backus as students in Divinity. For some months there had been among the people in that place an uncommon degree of wakefulness on the subject of religion, and a considerable number of persons of different ages had exhibited evidence of a saving conversion. Dr. Backus was eminently fitted for a revival of religion. His heart was in his work, and he joined with the angels of God in rejoicing over repenting sinners. He was endued with that wisdom and discretion which are so indispensable in the right conduct of a revival. Full well had he been acquainted with the irregularities of the Separatists, or New Lights as they were called,—with their self-righteous, self-exalting spirit,—their censoriousness and bitterness towards those who differed from them, their contempt of learning and of religious and social order, their proneness to substitute their own inward impulses, their fancies and dreams, in place of the Word of God, and with the infidelity and moral desolations which ensued. He was thus prepared to guard watchfully and successfully against enthusiasm, wild-fire, and every species of disorder. It is not easy for me to tell how alive he was to the danger of these evils, while he was continually urged on in his work by a strength and fervour of feeling seldom equalled. His was a zeal according to knowledge.

Through the whole season of the revival, which continued about a year, the only extra meetings which Dr. Backus kept up, were two—one chiefly for the young on Wednesday afternoon, and the other chiefly for the church on Sabbath evening—both at his own house. These meetings, together with the regular services on the Sabbath, he deemed sufficient. He thought a multiplicity of religious meetings during the week, not only unnecessary but dangerous. He wished those who were impressed with the importance of religion to have time for retirement, for reading the Scriptures and other books, and for reflection and prayer. He considered social prayer as highly important, but secret prayer as far more important. If people had too many meetings and too much instruction in the course of the week, he thought they would generally undervalue the public services of the Sabbath, which he regarded as inexpressibly important. He said that he wished his people to come to the house of God, hungry for the bread of life;—wished them, on the Lord's day particularly, to have a strong inward appetite for plain Scripture truth,—the unadulterated milk of the Word.

His sermons were well studied. He always preached with animation and power, especially when he preached extempore. Divine truth, held forth in his ministry, was quick and powerful, and sharper than any two-edged sword. Under his faithful, discriminating preaching, there were deep searchings of heart, pungent convictions of sin, and the waking up of all the intellectual and moral faculties to unwonted activity and force. His sermons were exceedingly plain and intelligible, but had nothing in matter or manner which could give offence to the most cultivated understanding or the most refined taste.

In the Wednesday conference he appeared to peculiar advantage, as an able teacher and an affectionate pastor. He generally selected a passage of Scripture beforehand, and assigned the leading questions which grew out of it to his theo-

gical students, wishing them by suitable reflection to prepare themselves to speak five or six minutes a piece, and to bring out the most weighty truths for the benefit of those present. After they had done this, he arose and made an application of the subject in a manner remarkably serious, and skilfully adapted to the state of those who were inquiring after the truth, and of those who were living in carnal security. When he saw signs of extraordinary excitement and tenderness in those whom he addressed, and his own feelings were excited too, his serious aim was to temper and regulate that excitement, and turn it to a good account. After one of the meetings, he told us that he perceived the young people and others present to be in such a state that, by a passionate address, even such as his own awakened sensibilities might have prompted, he could have produced an excess of animal emotion and a flood of tears. But he conscientiously restrained his own feelings, and instead of labouring to heighten the excitement, he aimed to enlighten the understanding and conscience, to make deep and permanent impressions of Divine truth, and through the efficacy of Divine grace, to promote the saving conversion of sinners. And he endeavoured so to instruct them, that if God should in mercy renew their hearts, they might be intelligent, humble, growing Christians, abounding not in professions, but in good works.

I recollect with great pleasure what care he took to secure the minds of his people, especially young Christians, against all extravagance and enthusiastic heats. At one of the meetings on Wednesday, after the students had done their part, Dr. Backus gave opportunity, as he usually did, for any questions to be proposed respecting the subject in hand. There was present an old man, who had been, in former days, forward and active among the Separatists, and who, instead of asking questions, or making remarks, on the subject, began to talk at random with great zeal, and to tell what marvellous things he had witnessed in the great awakening,—how he had seen persons so affected and overcome that they would fall down in distress, and shortly after would rise up and cry, “Glory to God,” &c. Dr. Backus, seeing to what it was all tending, suddenly stopped the man with the remark, forcibly uttered, “Well, those things were not desirable, were they?” The man was abashed and reluctantly answered, “Why—no—if they could be avoided.” Dr. Backus then arose, and, with great seriousness and fidelity, addressed the people assembled, endeavouring to fix their attention upon the plain and essential truths of the Gospel, and not without visible effect. At the tea-table, referring to the zealous man who was at the meeting, and whom he happened to know, he said to us,—“Why, if I had suffered him to go on a little longer, he would have produced terrible convulsions, and you would have seen men and women prostrate, and all the scenes of Separatical times acted over again.”

I recollect one thing in particular which characterized the conference and the church meeting—viz: that he did not permit any one to use the first person singular, or to speak of *himself* during the meeting, though he encouraged all present to be perfectly free in proposing inquiries. Accordingly, if any one had any doubt or difficulty respecting his own spiritual state, which he wished might be solved, instead of saying “*I* feel so and so, and what shall *I* do?” he would say, “If *any one* feels so and so, what shall be said to *him*, or what shall *he* do?” Dr. Backus had witnessed so much egotism and self-display in such cases, that he looked upon them with the utmost disgust; and, by adopting the method above mentioned, and in other ways, he aimed to keep his people from the impropriety of talking publicly about themselves.

But he took special care to give all persons opportunity to converse with him respecting their spiritual concerns in private. The *Inquiry Meeting* had not then been generally introduced; and if it had been, he would still have preferred conversation with each individual alone. With such a view of the best means of doing good, he gave invitation to all who desired it, to come at a convenient time to his study, where he treated them with great kindness, and encouraged them to open their hearts to him without reserve. He said that he preferred conversing even with a

husband and wife separately, when he could do so without inconvenience, as there would, in that way, be greater freedom, both on their part and on his, and consequently the object in view be more fully reached. I do not mean to signify that he would have objected to an *Inquiry Meeting* properly conducted. In case it had appeared important to converse with a larger number of persons than could well be seen in private, he would unquestionably have fallen in with the method which has been adopted by the most judicious and successful ministers in later times. But, in his circumstances, he chose private conversation.

He endeavoured to prevent or to check every form of self-righteousness and ostentation. He discountenanced any inclination which appeared in young converts to show their religion by singularities in their clothing or behaviour. Several young ladies, hopefully pious, requested his advice, and that of Mrs. Backus, respecting their dress. The advice given was, that they should dress in the common way, only guarding against any appearance of extravagance or finery.

The talents of Dr. Backus were of a high order. But he had not the time, nor the health, nor the means, necessary to distinguished literary acquisitions. He read many of the best books with great profit. But on theological subjects his conceptions and reasonings were so perspicuous and profound, and, as we thought, so just and scriptural, that his pupils deemed it better to consult him than any author; and no one who knew the habits of his penetrating mind, could be otherwise than gratified that, instead of relying on the authority of the best writers, and following in their track, he chose to *think for himself*.

He set a high value upon the superior acquisitions of others, regarding them with evident complacency as the means of doing good. In the autumn of 1797, Dr. Dwight, who was his class-mate and friend, visited him, and spent an evening in delightful conversation with him. After he was gone, Dr. Backus remarked with manifest pleasure upon the eminent character and usefulness of his friend; and then, seeing our admiration of the learning and eloquence of the President, looked at us very significantly and said, "Do you think I envy the superior learning, station, and honour of that excellent man?" Dr. Backus, in his natural disposition, was very aspiring. But, in the school of Christ, he had learned lessons contrary to the dictates of pride and ambition. He was satisfied with the sphere of action which Divine providence had assigned to him, and actually preferred his retired life as a parish minister, and a teacher of three or four theological students, to the proffered office of a Professor of Divinity in Yale College. He entertained a lower opinion than others did of his fitness for such a public office.

He once gave us an account of his son, a youth of a lovely and promising character. The parents were earnestly engaged in their labours and prayers for the conversion of that beloved and only child. In due time, he was sent to Yale College,—his parents following him with their counsels and prayers, and hoping in the mercy of God. But their son was seized with a severe and threatening illness. They hastened to visit him, but he died before their arrival at New Haven. No event could have been more sorrowful. The father was peculiarly excitable, and occasionally was subject to the deepest depression. For a time, the bereavement was overwhelming. At length, as he told us, he emerged from his gloomy and suffering condition, and went about the work of his Lord and Master. The revival followed. "And now," said he, "God has answered my prayers, and in place of that one dear son, He has given me a hundred spiritual children."

In his religious belief Dr. Backus agreed with the great body of the ministers of Connecticut, who were contemporary with him. He read with interest the writings of Dr. Hopkins, and thought highly of his "System of Divinity." But he did not adopt all the points of doctrine contained in that System, nor did he think all those which he did adopt set forth by that writer in the best manner. His mode of thinking and his controversial skill were very advantageously

brought into public view at an ordination which he was once called to attend. The candidate, who was a very pious and sensible man, had adopted the sentiments of Dr. Hopkins in regard to the nature of submission, and the Divine agency in moral evil. A distinguished minister belonging to the Council, who was well known to be strongly opposed not only to Hopkinsian tenets, but to all the points of Calvinism, objected to the ordination of the candidate on account of his peculiar opinions. Dr. Backus told the Council that he did not himself maintain those metaphysical speculations, but that they ought to be no bar to the ordination of the candidate, considering that he was sound on all the doctrines of Scripture Theology, and exhibited very satisfactory evidence of piety and discretion, and of other ministerial qualifications; and considering also that the points objected to, which belonged to the department of metaphysics rather than Theology, could be supported by as many arguments as could be urged against them. The discussion became animated, and the Anti-Calvinistic Doctor challenged Dr. Backus to a public dispute on that point; and, though a modest man, he felt constrained to accept the challenge. Notice was given of the arrangement, and, at the appointed time, the church was filled with an attentive and intelligent assembly. Dr. Backus carefully defined the position which he undertook to maintain. He said, "I shall not attempt to prove the truth of the metaphysical speculations objected to, and am sorry the candidate has adopted them. But I affirm that as many metaphysical arguments can be urged in favour of them as against them. This, I undertake to show, and consequently that the candidate's holding them, as a part of his metaphysical system, is not a valid reason against his ordination." Dr. Backus was familiar with the subject, and was imbued with the gift of quick thought, and quick speech, and uncommon adroitness in conducting an extemporaneous controversy. The discussion occupied several hours; and the result was, that, in the judgment of all present, whatever their own belief, Dr. Backus acquitted himself in a manner equally creditable to his polemic skill and Christian urbanity. The candidate was ordained, and, for about forty years, proved to be a faithful and acceptable minister of Christ.

It was a remarkable trait in the religious character of Dr. Backus that he had an uncommonly clear discernment of the evil of sin, particularly in himself, and habitually took a low place before God, and before his brethren. From the impulse of his own heart, he complied with that Divine precept which seems to be so generally forgotten—that *each should esteem others better than himself*. From time to time in the discharge of his pastoral duties, he was engaged in faithfully searching the hearts of those committed to his care; but he still more faithfully searched his own heart; and it was the clear knowledge he had of himself, that enabled him so accurately to discern the hearts of others. On a visit which he made to me, not long before he died, he said in retired conversation, that it would be in vain for him to attempt to describe to me the evils he was conscious of in his own heart, and how undeserving he was of any favour from the hand of a holy God. The all-atoning Saviour was to him the only ground of hope. And I was informed that, a short time previous to his death, he had such a sense of the greatness and purity, as well as the mercy, of God, and was so affected with the sinfulness of his own heart, and recollected so much that was imperfect and faulty in his public and private life, that he insisted upon rising from his bed, and kneeling down before his wife and friends, that he might once more confess his sins, and ask their forgiveness and the forgiveness of his God and Saviour. Thus he died as he had lived, with a very deep conviction that *salvation is all of grace*.

I am truly and affectionately yours,

LEONARD WOODS.

FROM THE REV. DANIEL WALDO.

GEDDES, September 12, 1851.

My dear Sir: You expressed a wish that I would commit to paper some of the incidents which I mentioned in our conversation the other day concerning my venerable and excellent relative, Dr. Backus. Not only the circumstance of his being my first cousin, but the additional circumstance of my having fitted for College under his instruction, brought me into more than commonly intimate relations with him, so that I had the best opportunity of seeing him in various situations.

There was nothing very remarkable in his personal appearance. He was of about the medium height, of rather light complexion, had a grey eye, and a more than commonly intelligent expression of countenance. He was easy and agreeable in his intercourse, and though habitually of a serious mind, was far from taking on any airs of artificial sanctity. He had no voice for music, and I know not that he ever attempted to sing; but he was fond of hearing music and often set those around him to singing, as he had opportunity.

He was a man of naturally strong passions, but he generally kept them under perfect control; and when, on any occasion, they temporarily mastered him, it always caused him the deepest sorrow; and if, in a moment of impatience or inconsideration, he had wounded any one's feelings, he was never satisfied till he had made Christian reparation. It was his custom always to have family prayers precisely at nine o'clock. On one occasion I was visiting at a neighbour's nearly opposite his house in the evening, and was engaged in singing a tune with some of my friends, when the clock struck nine: I dropped the tune and immediately hastened home, but when I entered the room the Doctor had begun his prayer; and I quickly perceived from his tones that I was regarded an offender. When the prayer was closed, he turned to me, and addressed me in a tone of severe rebuke for having, as he said, thus disturbed the family devotions. His manner was so severe that his wife interposed in my behalf, and let him understand that she thought he was making too much of the alleged offence. The next day he took me aside, and made an humble apology for his indiscreet haste, and begged that I would forgive his error. Of course I besought him never to feel that any apology was due from him to me, on any such occasion. I recollect that he subsequently told me, when I was riding with him to attend the ordination of his nephew, Azel Backus, that he would give a great deal if he had a temper equally gentle and manageable with that of another individual whom he mentioned.

Though he was generally sufficiently moderate in his expressions, he would occasionally, in familiar conversation, let off something that savoured pretty strongly of extravagance. He had a remote relative who used to be called *Uncle Sam*, who was famous for his overstrained sayings, and who was reported to have said that he wished he had a seventy-four ship, loaded so deeply with needles, that one more would sink it; that all these needles were worn up to the eyes in making bags; that all these bags were filled with gold; and that this constituted his fortune. Mrs. Backus, when she heard the Doctor occasionally dealing out something extravagant, would check him in a good natured way, by saying—"Take care now; that is *Uncle Sam* over again."

As he had a mind of great acuteness, he was never slow to grapple in an argument with those whom he regarded as holding serious errors; particularly with the rejecters of Divine revelation. A certain Dr. H. of Hartford, who was sometimes professionally in his family, and who was distinguished, not more for his wit and genius, than his infidelity, was often throwing out his skeptical cavils in conversation with Dr. B., and was always met with a prompt and pertinent answer. On one occasion, he remarked that there was no difference between natural and moral evil, except in degree. "Let us examine this a little then," said Dr. Backus.

"If you rub off a piece of skin from your leg as large as a copper, that is a natural evil—is it not?" "Certainly," said Dr. H. "Well then," rejoined Dr. B., "I should like to have you tell how large the piece of skin must be to constitute it a moral evil."

Dr. Backus was almost always in his study, and the whole domestic management devolved on his wife. It was not uncommon for him to become so fixed in thought, that he would be quite insensible to every thing that was passing around him, and would sit stirring the fire with the tongs till there was scarcely any fire left to stir. And when the cold became not only perceptible but decidedly uncomfortable, he would call to his wife, or some other member of the family, to come and recruit the fire.

I think I am not deceived in saying that Dr. Backus, in the course of his ministry, underwent considerable change, if not in his religious views, at least in the manner and the frequency with which he presented some of them. He was more inclined to dwell on the great truths of Christianity in a simple and practical way, and to discard from the pulpit every thing like metaphysical speculation. His preaching, from the time that I remember him, though often highly argumentative, was never, so far as I know, of a philosophical or speculative cast. He was ready enough to break a lance with a metaphysical combatant in the study; but when he entered the pulpit, he seemed to forget every thing in the one great consideration that he was addressing immortal beings in respect to their immortal interests.

Dr. Backus had been, during his whole life, greatly enslaved to the fear of death. I visited him a short time before his departure, and he assured me that, though he had no painful apprehensions in respect to the consequences of death, he greatly dreaded the physical pang of dying; and he asked me to pray for him that, if it were God's will, he might have an easy passage into the eternal world; but that if suffering would purge away sin, he was willing to endure any amount of it. It turned out that his death was marked by the utmost tranquillity and freedom from pain. When his wife told him that the process of dying had begun, he said he could not believe it, as he had little or no suffering; and when he became convinced, by an inspection of his hands, that it was really so, nothing could exceed his grateful surprise at this unlooked for expression of the Divine goodness. He passed away in the utmost serenity of spirit and in the full assurance of hope.

Yours very sincerely,

DANIEL WALDO.

ALEXANDER GILLET.*

1773—1826.

ALEXANDER GILLET, son of Zaccheus and Ruth Gillet, was born in Granby (Turkey Hills) Conn., August 14, (O. S.) 1749. He early discovered a great fondness for books, and especially for History. At the age of thirteen he was the subject of serious impressions during a revival which then prevailed in several towns in Hartford county; and these impressions, though they seem subsequently to have greatly declined, never entirely left him.

At the age of fourteen, he began his preparation for College, under the Rev. Nehemiah Strong, his pastor, and completed it under the Rev. Roger Viets, an Episcopal clergyman, and a missionary of the Society for propagating

*Hart's Fun. Serm.—MS. from Rev. T. P. Gillet.

the Gospel in Foreign parts. He was admitted a member of Yale College in June, 1767, at an advanced standing, and was graduated in September, 1770. It was not till the summer of 1769 that his mind seems to have become fully settled in regard to the doctrines of the Gospel; and not until about the close of 1770, that he was the subject of any religious experience that he himself believed to be genuine. In May, 1771, he united with the church in Turkey Hills, (Granby,) though, owing probably to there being no settled minister in the place, he had no opportunity of joining in the celebration of the Lord's Supper until December following. After leaving College he taught a school for a year or more at Farmington; and it is supposed that he may have studied Theology during that time under the direction of the Rev. Timothy Pitkin. He was licensed to preach by the Hartford Association, at Northington, on the 2d of June, 1773. In December of the same year, he was ordained the first pastor of the church in Farmingbury, (now Wolcott,) where he remained almost eighteen years, diligently employed in the duties of his office. Owing to a difficulty which arose in his parish, involving no moral delinquency on his part, his pastoral relation to them was dissolved in November, 1791; and in May following he was installed pastor of the First church in Torrington, with very promising prospects of usefulness. Here he continued to labour during the rest of his life.

Mr. Gillet's ministry was attended with much more than the ordinary degree of visible success. At Wolcott, he was privileged to see large numbers added to his church, as the fruit of several revivals that occurred in connection with his labours. During the period of his ministry at Torrington, there were three seasons of deep religious interest among his people, the results of which were equally benign and extensive. Of one of these last mentioned revivals he published a detailed and interesting account in an early volume of the Connecticut Evangelical Magazine.

Mr. Gillet had much of the missionary spirit, and several times volunteered to perform missionary labour. Long before the Connecticut Missionary Society was formed, he performed good service in some of the destitute portions of the counties of New London and Windham. In 1789 or 1790, he made a missionary tour of several months in the new settlements of Vermont, under the approbation of the Association of New Haven county, and almost entirely at his own expense; his pulpit being supplied a part of the time by his brethren in the vicinity. And at a later period he went, several times, by appointment from the Connecticut Missionary Society into those destitute regions, on the same errand of good will to men.

During a few of his last years, Mr. Gillet, on account of the advancing infirmities of age, was unable to perform the same amount of ministerial labour to which he had been accustomed; and yet there was scarcely any perceptible waning of his intellectual faculties, with the exception only of his memory, till near the close of life. On being informed of some small mistakes which he had made in the pulpit, in consequence of the failure of his recollection, he proposed to his people, in the autumn of 1824, to release him from his public duties till the following spring, and to employ some other preacher in his stead; at the same time voluntarily relinquishing his salary during that period. He resumed his labours after having devoted a few months to rest and relaxation, and thenceforward continued to supply his pulpit, with few exceptions, as long as he lived. He officiated on the

last Sabbath of his life with his usual correctness and fervour. On the following Thursday, January 19, 1826, he entered into his rest. During the greater part of the day, there was nothing to indicate to himself or others the approaching change; for though he complained about noon of a shooting pain in his breast, it was supposed to be only a rheumatic affection to which he had before occasionally been subject. About four o'clock in the afternoon, his wife, having occasion to step into his study and ask him a question, observed that he made no reply. Upon her repeating the question, and still receiving no answer, she hastened to him and found him unable to speak. He was immediately laid upon the bed, and, after uttering with difficulty a few broken sentences, ceased to breathe, being in the seventy-seventh year of his age, and the fifty-third of his ministry. His funeral was attended on the succeeding Sabbath, and an appropriate sermon preached by the Rev. Luther Hart of Plymouth, which was published.

Mr. Gillet was married in December, 1779 to Adah, third daughter of Deacon Josiah Rogers of Farmingbury,—a descendant of John Rogers the martyr. They had six children, one of whom, *Timothy Phelps*, was graduated at Williams College in 1804, and has been for many years pastor of the Congregational church in Branford, Conn. Mrs. Gillet died in May, 1839, aged seventy-seven.

Mr. Gillet published a Sermon in a volume entitled "Sermons on important subjects," 1797; and a Sermon at the ordination of his son, 1808. He was a contributor to the Connecticut Evangelical Magazine, and to the Christian Spectator.

FROM THE REV. FREDERICK MARSH.

WINCHESTER, Conn., May 27, 1856.

Dear Sir: My first knowledge of the Rev. Alexander Gillet was in New Hartford during the great revival of 1798 and '99, when he occasionally came there with Mr. Mills, Mr. Miller, and others, to assist Dr. Griffin. My particular acquaintance with him commenced soon after coming to this place in 1808. From that time, (as our parishes were contiguous,) till his decease in 1826, our relations became more and more intimate, and I can truly say that he ever treated me with paternal kindness. Besides the ordinary ministerial exchanges and intercourse, he used to visit us and preach in seasons of special religious interest.

In his person, Mr. Gillet was rather above the medium stature and size,—of a full habit, broad shoulders, short neck, and large head. His position was erect, except a slight forward inclination of the head. His face was broad and unusually square and full, illumined by large, prominent blue eyes,—the whole indicating more of intellect than of vivacity. His ordinary movements were grave and thoughtful.

In his manners, he was plain, unostentatious, and at the greatest possible distance from all that is obtrusive. He was courteous and kind, swift to hear and slow to speak; apparently, esteeming others better than himself, and in all his intercourse exhibiting a delicate sense of propriety.

As a man of intellect, he held a decidedly high rank. He had an aversion to every thing superficial. Ever fond of study, he went thoroughly and deeply into the investigation of his subject, whatever it might be. He was an admirable linguist; and above all excelled in a knowledge of the Bible, not merely in his own language but in the original. As a scholar, he was characterized by great accuracy. I have heard an eminent minister, who fitted for College under his instruction, say that he never found any Tutor so accurate and thorough in the languages

as was Mr. Gillet. He was also very familiarly and extensively acquainted with history; and he studied history especially as an exposition of prophecy.

But the crowning attribute of his character was his devoted piety and high moral excellence. While great simplicity and godly sincerity characterized his habitual deportment, it was still only by an intimate and extended acquaintance with him, and by observing his spirit and conduct in trying circumstances, that one could gain any thing like a full view of this part of his character. During seventeen years of familiar intercourse with him, my mind became constantly more impressed with the depth of his piety, his unreserved consecration to God, his self-sacrificing devotedness to the cause of Christ and the highest interests of his fellow men. Among the most striking elements of his religious character were meekness, humility, and a conscientious and apparently immutable regard to truth and duty.

In social life, Mr. Gillet's constitutional reserve and defect of conversational powers rendered him less interesting and useful than might have been expected from such resources of mind and heart as he possessed. Ordinarily, he said little in ecclesiastical meetings. Patiently listening to all that the younger members chose to say, he would remain silent, unless some Gordian knot was to be untied, or some latent error detected; and then he would show his opinion to good purpose. With individuals and in private circles, where religious or other important topics became matter of conversation, he would often talk with much freedom and interest.

In his ministerial character and relations there was much to be admired and loved, and some things to be regretted. It may readily be inferred from what I have already said in respect to his intellectual powers and attainments, his piety, his studious habits and devotedness to his appropriate work, that his sermons were of no ordinary stamp. And thus it really was. He presented Divine truth with great clearness and point. Hence his preaching took strong hold of congregations in times of revival. Often in closing his discourse by an extemporaneous effusion, he would turn to some one class of hearers, and urge upon them his subject in its practical bearings with a tenderness and earnestness that were quite overpowering.

But as his delivery was rendered laborious and difficult by an impediment in his speech, he could not be called a popular preacher. Those who regarded the manner more than the matter of a discourse would pronounce him dull. But he was a skilful and faithful guide to souls; and his labours were abundantly blessed not only to the people to whom he ministered, but to others.

Of pastoral labour Mr. Gillet performed less than many of his brethren. His constitutional diffidence, his incapacity for entering into free and familiar intercourse with people generally, and his love of study, probably all combined to produce in him a conviction that he could accomplish the greatest good by making thorough preparation for the pulpit, for occasional meetings, and seasons of prayer, rather than devoting much of his time to pastoral visits.

On the whole, he was an able, laborious, faithful, and successful minister,—ever bringing out of his treasure things new and old, edifying the body of Christ, enjoying the confidence and affectionate regards of his brethren, and exhibiting uniformly such an example of consistency with his profession as to leave no room to doubt either his sincerity or his piety.

I remain, dear Sir, fraternally and truly yours,

FREDERICK MARSH.

DAVID OSGOOD, D. D.*

1773—1822.

FROM MISS LUCY OSGOOD.

MEDFORD, May 6, 1848.

Dear Sir: It gives me pleasure to comply with the request contained in your letter of the first instant.

My father was born in Andover, October, 1747. I do not remember the day of the month, as he was never in the habit of observing anniversaries. His father, Mr. Isaac Osgood, a sensible, pious farmer, lived in the South-western part of the town, near the borders of Tewksbury, upon a farm originally purchased, I believe, by his grandfather; as my uncle who also passed his days there, and died only a few years since, counted himself in the fourth generation of its possessors, and bequeathed it to my father's children, and our cousin, J. P. Osgood, Esq., of Boston, the only surviving child of another brother. The ancient house is still standing in good preservation, and is occupied by my uncle's excellent widow. The picture of it is contained in the memoir of the patriot, James Otis, who was boarding in my grandfather's family, when a flash of lightning killed him in the doorway; partial insanity having caused his friends to seek the retirement of a country residence for him. His death also was the more memorable, from his having been often heard to wish that he might die in that way.

My father was the eldest of four sons, of whom the second, *Isaac*, died soon after reaching manhood. *Kendall*, the fourth, was a physician in Peterborough, N. H., and died many years before my father. *Jacob*, the third son, attained to the good old age of eighty-six years, and died on the last day of November, 1838. My father, after labouring on the farm, until he was far advanced in his nineteenth year, begged that he might receive his portion in a liberal education, the work of the ministry being the object of his highest ambition. Upon a Saturday evening, as he has often told us, he at length won his father's reluctant consent to his proposal; and at break of day on the following Monday morning, he walked three or four miles in pursuit of a young schoolmaster, with whom he was slightly acquainted, that he might consult him in regard to the books which it would be necessary for him to procure and study. From him he heard, for the first time, of the Latin Accidence, and obtained the loan of it. This he mastered in a short time, and in a few weeks afterward he placed himself under the care of the Rev. Mr. Emerson of Hollis, who was in the habit of receiving youths into his family, and fitting them for College. During these preparatory studies, he was unremitted in his diligence, constantly spending from fourteen to sixteen hours every day over his books, so that he entered College in sixteen months from the time of his determining to be a scholar.

After receiving his degree in 1771, he pursued his theological studies for a year in Cambridge, where he boarded with a Mrs. Boardman, of whom he always spoke with high respect. I am not aware that his professional studies were under the direction of any clergyman in special. Of the Rev. Dr. Appleton of Cambridge he always spoke with filial respect and affection;

but I have no reason to believe that he was under his superintendence. Motives of economy compelled him to reside in Andover, at his father's, as soon as he commenced preaching, and this he did within two years after leaving College. He preached on probation both in the little town of Boxford and in Charlestown, before coming to Medford, and was very near being settled in each place, finally missing of them, as he often amused himself with telling, on account of directly opposite allegations; being suspected at Boxford of a perilous leaning to Arminianism, and at Charlestown of an undue bias in favour of high Calvinism.

It was at the close of the year 1773, or early in 1774, that he was first invited to supply the Medford pulpit, during the long infirmity of the pastor—Rev. Ebenezer Turell,* who was a confirmed valetudinarian for many years before his death, and did not escape from the suspicion under which invalids often labour, that he made the most of his ailments. In his case it seemed corroborated by the fact that, whenever he appeared in the pulpit, he chose to be the sole speaker, and would never listen to the performances of another. In those days it was customary for the candidate to be invited about in the parish from house to house, instead of being sent to a boarding place. My father used to ride down from Andover on horseback on Saturday, and return the following Monday. After being entertained in various families, he at last received an invitation from one Mr. Richard Hall, to lodge at his house on his next visit to the town. The result of this casual invitation was a friendship which formed the crowning blessing of both their lives. After partaking of the hospitality of this worthy man and his excellent wife, he requested that their house might be his abiding place. They joyfully consented, and he was their inmate during the ensuing twelve years. Mrs. Hall was just two years older than himself, and Mr. Hall ten years. She had been married when only seventeen years of age, and having lost her only child in infancy, she cherished my father both as a mother and a sister. Her husband shared all her feelings, and the triple tie, thus early formed, became, if possible, stronger and stronger during the forty-eight years that it continued. In this excellent couple my father was blessed with friends, who felt for him even more than he felt for himself. In all his afflictions they were afflicted, and in whatever harassed or disturbed him, their overflowing sympathy more than divided the burden. In innumerable instances, the natural impetuosity of his temper was checked solely by unwillingness to occasion uneasiness to these ever watchful guardians of his happiness; while they, on the other part, always looked up to him as to a superior intelligence, without, however, losing their own independ-

* EBENEZER TURELL was born in Boston, February 5, 1701; was graduated at Harvard College in 1721; was ordained pastor of the church in Medford, November 25, 1724; and died December 8, 1778, aged seventy-eight. He published a Sermon at the ordination of Samuel Cooke; [who was born at Hadley in 1708; was graduated at Harvard College in 1735; was ordained pastor of the church in West Cambridge, September 12, 1739; and died June 4, 1783. He published a Sermon at the ordination of Cotton Brown, who was a native of Haverhill, Mass., was graduated at Harvard College in 1743; was ordained pastor of the church in Brookline, October 26, 1748, and died April 13, 1751, aged twenty-five; a Sermon at the ordination of Nathaniel Robbins, who was born at Lexington in 1726, was graduated at Harvard College in 1747, was ordained pastor of the church in Milton, Mass., February 13, 1750, and died May 19, 1795, aged sixty-nine; Election Sermon, 1770; a Sermon commemorative of the bloody tragedy at Lexington, 1777;] Direction to his people with relation to the present times, with reasons why it is made public, 1742; Dialogue between a minister and his neighbour about the times, 1742; Brief and plain Exhortation to his people on the late Fast, 1747-48; The Life and character of the Rev. Dr. Colman, 1749; Detection of Witchcraft, Mass. Hist. Coll. X. 2d series.

ence, which was manifested on every proper occasion in all plainness of speech, by cautions as well as commendations. Mr. Hall's intellectual endowments were of no distinguished order; but he belonged to one of the most respectable families in the place, and his inflexible integrity, unwearied industry, and methodical habits of doing business, united to his good judgment, rendered him one of the most respected citizens of the town; while the winning sweetness of his disposition and generous disinterestedness of his whole character, caused him to be warmly loved by those who were his superiors in more shining accomplishments. One of my earliest recollections is my father's often expressed desire that he might not outlive these dear friends: and the wish was granted; as, several years after his decease, they dropped away in extreme old age, when their sensibilities had become blunted by slow decay.

A little anecdote will show you the estimation in which their mutual friendship was held in the town during their life time. Ten years or more before my father's decease, Deacon Hall had a dangerous fit of illness. A note was read upon his behalf on the Sabbath, with another—for a very intemperate Irishman, who was also ill. They both recovered, and the first time the Irishman went abroad, his next door neighbour, a merry sea captain, accosted him with, "Well Patrick, you may bless Heaven, till your latest day, for having been sick at the same time with the Deacon, for the Doctor prayed so hard to keep him here, that he was obliged to beg a little for you."

On the 14th of September, 1774, my father was ordained as the colleague of the Rev. Mr. Turell, whose death did not take place until several years afterward. In November, 1786, my father married Miss Hannah Breed, who then resided in Billerica, but was a native of Charlestown, and had always lived there until the town was burnt, when my grandmother removed with her second husband to Billerica, my mother's father having died in early life abroad. My grandmother was the daughter of Richard Foster of Charlestown, Sheriff under the old government. My father and mother were born within two months of one another, and were forty years old when they became parents. My mother died January 4, 1818, a few days after entering on her seventy-first year. She had been a great invalid for the preceding twelve years, as an injury received by the overturning of a chaise had subjected her to frequent bleeding of the lungs, though she finally died of paralysis—the disease prevalent in her family. Her death was sudden, after a few hours' illness, and though it took place at one o'clock on the morning of the Sabbath, my father preached on both parts of the following day, pleading in opposition to the remonstrances of some of his friends, that as his preparation for the pulpit was completed, he should be more able to command his feelings there than any where else. To the manner in which he acquitted himself on that trying occasion, and the effect produced by his deportment on the audience, a young clerical friend who was present afterward alluded, with deep sensibility, in a little obituary notice written for the *Christian Register* at the time of his death.

Few lives were ever less varied by outward events of a personal character than my father's; but he had within himself a perennial freshness of feeling, which caused him to be always interested in his studies, in the stirring events of the times in which he lived, and in the concerns of those around him. He never sought to vary the even routine of duty by recreations, in the usual acceptation of the word. To distant journeys he was utterly averse.

As he had been necessitated to practise the strictest economy in the early part of life, he had enjoyed no opportunity to cultivate a taste for frequent change of scene, while the remarkable vigour of his constitution enabled him to lead a more sedentary life than can be followed with impunity by the generality of students. Books were his perpetual solace and delight. The hurried manner in which he received his literary education, having allowed him no leisure for any thorough acquaintance with the Greek and Roman classics, they possessed all the charm of novelty for him in his more advanced age. In the latter years of his life, he read the Greek historians, orators and tragedians with the liveliest pleasure. As the hour immediately succeeding breakfast was always devoted by him to these studies, it was in his power, during a succession of years, to read all the most distinguished Greek and Roman authors. The whole of Plutarch's writings, and many of the volumes of Plato, with the histories of Herodotus and Thucydides received his delighted attention; and to these noble sources, he was probably much indebted for the continued growth of his mind, as well as for the freshness and accuracy which were thought by many to distinguish his compositions.

His habits of study differed from those of many clergymen. His preparation for the ensuing Sabbath usually commenced early in the week, often on Monday, unless there were sick persons to be visited. Hence, upon the arrival of Saturday, he was rarely hurried, though he always devoted the afternoon and evening of that day, to the closest revision of his preparations for the morrow. His other evenings were usually given to general reading. He always wrote slowly and with fastidious care; but he never ceased from the labour of composition. Having commenced an exposition of the Scriptures, many years before his decease, it was continued to the last week of his life, and he often rejoiced at feeling himself laid, as it were, under a necessity, imposed by this task, of writing more or less every week.

His peculiarities, of course, can be more easily seized and delineated by comparative strangers than by his children; and his ardent, decided character and vehemence of spirit gave him, no doubt, a full proportion of them. The few last years of his life were, in one respect most happy, as he saw himself surrounded by a number of young friends, just entering on the ministry, whom he could with reason regard, in some measure at least, as the fruits of his own labours. He expressed the highest satisfaction, when, in the forty-fifth year of his ministry, he stood in the pulpit for the first time with one of his own parishioners. Two others in succession occupied that place with him previous to his death, and they were followed shortly afterward by three more.

If the above reminiscences, dear Sir, should be of any use, I shall be doubly obliged to you for having afforded me this opportunity of refreshing my own mind and heart by recalling the dear and honoured images of the parents and friends who laid the foundation of all the happiness which I have enjoyed in life.

Yours, with gratitude and respect,

L. OSGOOD.

FROM THE REV. JOHN PIERCE, D. D.

BROOKLINE, Mass., March 3, 1848.

My dear Brother: I cheerfully comply with your request for some of my reminiscences of Dr. Osgood, though you will scarcely expect anything from *me* that does not come in the form of naked facts. I can speak of him from an intimate and protracted acquaintance, and the veneration with which I have always regarded him, renders it no unwelcome office for me to bear testimony to his eminently useful life and his exalted and original character.

Dr. Osgood's mind matured slowly. He was thirty-six years old when he published his first sermon; and at the age of forty-six, he had published only three. I well recollect that, at College, where I repeatedly heard him preach, from 1789 to 1793, he was not considered as holding the distinguished rank as a preacher which he afterwards attained.

The first thing which gave him great celebrity, was a political sermon, in 1794, occasioned by an appeal to the people from the decision of the American government, under Washington, by Genet, minister to the United States from the French Republic. This Discourse passed through three editions within a few months,—the last at Philadelphia. From this period he was greatly admired and caressed by many of our leading politicians of the Federal school, and both in public and in private he stood forth the earnest and powerful advocate of their principles. It is not a little remarkable that of his twenty-two published discourses, just one half, should be on political subjects. Of these the most celebrated was his Election sermon preached in 1809. It was nearly two hours in the delivery; was pronounced wholly memoriter, and with prodigious effect.

The Doctor enjoyed such a degree of health as to be able, throughout his whole ministry, almost uninterruptedly to supply his pulpit;—nevertheless, during a number of his last years, he was in the habitual anticipation of his departure; and never did he allude to the event without the deepest solemnity. It was a frequent topic of his devotions that his life and ministry might terminate together; and his prayers were remarkably answered.

On Sabbath, the first of December, he preached twice and administered the Lord's Supper. On the Tuesday following, there was a violent snow storm, and he busied himself in clearing the snow from his paths. This exercise gave him a cold. The succeeding Thursday, however, being Thanksgiving day, he preached, and with great power and fervour. The next day he began to keep to his house; and a candidate preached for him the following Sabbath. On Wednesday, December 11th, his son from Boston visited him, and asked medical advice of Governor Brooks, who was a very skilful physician. The Governor saw nothing alarming in his case, and, as he was about to retire, Dr. Osgood remarked, "Governor, when you came in, I was winding up my watch; and it reminds me of an occurrence in the life of Bishop Newton—in the last day of his life, he called for his watch, wound it up, and added, 'This is the last time I shall wind up my watch;' and he actually died in less than twenty-four hours. Who knows but this may be the last time with me?" But, after a pause, he subjoined, "I shall, however, live my appointed time." His son slept in the chamber with him; and at one in the morning, Dr. Osgood requested him to bring him some grapes which the Governor had sent to him the day before. He did so, and on leaving him, observed no alteration in his

symptoms. But, before falling asleep, he heard him make an unusual noise. He ran to his bed and found him with his eyes fixed, and unable to speak; and before his daughters could reach his chamber, his spirit had fled. On Saturday, the 14th of December, he was interred,—President Kirkland offering the funeral prayer, and Dr. Holmes of Cambridge preaching the sermon from II Timothy iv. 6, 7.

Dr. Osgood was of about the middle height, inclining, in the latter part of his life, to corpulency. He was, to the last, erect in stature. His countenance was strongly marked, indicating great power of intellect and firmness of purpose.

He “ruled well his household;” but whatever of austerity belonged to him, it never prevented a free intercourse between himself and his children. From the time of the death of his wife, which occurred several years before his own, his two daughters were his housekeepers. These he had instructed with great care, so that they are among our most distinguished proficient in the Latin and Greek languages. His only son bearing his father’s name, a graduate of Harvard College in 1813, is a physician of respectability in Boston.

I believe he wrote a much smaller number of sermons than is common during so long a ministry. Most of them, however, were so thoroughly elaborated that they might very well have been sent to the press without revision. His favourite discourses he often repeated at home; and, in his later years, he delivered them wholly memoriter, whenever he preached on exchange, so that they became generally celebrated in the neighbouring societies. He had a parishioner who, though simple enough in other respects, had a remarkably retentive memory; and, when hearing the Doctor preach an old sermon, he used to raise his arm and signify with his fingers how many times it had been preached before.

In the pulpit, he certainly attained an eminence that was reached by few of his contemporaries. In the delivery of his sermons he was usually very deliberate; but when he became greatly excited, his utterance waxed rapid and earnest, and he came down upon his audience with the overwhelming force of a torrent. To the discourses which he committed to memory, his stirring and impassioned delivery gave the effect, in a great degree, of extemporaneous efforts.

For some of the last years of his life, he solicited no exchanges; but his services were much sought, not only on special, but also on common, occasions, and he was always ready to bestow them.

He received the degree of Doctor of Divinity from Yale College in 1797.

The following is a list of Dr. Osgood’s publications:—A Thanksgiving Sermon, 1783. A Sermon at the installation of the Rev. Peter Thacher, 1785. Artillery Election Sermon, 1788. A Sermon at the ordination of Nathaniel Thayer, 1793. Annual Thanksgiving Sermon, 1794. National Thanksgiving Sermon, 1795. Annual Thanksgiving Sermon, 1795. A Sermon on the death of a child, 1797. National Fast Sermon, 1798. A Sermon before the Convention of Congregational ministers, 1798. A Discourse at the ordination of Leonard Woods, 1798. The Devil let loose: National Fast Sermon, 1799. A Sermon on the death of Washington, 1799. Dudleian Lecture, 1802. A Sermon at the funeral of the Rev. Joseph Roby,* 1803. Two Discourses on Baptism, 1804. Importance of

* JOSEPH ROBY was born in Boston in the beginning of the year 1724; was graduated at Harvard College in 1742; was ordained pastor of the Second Church in Lynn, in August, 1752;

professing and practising religion: A Sermon in the Columbian Preacher, 1808. Election Sermon, 1809. A Discourse delivered at Cambridge in the hearing of the University, (Political,) 1810. A Solemn Protest against the late Declaration of War: A Sermon on the next Lord's day after the tidings of it were received, 1812. A Sermon at the ordination of Convers Francis, 1819. Sermons, one volume, 8vo, (Posthumous,) 1824.

If the above reminiscences of a truly remarkable man prove of any service to you, it will give great pleasure to

Your sincere and unalterable friend,

JOHN PIERCE.

FROM THE REV. CONVERS FRANCIS, D. D.,

PROFESSOR IN HARVARD UNIVERSITY.

CAMBRIDGE, May 23, 1848.

Dear Sir: My promise to give you such reminiscences of Dr. Osgood as might offer themselves, I fear you will think is but tardily fulfilled; and now that I have found time to set about it, I apprehend that, restricted as I am to personal recollections, I can tell you little, independent of what you know from other sources, that can be of much value.

My earliest remembrances of Dr. Osgood are associated with a feeling of far-off reverence, as of one who was a spiritual ruler by some Divine right. This sentiment with regard to the minister, which, in other days, was in some sort a part of the training of a New England boy, settled itself among my childish thoughts the more deeply perhaps, because he never made himself familiar with the children of the parish, nor relieved the awe he inspired by small talk with them. His countenance, marked with strong lines of serious and severe thought, his authoritative eye, shaded by a heavy brow, served to strengthen not a little the same feeling. In going to the town school, where I got my reading, writing, and arithmetic, I always passed round the corner of his house, in which was his study; in pleasant weather, he was generally sitting at the window, sometimes open, in one of the old fashioned gowns with large figures upon it. The man and the gown were revered mysteries to me; and when he turned his eyes from under their deep pent house, as he sometimes did upon the passing boy, I used to feel, when I made my low bow, a strange wonder upon my spirit, as if he belonged to a class of beings different from me. When perhaps, once a year, he visited the school, it was a great state occasion to the boys; and I should have liked to see the stripling who would have been hardy enough to whisper or smile in that presence. One experience remains deep in my memory. It was his custom, long before the days of Sunday-schools, on one day in each year, to have what was called a "catechising of the children of the parish." Of this a formal and solemn notice from the pulpit was given on a Sunday; it was to take place "by the leave of Providence," at the meeting-house on the afternoon of the next Thursday. On these occasions, the boys and girls were all dressed in their best and sent to the church. There the good minister stood at the communion table, gathered us all around him, and questioned us with paternal solemnity through the length and breadth of the Westminster Assembly's Catechism, which he used to tell us was the next best book to the Bible,—though, by the way, it did by no means represent the Theology of his later years. With the contents of the Catechism many of the assembled urchins would often prove themselves to have but a miserably superficial acquaintance. On one of the occasions of this deficiency, after reproving the

continued in the regular discharge of his ministerial duties till August 1802, when he was first taken off from his work by the infirmities of age; and died January 31, 1803, in the fifty-first year of his ministry, and the eightieth of his age. He published a Fast Sermon, 1794.

negligent with stern but wholesome words, he said—"I have here in my hand a very pretty book, and I will make a present of it to any boy or girl who will get the whole of the Catechism by heart, and come to my house and say it to me." This operated as a strong lure to my imagination; for the gift of a book from Dr. Osgood was so extraordinary a grace as can hardly be conceived of in these days, when ministers go about their parishes dropping tracts and booklets among the children. The covers of the book, as he held it up, were striped with yellow and black, and looked exceedingly tempting. As I went home, I formed "the fixed resolve" to try for the prize. Straightway I bent all my powers of memory to the task, between schools, after school, in intervals of work, and in the evenings. I remember often going away by myself in the shed and in the garden for the purpose, to be free from interruption. I can't say how long it took me, but I know days and weeks of heavy, dry toil (for I understood very little of what I was forcing into my memory) passed before I felt confident enough of my proficiency to present myself at the ordeal. Those questions about "election," "sanctification," &c., were a sore trial to my powers of recollection. But at last I ventured to feel sure that I was ready, and announced it to my mother, who the next morning dressed me in my best jacket and trowsers and sent me to Dr. Osgood's. My awe-struck spirit trembled when he took me into his study and began the examination. He did not begin at the beginning, and go through, but skipped about amidst the wilderness of questions, stopping chiefly on those which he thought the hardest and least likely to be remembered by a boy of eight or ten years,—such as "What is the Lord's Supper?" "What is Baptism?" "What is Justification?" I had the good fortune to remember every word, and to answer promptly and correctly. "Well," said he, "you are a good boy; now go to school, and I will send the book to the schoolmaster, who shall present it to you before the school, and tell them what it is for." Away I went with a light heart, and in due time, I was called out by the master, and presented with the prize for which I had toiled. Great was my triumph. The book proved to be a copy of the Westminster Assembly's Catechism with several of Dr. Watts' Hymns for children. I have it still; and the memories it suggests make me value it perhaps more than any other book in my library.

My early recollections of Dr. Osgood's pulpit services are strong, though of course I could not appreciate them as I did subsequently. But even when I was a child, they seemed to me something very extraordinary,—different from those of any other minister. With the exception of the occasional heaviness and want of interest, to which the best ministers are liable, they had in them a strength, a power, that took you up and carried you on, without waiting to ask your attention. His prayers were evidently elaborated with devout care; they were always strong and earnest; and on public and extraordinary occasions were remarkable specimens of what Sir John Hawkins calls "precatory eloquence." There were a certain number of them, which, in the usual services of Sunday, he so constantly repeated, *totidem verbis*, that, when I was young, I could easily rehearse large portions of them, and while he was praying, could anticipate what was coming next. In pouring out his petitions, his voice frequently took on a solemn or pathetic energy, and his countenance an expression of fervent entreaty,—his eye being sometimes suffused with a tear, which gave the deepest and most touching effect to the supplications. In these devotional exercises, he made not a little use of strong and bold figures, both from the Scriptures and of his own construction. Allow me to mention one of these, because it was connected with a criticism that amused some of his parishioners. For years he had been accustomed to say in one of his prayers—"Ride forth, King Jesus, triumphant on the word of truth; make it like a sword to pierce, and like a hammer to break in pieces, and dissolve the hard and stony heart into godly sorrow for sin." When the Hon. Timothy Bigelow (distinguished as you remember in legal and political life) removed from Groton

to Medford, he was struck, on hearing the above sentence in the prayers of the church, with its singular mixture of figurative ideas, and he ventured, after some acquaintance with Dr. Osgood, to suggest to him a critical remark upon it;—"First," said he, "you make the word of truth as a horse to ride upon; then, suddenly, it becomes a sword, and straightway is turned into a hammer, and this hammer, not only *breaks*, but—what is an extraordinary thing for a hammer to do—*dissolves* the hard and stony heart." It was noticed that Dr. Osgood discontinued the use of that sentence, though the cause of its omission, for some time, was unknown. This, at least, was the current anecdote; and I have mentioned it only to show how easily even a good scholar and writer may, in the long continued use of certain phraseology, become insensible to its rhetorical impropriety.

Dr. Osgood's prayers, as they come up in my early and maturer recollection, seem to me to have been the very utterance of devout and frequently of sublime fervour. This was especially true on great public occasions. I believe I have known no one to whose devotions the admirable description of Hannah More was more truly applicable;—"Prayer is the application of want to Him who alone can relieve it; the confession of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the 'Lord save us—we perish' of drowning Peter—the cry of faith to the ear of mercy."

The character of Dr. Osgood's preaching, you doubtless know very well from various sources. There were times, when, for vigour, boldness, and authoritative dignity, it probably surpassed that of any other man of his day in New England. A considerable portion of his regular preaching (as, I suppose is the case generally with even the most gifted in the pulpit) was common-place, or at least not particularly interesting; but very often he rose, I think, to the highest plane of the Christian orator. I remember to have heard that when Daniel Webster removed from New Hampshire to Boston, and listened to Dr. Osgood for the first time in the Brattle-Square church, he said it was the most impressive eloquence it had ever been his fortune to hear. I will not vouch for the truth of the anecdote, but can easily believe it; for I know Dr. Osgood made this impression on some of the most distinguished laymen. My own early remembrance of his appearance and words in the pulpit is one of unmingled reverence. He seemed to me like an apostolic messenger from God. The pulpit evidently was, as old Herbert says, his "joy and throne." Indeed, he used to say that he *loved* to preach; his whole strong, inward nature went into the work. His whitening and at length silvered hair, his dignified look, and what I may call the whole presence of the man, enhanced the effect of the earnestness, and frequently the awful solemnity, with which he took our souls into the midst of the great truths of eternity. Such was the impression he left on my feelings and mind when a boy; and as I grew up to manhood, I think it was never changed, except to become deeper. Whatever other faults you might find, you would most surely feel that he was a great and whole reality; there was no *sham*, and no approach to a sham, there. One circumstance in his manner remains indelibly fixed in my mind. He sometimes—often, I think, committed to memory parts of his sermons with which he had taken peculiar pains, or which he thought peculiarly important. When he came to deliver these, he would deliberately take off his spectacles, and either lay them on the pulpit cushion, or hold them in one hand; then with an altered and subdued voice, and with a sort of gathering up of his whole person, he would say, "my brethren," and then followed the earnest appeal, or the powerful statement, or the vivid description. When *the spectacles were taken off*, we always knew that something good and great was coming—it was a signal which bade us expect something peculiar; but, though we were thus forewarned, the effect was not diminished.

Sometimes he committed to memory, I believe, whole sermons, especially for remarkable public occasions; and this gave increased power to his speaking. Here an anecdote occurs to me, illustrating in connection with the above named habit, his plainness—some would call it inconsiderate severity, of speech. A young candidate for settlement preached for him one Sunday, and had taken pains to commit his sermons to memory. The Doctor was not exceedingly pleased with the discourses; and after the services, it was reported, said, among other things, to the young man,—“I observed you had gotten your sermons by heart; I do so myself sometimes, but I never do it unless I am sure I have a *good* sermon, worth the labour; now I don’t think your discourses were *worth* committing.” Doubtless the young preacher was mortified and hurt by the apparently harsh remark; but such was the Doctor’s manner that one who knew him would perceive he really meant nothing unkind by it.

When I was a youth he commenced a course of expositions of the Old Testament as a part of his pulpit services: these were generally short and introduced in addition to the usual service; sometimes longer and more elaborate, and took the place of the sermon. They were listened to with great interest, for the most part, and were so written as to be instructive and edifying, even to the less enlightened portion of the congregation. Though they contained a considerable share of learned criticism, I remember that my father, a mechanic, and with but very slender education, was always delighted with them, and used to talk about them after meeting, as indeed he did about the preaching generally; and his expressions of profound reverence for the minister are among my earliest recollections. A few of these expositions are published in connection with Dr. Osgood’s volume of sermons. His discourses, even those least eloquent, were weighty, grave, and well considered—certainly there was in them nothing of what Rowland Hill called “whipt-syllabub Divinity.” I suppose most of those who had been accustomed to hear and admire him, and those who had heard a good deal about him, were a little disappointed in the printed sermons, and did not find all the power they expected there. But is not this always the case with the *published* sermons of distinguished pulpit orators? You cannot *print* that nameless element of power,—the charm which gave the living speaker such an ascendancy. Charles James Fox used to say “If a speech read well, it is a bad speech.” This, I think, is going too far; but I can easily understand the difference of which Jeremy Taylor speaks, between “sermons when they first strike the ear, and when they are offered to the eye.” I can truly say that, on the whole, Dr. Osgood came nearer than any one I knew in my early days to the standard which Cowper set, when he portrayed

——“a preacher such as Paul,
“Were he, on earth, would hear, approve and own.”

I am sure he always made himself felt among even the first and best men in the community, as one whose words and manner were loaded with power.

Dr. Osgood made, it might be said, no parish visits. Perhaps never a minister lived so long as he, and did so little of this duty, or what most ministers, and I think very justly, deem a duty. He was known by his parishioners only in the pulpit, unless they took pains to get and keep up access to him. I believe I may say that, from my earliest remembrance to my manhood, I never saw him in my father’s house, except once, when he came to officiate at my mother’s funeral; and again, when he performed the marriage service for a sister. What were his reasons for this neglect of parochial intercourse I know not: perhaps he might think, as Jonathan Edwards did, that this was not the work to which he was called and fitted. He was not an unsociable man in his nature; for he had free talk and a hearty laugh ready always for those whom he met in the hours of pleasant intercourse. But he was not a man of *general* sociability,—not a man who could meet all sorts of people, and call them out and make them easy, by entering spon-

tanuously on some common ground with them. This inaptness for miscellaneous intercourse was confirmed by his love of study, and perhaps by his entering into domestic relations so late in life. It was always a wonder to me that his constant neglect of parochial visiting excited no disaffection among his people—nothing of this kind ever appeared. One great reason probably was, that they were proud of him as a gifted and eminent preacher; and after a while they became accustomed to the defect as a matter of course, and adjusted their expectations accordingly. The *length* of his services on the Sabbath was annoying to some of his parishioners, especially on cold winter days, in a house whose atmosphere was never softened by stove or furnace, and whose windows rattled in the blast. I well remember the occasional thumping of feet on the floor, and the bustle in wrapping the capes of great coats about the ears. One of his parishioners, an odd and plain spoken man, once told him that he would not go to meeting in winter, except on one condition, namely:—that as soon as the clock (which in later years they had in the church) struck twelve, he might get up and leave the house, whether the service was over or not. The Doctor laughed and agreed to the condition; and the parishioner, I was told, (for I was not then in Medford,) had occasion more than once to avail himself of the stipulated liberty, and did not fail to do so.

Every body who has heard of Dr. Osgood at all, has heard, I suppose, of his apparently harsh and rude sayings, and of his neglect or contempt of what the world calls politeness or decorum. Anecdotes not a few, to this point, might be gathered; but if I should detail them, it would only be to repeat what you have probably already heard; and such things, after all, it is not well to preserve. From the observation of many years, I can say with confidence that I do not believe there was any real harshness or rudeness,—or if any, but very little, in his true character; though I can easily believe that sometimes the *appearance* of these qualities was so strong, that people might not be blamed for ascribing them to him. And if there was in his bearing or conduct sometimes a want of politeness or decorum, it was from no purpose or wish on his part to violate the rules of comity or good breeding. The truth was, he was originally a man of strong and somewhat rough nature, who abhorred disguise, pretence, and quackery of all sorts,—open, bold, and uncompromising—thinking much of realities and little of conventional standards. The position of a New England minister in former days, giving him, as it did, a certain privilege of *caste*, was not likely, as you know, to restrain or modify these qualities;—it rather tended to confirm and exaggerate them by allowing him to exempt himself, if he so chose, from some of the salutary restrictions by which other men were bound. Then, till middle age, he was a solitary student and bachelor, leading a life most likely to give unchecked development to his individual peculiarities. When you consider these circumstances, it is not wonderful that a man of his temperament should sometimes say and do things which would hurt the sensibility of the refined, or shock the strict observers of propriety. He had rough impulses, and spoke blunt words;—but I am sure that, in almost every case, what might appear to be unkindness or rudeness, was in reality the result of uncalculating, spontaneous honesty of soul. It was to be regretted that his manners and words had not experienced more of the softening and subduing influence which the friction of life generally imparts to men; though perhaps then we should have missed somewhat of the fresh energy which ran through his character and manifestations. But his heart was essentially and truly a kind, Christian, noble heart, and would sometimes melt into an unexpected tenderness, that was the more touching in a man of his strong qualities. For myself, I must say that from the earliest to the latest period, I always found him kind, benevolent, and considerate towards me. In my youth indeed, I stood in awe of him; but it was not because I saw in him any thing harsh or severe. I preached my first sermons in his pulpit; it was a trying day to me, as you may suppose; but the sharpness of the trial was increased by his taking me into his

study before meeting and saying,—“Come, you must read your discourses to me before you preach, that I may give you my opinion of them.” With no little perturbation, I complied, and as I read, he would say to some of my youthful crudities of thought or expression—“That won’t do—you must alter that,” &c. I passed through the ordeal with trembling on my spirit; and although the good man’s manner was certainly not soft or flattering, yet he meant it all in kindness, and afterwards he encouraged, and comforted, and animated me not a little. It should be observed that increasing years had the effect of softening and mellowing his feelings, as well as enlarging his charity on points of faith. As he grew older, he grew more mild, gentle, and forbearing, both in judgment and in manners, verifying the apothegm of Horace—“*Lenit albescens animos capillus.*” I noticed this happy effect of age in several instances in which he manifested remarkable mildness, humility, and calmness, where those who knew his temperament would have expected indignation or rebuke. In some matters of taste, there was in his day less of fastidiousness or of refinement than at present; but he, I think, was more free in these respects, than others even of his old fashioned contemporaries. He would, for instance, read in a clear, strong voice, and without hesitation, in the pulpit, parts of the Old Testament, which I suppose, no clergyman, now at least, could prevail upon himself to give utterance to in public. This he did, I think, from perfect naturalness of feeling, not from bad taste; he had no idea that any one could be disturbed or offended with what seemed to him a simple matter of fact, or a thing of course, especially as a part of the sacred volume. I have sometimes thought that what was often construed as severity or roughness in Dr. Osgood, might have been simply the result of more fearlessness than other men possessed. Moral courage was one of the strong elements of his character;—it never quailed; he would say what he thought he ought to say, or what the case required, let men think what they would of it. Were there as many devils to oppose him, as there were tiles on the houses, as Luther said, so he would say—“I will go on.” It is easy to see that a man with such feelings and principles might often be misconstrued or misrepresented. Nevertheless, the lion heart is often the kindest of hearts.

Among my early vivid recollections is that of Dr. Osgood’s political preaching. His sermons of this kind were chiefly published,—and I suppose you have seen them. By an abuse of terms, men now call it *preaching politics* to apply the great principles of Christian justice, truth, and love to the doings of nations, and the institutions of society; though I call this Christian preaching and of a high order too. Dr. Osgood’s discourses on these subjects, doubtless, were sometimes really the preaching of politics in the common meaning of that phrase; that is, they took sides very strongly for one party, and against another, on the political questions then before the country. Perhaps there was in them more of heat and vehemence, caught from the partisan warfare of the times, than could easily be justified. But we should remember this was with him not a matter of mere animosity or party spirit, but sprang from his deep, earnest conviction that truth and righteousness required him to take such a position, and that the interests of good morals and religion were very seriously involved in the contest. Buonaparte and the French, Mr. Jefferson and his party, and the war of 1812 with Great Britain, were the points on which the keen indignation and stern invective of Dr. Osgood were concentrated. I can almost hear the tones still ringing in my ears. Well do I remember seeing a violent democrat, who sat in a pew near my father’s, get up in high wrath, and go out of the house; and as he passed where I sat, I could mark with fearful interest the gathered and dark scowl upon his face.

In his old age, I believe he very sincerely regretted that he had, on some occasions, allowed the warmth of political feeling to carry him so far in the pulpit. At least I remember that one of his best parishioners told me that the Doctor

expressed this regret to him with no little solemnity of manner. It ought to be said, however, that his politics, like all the important action of his mind, had a deeply religious basis, and that, as I have already observed—he solemnly believed great and sacred principles to be at stake in the controversy.

With regard to Dr. Osgood's theological opinions, I know not whether it be necessary to say any thing, as perhaps you know all that can be known. Yet a word or two may not be out of place; and I can really say with the utmost sincerity that it is with me purely a question of fact, in which I have no anxiety to make out one side or the other. I have always understood, and presume there is no doubt, that he began his ministry, and continued it for some years, a very thorough Calvinist. Anecdotes illustrating this position of his opinions are told, which sometimes take an amusing form. As little doubt can there be that, as years rolled on, his mind, on several points, underwent no inconsiderable change. Not perhaps that this change shaped itself in definite propositions, even to his own mind, but rather expressed itself in general habits of thought, alien from his ancient views, or in a totally altered estimate of the importance of those views. With the Unitarian Theology, I do not think he had any sympathy; though the largest part of those with whom he loved best to associate were of that way of thinking. I remember, when I was in College, he preached once at Dr. Holmes'; and in the course of his sermon, having quoted some strong passage of Scripture on the subject of Christ's Divinity, he turned round, (as we thought on purpose, though it might have been accidental,) towards the place where the President and some Professors were sitting, and said with energetic emphasis—"What will our Socinian brethren say to this?" We students used to talk of it as a bold, good hit, though perhaps not quite fair. The truth is, Dr. Osgood always seemed to me one who could not be classed under the named and regular category of any sect. His repugnance to making creeds the condition of the Christian name and character was far greater than his attachment to any creed on his own part; and this seemed to me to express his chief peculiarity as to theological position. His strenuous advocacy of ecclesiastical freedom, you know better than I can tell you.

On the whole, he was a truly good and great man; an earnest seeker, and a fearless, eloquent preacher, of God's truth;—of a robust, manly, vigorous mind, and of a heart full of unceremonious frankness, but by no means destitute of gentle and kind affections. He was a dear lover of freedom; and his large soul would endure no confinement, or would chafe against its bars like the encaged lion. The cause of Christ always lay next his heart; and in that cause he found the principle of service to all the great interests of humanity, as well as of the Church. He was a whole-souled man, with no littleness or feebleness, thirsting for realities and scorning shams. I love to think of his venerable form as he was once among us; and above all, I love to think of him as wearing the "crown of glory that fadeth not away."

Yours with sincere regard,

CONVERS FRANCIS.

SAMUEL SPRING, D. D.*

1774—1819.

SAMUEL SPRING, the son of John Spring, was born at Northbridge, Mass., February 27, (O. S.) 1746. His father was a substantial and wealthy farmer, and his mother, whose maiden name was Reed, was distinguished for an elevated and fervent piety. At the age of eighteen, and before he considered himself the subject of a distinct and satisfactory Christian experience, he felt a strong desire to preach the Gospel; and, with reference to this, to obtain a liberal education. His father, who felt the need of his assistance on the farm, was reluctant to yield to the idea of his going to College; while his mother, in the hope that he might become a good and useful minister, strongly favoured his wishes. Having, however, obtained his father's consent, he commenced a course of study preparatory to entering College, under the instruction of the Rev. Nathan Webb† of Uxbridge. In due time he entered the College of New Jersey, where he graduated, under the Presidency of Dr. Witherspoon, in the year 1771.

Notwithstanding little is now known of the early history of his Christian experience, one circumstance occurred during his connection with College that indicated at least a high degree of sensibility to religious things, and is said to have been intimately connected, in his own view, with his hopeful conversion. His mind had been exercised, not a little, on the manifestation of the Divine perfections in the works of nature; and being called upon, on a certain occasion, to explain and defend the Copernican system, in the presence of his class, he became so overwhelmed with a sense of the Divine majesty, that he burst into tears, and was unable to proceed. This is said to have been one of his favourite themes, not only of meditation, but of public discourse, to the close of life.

He prosecuted his theological studies, partly under Dr. Witherspoon, at Princeton, and partly in New England, successively under Doctors Bellamy, Hopkins, and West. He was licensed to preach the Gospel in 1774. The next year, having joined the Continental army as Chaplain, he connected himself with a volunteer corps of eleven hundred men, under Colonel Arnold, and, in the autumn of that year, marched with them to Canada. The sufferings which they underwent, and the disastrous issue of the expedition, have long since become a part of American History. At the close of the year 1776, he left the army, and, on the first Sabbath in February, 1777, commenced preaching as a candidate to the congregation in Newburyport, of which he subsequently became the pastor. The discourse which induced the people to give him a call, was preached before a detachment of the American army, the Sabbath before they embarked from Newburyport for Quebec. Colonel Burr was present and spoke of the sermon with high commendation. The text was,—“Except thy presence go with us, carry us not up hence.” He accepted the call, and was ordained on the 6th of August, 1777.

* Woods' Fun. Sermon.—MS. from his family.

† NATHAN WEBB was born at Braintree; was graduated at Harvard College in 1725; was ordained pastor of the church in Uxbridge, February 3, 1731; and died March 14, 1772, in the sixty-seventh year of his age, and the forty-second of his ministry.

He was honoured with the degree of Doctor of Divinity from the College of New Jersey in 1806.

Dr. Spring continued his connection with the congregation over which he was first settled, till the close of life. He was emphatically a public man, and was more or less intimately connected with many of the great philanthropic and religious enterprises of the day. In originating and establishing the Theological Seminary at Andover, he had a primary agency; and he never ceased to regard it with a paternal solicitude. On the first Sabbath in January, 1819, he preached from Genesis XXVII, 2: "Behold now, I am old and know not the day of my death." The Sabbath immediately succeeding, he preached for the last time; and the Sabbath after *that*, he administered the Communion, which was his last public service. The last time he was in the pulpit, was the last Sabbath in January, which completed just forty-two years from the time that he first entered it.

Until within three days of his death, he enjoyed the full use of his reason, and had no doubt that his end was near. In his last interview with his friend and neighbour, the Rev. Dr. Dana, five days before his death, as Dr. D. sat by his bed, Dr. Spring said to him,—“I wish you to pray for me, and for my family, and my people, that we may all feel aright respecting my poor self. I have a hope in the infinite mercy of God. I have had seasons of discouragement respecting my spiritual state; and I have had seasons in which I hope I have enjoyed the light of God's countenance. As to the truth of the system I have preached, I have no question; but have reason to lament that I have preached with so much coldness. Yet I think I have had some seasons in which I have enjoyed communion with God in my public exercises. I have nothing of my own,—not one spark of righteousness, to recommend me. I come as a sinner to the Saviour.” To this Dr. Dana replied,—“God forbid, Sir, that we should any of us come in any other way, but in reliance on a crucified Saviour.” After a short pause, he replied,—“I am not adventurous, but I think I can cheerfully venture my immortal soul on the infinite mercy of God in Christ.”

To another who inquired—“Do you enjoy the peace of God?”—he said, “I should be miserable without it.”

To Dr. Woods, on the Monday before he died, he said,—“You occupy the most important station there can be in this life. I hope you will be faithful. God be with you, bless you, succeed you, uphold you.” After considerable weariness he exclaimed,—“Oh let me be gone; do let me be gone. I long to be home.”

Three weeks previous to his death, his son Samuel asked him how his life appeared. He replied, “It appears as if it needed grace thrown over the whole of it.” “And on what parts of your life can you dwell with the most pleasure?” He replied—“That I have been permitted to preach the Gospel; that I have been enabled to preach what I believe to be the system of truth; and that I have been the unexpected instrument of establishing the Seminary at Andover.”

Dr. Spring died on the 4th of March, 1819. His funeral sermon was preached by the Rev. Dr. Woods, one of his most intimate friends, and was published.

He was married in 1779, to Hannah, daughter of the Rev. Samuel Hopkins of Hadley. They had eleven children, one of whom is the Rev. Dr. Spring of New York, another the Rev. Samuel Spring of East Hartford,

CORN. Mrs. Spring died of hemorrhage at the lungs, just three months after the death of her husband.

The following is a list of Dr. Spring's publications:—A Thanksgiving Sermon, 1777. A Sermon on the importance of sinners coming immediately to Christ, 1780. A Sermon on Family prayer, 1780. A Sermon at the ordination of Benjamin Bell,* 1784. A Thanksgiving Discourse, 1793. Two Sermons in the American Preacher, Vol. IV, 1793. A Thanksgiving Discourse, 1798. A Sermon on the death of Washington, 1799. A Sermon before the Massachusetts Missionary Society, 1802. A Discourse in consequence of the late duel, 1804. A Sermon at the ordination of Charles Coffin, Jr., 1804. Two Discourses on Christ's self-existence, 1805. A Sermon at the ordination of Samuel Walker,† 1805. An Address before the Merrimac Humane Society, 1807. A Sermon on the death of Deacon Thomas Thompson, 1808. Two Sermons delivered on Fast day, 1809. A Letter addressed to the Rev. Solomon Aiken,‡ on the subject of the preceding sermons, 1809. A Sermon at the inauguration of the Rev. Dr. Griffin as Professor at the Andover Theological Seminary, 1809. A Sermon at the interment of the Rev. Nathaniel Noyes,§ 1810. A Sermon on the united agency of God and man in salvation, 1817. A Sermon before the American Board of Commissioners for Foreign Missions, 1818. A Sermon before the Howard Benevolent Society, 1818.

FROM THE REV. LEONARD WOODS, D. D.

ANDOVER, January 13, 1852.

My dear Brother: According to your request, I send you the following imperfect sketch of the character of the Rev. Samuel Spring, D. D., of Newburyport.

Dr. Spring was no ordinary man,—physically, intellectually, or morally. His personal appearance was marked with nobleness; he was tall and well-proportioned, and his manners were refined and dignified. His countenance was indicative of a lofty intelligence, and ardent, benevolent feeling. His intellect was clear, active, and penetrating. Though he was possessed of extraordinary decision, and was conscious of his own mental powers, he was as free as any man I ever knew from the folly of self-conceit, and from a mistaken estimate of his own abilities, natural or acquired. I say this advisedly; as my acquaintance with him was such as to give me the best possible opportunity to discern the real features of his character and the secret springs of his conduct. From June, 1798 to his death, (March, 1819,) my intercourse with him was uninterrupted and perfectly free and unreserved. For the first ten years, we were together in one way and another almost every week. We lived in the same neighbourhood, and belonged to the same Ministerial Asso-

* BENJAMIN BELL was born in Dutchess County, N. Y., January 21, 1752; was graduated at Yale College in 1779; was ordained pastor of the church in Amesbury, Mass., October 13, 1784; resigned his charge in March, 1790; and died in 1836.

† SAMUEL WALKER was born at Haverhill, Mass., January 27, 1779; was graduated at Dartmouth College in 1802; was ordained pastor of the Second church in Danvers, August 14, 1805; and died July 7, 1826, aged forty-eight.

‡ SOLOMON AIKEN was a native of Hardwick, Mass.; was graduated at Dartmouth College in 1784; was ordained pastor of the church in Dracont, Mass., June 4, 1788; was dismissed June 4, 1814; afterwards removed to the State of New York, and died about 1832. He distinguished himself as a political partisan. He published a Sermon at the ordination of Titus Theodore Barton; [who was born at Granby, Mass., about 1766; was graduated at Dartmouth College in 1790; was ordained pastor of the church in Tewksbury, Mass., October 11, 1792; resigned his charge May 19, 1803; and died October 31, 1827;] two Sermons delivered at Dracont, 1809; a Letter addressed to Dr. Spring on the subject of his Sermons; a Fast Sermon, 1811; and an Address to Federal clergymen on the subject of the War, 1813.

§ NATHANIEL NOYES was born in Newbury, Mass., in the year 1735; was graduated at Princeton in 1759; commenced preacher of the Gospel in 1760; spent his life chiefly in labouring among the destitute; and died in December, 1810.

ciation. Besides this, we belonged to a large Ministerial Conference, which met once in two months, and was designed for the improvement of its members. The meetings were specially devoted to theological discussion. Dr. Spring, though the oldest member, was always present, and always entered into the business of the Conference with wakeful and even youthful ardour, aiming to improve his own mind, as well as the minds of others.

But we were united in another concern, still more important. I was most intimately associated with him in all that related to the establishment and the onward course of the Theological Seminary in this place for more than twelve years. All our intercourse was characterized with unbounded mutual frankness and confidence. In reference to this great object, he exerted a leading and pre-eminently efficient influence. But I never knew an instance of his showing a higher estimate of himself than his brethren deemed to be just. Indeed, he was as modest and self-diffident as was compatible with the full accomplishment of the mission which he had received from above. While he was by no means ignorant of his capacity for great enterprises, he was sensible of his deficiencies, and in matters of the highest moment, he manifested a remarkable readiness to ask advice and to defer to the judgment of others, even those who were inferior to him, both in age and in wisdom.

Dr. Spring's habitual opinion of his own piety was far below that which others entertained of it. The severe tests which he applied to his own religious experience and character, left him, as he repeatedly told me, but slender evidence that his heart had been renewed by the Holy Spirit. But his low estimate of his own spiritual state was not such as to interfere with his habitual cheerfulness and religious enjoyment, or with his fixed purpose of heart to exert himself to the utmost for the cause of Christ.

Dr. Spring was very watchful of the minds of others,—especially of promising young men, and very skilful in guarding them against mistake and leading them into the truth. If he saw in them a tendency to any hurtful error, he would not undertake directly to argue the point with them and confute the error, lest it should rouse them to such an effort in self-defence, as would be likely to confirm them in error. His better way was to advise them to examine the subject more thoroughly for themselves, and not to be in haste to decide, and then to name to them some book or suggest some train of thought that might be of use to them.

Dr. Spring was powerful in the pulpit. In the freedom, simplicity, and fervour of his prayers, he excelled most ministers. As a preacher, he was remarkable for a clear and forcible illustration of Divine truth, and a faithful and unsparing application of it to his hearers. His common practice was to explain and prove some single proposition, and then in a serious *improvement* to impress it on the conscience and heart. His written sermons were prepared with care and labour, and were always weighty and instructive. But his extemporaneous preaching was far more striking and powerful. It was here that he showed his superior strength to the best advantage. His intellectual and moral faculties were all roused to vivid action. He was self-collected; he was entirely free from perturbation and confusion; he was completely engrossed with his subject. He thought more clearly and connectedly, and reasoned more forcibly, and felt and spoke more fervently and energetically, than at other times. He had such a command of language that he never hesitated. He had a good voice and a very distinct utterance. He was very solemn as well as earnest. His looks expressed the strength of his conceptions and the warmth of his emotions. His gestures were unstudied, natural, and rather abundant, but not violent. At such times he was felt by all to be powerful and eloquent. He made it his object to declare all the counsel of God faithfully, not seeking the praise of men, nor fearing their reproach. Few ministers enjoy, as fully as he did, the confidence, the attach-

ment, and the veneration of his people; and few exert so salutary and lasting an influence.

The theological opinions of Dr. Spring were decidedly Calvinistic. If he differed from the ablest writers among former Calvinists, it was more in phraseology than in sentiment. In his metaphysical speculations, he harmonized in the main with Dr. Emmons, with whom he was united in the most intimate friendship. But in setting forth those speculations, he showed sound judgment, and took pains to guard his hearers against mistake, and to make his meaning perfectly plain. For example, he gave great prominence to the position that we ought to love God supremely *for his own moral excellence, and to regard his glory above our own individual happiness*. But he avoided the rash expressions which some others employed, viz: that we ought to be willing to be damned or to be cast off for the glory of God; and he urged men with great earnestness to seek their own salvation. Again, he insisted much upon men's *natural ability* to do their duty. But he did not leave the subject, as many do, without explanation. He took care to tell them that, by natural ability, he meant only those natural powers and faculties of mind, which make them moral, accountable beings;—still insisting that, as depraved, sinful beings, they are *morally unable* to obey the Divine law, or were under a *total moral inability* to do their duty;—at the same time showing that an inability of this kind, instead of excusing them for disobedience, is itself altogether culpable,—resulting, as it does, from the inexcusable wickedness of their hearts. And he laboured as much to illustrate their *inability* in this sense, as their *ability* in the other sense. And as to any other peculiar opinions which he held, he always endeavoured to present them in such a light, as to give them a right practical influence. The end which he aimed at in his ministry, and which he pursued with unusual success, was to lead his people into just and consistent views of natural and revealed religion, to guard them against error and enthusiasm, and to promote among them a true, scriptural piety.

In ecclesiastical councils, and in all meetings for improvement or for the transaction of business, Dr. Spring was distinguished for practical wisdom and prompt action. In private and social life, he displayed uncommon cheerfulness, kindness, and even sweetness, of disposition, and urbanity of manners, though mixed, in all matters of conscience, with inflexible strictness and firmness. His daily deportment made religion appear lovely, attractive, and venerable. In a word, as a Christian and a minister of the Gospel, as a citizen and as a philanthropist, Dr. Spring acted a highly important part, and impressed a mark which will not be obliterated, upon the age in which he lived.

Very truly and fraternally yours,

L. WOODS.

JOHN SMITH, D. D.*

1774—1809.

JOHN SMITH, son of Joseph Smith, was born at Newbury, (Byfield parish,) Mass., December 21, 1752. His mother was a descendant of the Sawyer family, which came from England to this country in 1643, and settled in Rowley, where she was born. The son was fitted for College at Dummer Academy, under the instruction of the well known "Master Moody." He early discovered an uncommon taste for the study of the languages, insomuch that his instructor predicted, while he was yet in his preparatory course, that he would attain to eminence in that department.

He entered the Junior class in Dartmouth College, in 1771, at the time of the first Commencement in that institution. He went to Hanover in company with his preceptor and Governor Wentworth, and so new and unsettled was a portion of the country through which they passed, that they were obliged to encamp one night in the woods. Their arrival at Hanover excited great interest, and was celebrated by the roasting of an ox whole, at the Governor's expense, on a small cleared spot, near where the College now stands.

He was admitted to the Degree of Bachelor of Arts in 1773; and immediately after, was appointed Preceptor of Moor's school at Hanover. This appointment he accepted; and, while discharging his duty as a teacher, was also engaged in the study of Theology under the direction of President Wheelock. In 1774, he was appointed Tutor in the College, and continued in the office until 1778. About this time he received an invitation to settle in the ministry in West Hartford, Conn., and, in the course of the same year, was elected Professor of Languages in the College where he had been educated. His strong predilection for classical studies led him to accept the latter appointment; and until 1787, he joined to the duties of a Professor those of a Tutor, receiving for all his services one hundred pounds, lawful money, annually. His Professorship he retained till the close of his life. He was College Librarian for thirty years,—from 1779 to 1809. For two years he delivered Lectures on Systematic Theology, in College, in connection with the public prayers on Saturday evening. He was a Trustee of the College from 1788 to the time of his death. He also officiated for many years as stated preacher in the village of Hanover. In 1803, the degree of Doctor of Divinity was conferred upon him by Brown University.

Dr. Smith's abundant and unceasing labours as a Professor, a Minister, and an Author, proved too much for his constitution, and are supposed to have hastened him out of life. He died in the exercise of a most serene and humble faith, on the 30th of April, 1809, in the fifty-seventh year of his age. His funeral sermon was preached by the Rev. Dr. Burroughs† of Hanover.

* New Hampshire Repository, 1846.

† EDEN BURROUGHS was a native of Stratford, Conn.; was graduated at Yale College in 1757; was ordained pastor of the Second Church in Killingly, Conn., in 1760; was dismissed in 1763; was installed pastor of the church in Hanover, September 1, 1772; was dismissed in 1810; and died May 22, 1813, aged seventy-five. He was honoured with the degree of Doctor of Divinity from Dartmouth College in 1773, and was one of its Overseers from that year till his death. He was the father of the notorious Stephen Burroughs.

Dr. Smith was twice married. His first wife was Mary, daughter of the Rev. Ebenezer Cleaveland, of Gloucester, Mass. After living with him about four years, she died, leaving two daughters, one of whom was married to Dr. Cyrus Perkins of New York, formerly Professor in the medical department of Dartmouth College, and the other to John Bryant of Boston. His second wife was Susan, daughter of Colonel David Mason of Boston. By this marriage he had six children, one of whom, a young lady of fine poetical taste,—died in 1812, at the age of twenty-three. Mrs. Smith survived her husband many years, and died in 1845, at the age of eighty-two. She was a lady of uncommon vigour of mind and depth of piety, and in her eightieth year wrote a memoir of her husband.

Dr. Smith was enthusiastically devoted to the study of the languages through life. He prepared a Hebrew Grammar in his Junior year in College, which is dated May 14, 1772; and a revised preparation is dated February 11, 1774. About this time he also prepared a Chaldee Grammar. The original manuscript of these Grammars, as also the greater part of his Lectures on Theology, is deposited in the Library of the Northern Academy of Arts and Sciences at Dartmouth College. As early as 1779, he prepared a Latin Grammar, which was first published in 1802, and has gone through three editions. In 1803, he published a Hebrew Grammar; in 1804, an edition of Cicero de Oratore, with notes, and a brief memoir of Cicero, in English; and in 1809, a Greek Grammar, which was issued about the time of his decease. He published also a Sermon at the dedication of the meeting house at Hanover, 1796, and a Sermon at the ordination of T. Eastman.* 1801.

FROM THE REV. ROSWELL SHURTLEFF, D. D.,

PROFESSOR IN DARTMOUTH COLLEGE.

HANOVER, February 4, 1850.

Dear Sir: Dr. Smith, concerning whom you inquire, was rather above the middling stature, straight, and well proportioned. His head was well formed, though blanched and bald, somewhat in advance of his years. His face, too, as to its lineaments, was very regular and comely. His eyes were of a light blue colour, and tolerably clear. Excuse my particularity—I seem to see him before me.

As a linguist, he was minutely accurate, and faithful to his pupils, although I used to doubt whether he was familiar with the classic writers much beyond the field of his daily instructions. But you know that in his day, Philology, like many other sciences, was comparatively in its cradle, especially in this country. His reputation in his profession depended chiefly on the recitations; and there he was perfect to a proverb. The student never thought of appealing from his decision.

In his disposition he was very kind and obliging, and remarkably tender of the feelings of his pupils—a civility which was always duly returned.

In religious sentiment, he was unexceptionably orthodox,—though fearful of Hopkinsianism, which made some noise in the country at that period. His voice was full and clear and his articulation very distinct. His sermons were written out with great accuracy, but were perhaps deficient in pungency of application. On the whole, he could hardly be considered a *popular* preacher.

* TILTON EASTMAN was born at Amherst, Mass., August 15, 1773; was graduated at Dartmouth College in 1796; was ordained pastor of the church in Randolph, Vt., June 3, 1801; was dismissed May 25, 1830; and died at Randolph, much lamented, July 8, 1842, aged sixty-nine.

Professor Smith was a man of uncommon industry. This must be apparent from what he accomplished. Besides his two recitations daily, he supplied the College and village with preaching for about twenty years, and exchanged pulpits but very seldom; and, in the mean time, was almost constantly engaged in some literary enterprise. I well remember a conversation with the late President Brown, then a Tutor in College, soon after the Professor died,—in which we agreed in the opinion, that we had known no man of the same natural endowments, who had been more useful, or who had occupied his talent to better advantage.

You ask for illustrative anecdotes. Such you know, are apt to follow teachers in College. Students often seek amusement at the expense of instructors, whom they truly respect. Professor Smith was perhaps rather a prominent mark; for, though universally acknowledged to possess one of the kindest of hearts, he was constitutionally both nervous and timid. He could not well give a joke, and still less could he retort one. When a little disconcerted, he at once lost his balance, and could only receive with meekness whatever should come next. This gave occasion to some anecdotes, which may have gone abroad with more or less correctness.

In illustration of this, I will venture to relate a case which occurred while I was a Tutor. Professor Smith was hearing a recitation in Watts' Logic, I think, where, on the doctrine of identity, it was held that a piece of mechanism remained the same, though the several parts were supplied anew, until not a particle of the original was left. A member of the class held up a penknife, and said, "Suppose I lose half this handle, and get it supplied, is it the same knife?" "Yes." "After a while, I lose the other half of the handle, and get that supplied?" "The same still," said the teacher. "Then," said Fiske, (for that was the student's name,) "at length I lose the blade, and get a new one inserted." "As a *knife* it is still the same,"—said the Professor. "Well," said Fiske again, "this man at my elbow found the several parts, and having put them together, he has a knife, and what knife is that?" Thus the dialogue closed—in a manner equally embarrassing to the Professor and amusing to the class.

I have thus endeavoured to comply with your request, so far as my frail health, imperfect vision, and growing dotage, will allow.

With sincere desires for your prosperity and success in the cause of truth,

I remain, very truly yours,

ROSWELL SHURTLEFF.

MATTHIAS BURNET, D. D.*

1774—1806.

MATTHIAS BURNET was born at Bottle Hill, N. J., January 24, 1749. He was graduated at the College of New Jersey in 1769. Having prosecuted his theological studies, probably under Dr. Witherspoon, who had then lately become President of the College, and having received license to preach, he was called in the autumn of 1774, to be the pastor of the Presbyterian church in Jamaica, Long Island. He accepted the call, and was ordained and installed by the Presbytery of New York in April, 1775.

Mr. Burnet exercised his ministry at Jamaica, during the whole of the Revolutionary war. Unlike nearly all the Presbyterian clergy of the country, he never declared in favour of our independence; and, though he professed neutrality, and observed a uniform silence in respect to the great questions

* Prime's Hist. of Long Island.—Hall's Hist. of Norwalk.

between the Colonies and the mother country, it was generally understood that his sympathies were chiefly with the latter. Hence, no doubt, it was, that while Jamaica was occupied by the British army, he was permitted to exercise all his ministerial functions without molestation, and by his influence with the loyalists the Presbyterian church was preserved from destruction during the war. The following extracts from a work by Henry Onderdonk, Jr., "designed to illustrate the Revolutionary incidents of Queens County," leave us in no doubt in regard to Mr. Burnet's position at this period:—

"Soon after the British were established in Jamaica, a parcel of loyalists perched themselves in the belfry of the Presbyterian church, and commenced sawing off the steeple. Word was brought to the pastor, the Rev. Mr. Burnet. Whitehead Hicks, Mayor of New York, happened to be at his house, and, as Burnet was a loyalist, soon put a stop to the outrage. . . . The Highlanders attended his church, and sat by themselves in the galleries. Some had their wives with them, and several children were baptized. Once, when the sexton had neglected to provide water, and was about to go for it, the thoughtful mother called him back, and drew a bottle of it from her pocket. General Oliver Delancey, who had been appointed by Howe to induce the loyalists to join the King's troops, had his quarters at Jamaica for some time, at the parsonage house of the Rev. Mr. Burnet."

But the mass of Mr. Burnet's people, unfortunately for the permanency of his situation, did not sympathize with his loyal tendencies, or even his professed neutrality. They were generally decided and zealous Whigs; and as soon as the war was over, they made no equivocal demonstration of their dissatisfaction with his course. Some of them indeed continued to be his warm friends, and urged, in favour of retaining him as their minister, that he had been instrumental in saving the church edifice; but the opposition to him was so extensive and powerful, that he found it necessary to resign his charge. At the close of his farewell service, he gave out the one hundred and twentieth Psalm, from which may be inferred the state of feeling on both sides:—

"Hard lot of mine, my days are cast
 "Among the sons of strife,
 "Whose never ceasing quarrels waste
 "My golden hours of life.

"O! might I fly to change my place,
 "How would I choose to dwell
 "In some wide, lonesome wilderness,
 "And leave these gates of hell.

"Peace is the blessing that I seek,
 "How lovely are its charms!
 "I am for peace; but when I speak
 "They all declare for arms."

Mr. Burnet was liberated from his pastoral charge by the Presbytery of New York, in May, 1785. In October following, he received a call from the Congregational church in Norwalk, Conn.; and having accepted it, was installed on the 2d day of November. In the same year, he was honoured with the degree of Doctor of Divinity from Yale College.

Whatever may have been the state of feeling between him and his people at Jamaica when they separated, no other than the most amicable relations existed between them after his settlement at Norwalk. He was accustomed to pay them an annual visit; and in 1790 he preached to a large assembly in the Presbyterian church a sermon that was afterwards published in the *American Preacher*, entitled "Moral Reflections upon the season of Harvest." In its conclusion, he addressed particularly the minister who had

succeeded him, and thus alluded to his connection with the congregation during the war:—

“In the days of my youth, I was, by the laying on of hands, and particular designation of the Presbytery, placed in this part of the great field of Christ's Church, where numbers of faithful labourers had been before, with a solemn charge to labour in it, and to watch over it. For several years I devoted myself to this my charge; and though with many imperfections I acknowledge I did it, yet never with a dishonest heart. In troublous and perilous times, I kept it, laboured in it, and watched over it, readily contributing, both by word and deed, whatever was in my power for its perfection, cultivation, and growth in the fruits of truth and righteousness.”

Dr. Burnet continued at Norwalk until his death, which took place on the 30th of June, 1806. He died in the fifty-eighth year of his age and the twenty-first of his ministry at Norwalk. Dr. Prime, in his History of Long Island, states that he preached for him the day previous to his death, and parted from him on Monday morning, about two hours before his sudden departure.

Dr. Burnet preached the Connecticut Election Sermon in 1803, which was published. He also published two Sermons, one in the second, the other in the third, volume of the American Preacher, 1791.

His first wife was an Episcopalian; and to this circumstance some attributed his neutrality, if nothing more, during the Revolution. This lady (Mrs. Ann Burnet) died at Norwalk, July 7, 1789,—the mother of two children, a son and a daughter. On the 30th of June, 1793, Dr. Burnet took for his second wife, Fanny, daughter of the Rev. Azel Roe of Woodbridge, N. J. By this marriage he had one child—a son.

FROM THE REV. MOSES STUART,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT ANDOVER.

ANDOVER, January 16, 1851.

My dear Sir: My engagements have hitherto rendered it impossible for me to fulfil my promise to you in respect to the reminiscences which I may cherish respecting Dr. Burnet of Norwalk. All I can now do, is to make some brief notation of them.

In my childhood, the town of Norwalk comprised three large parishes—namely, Norwalk, Wilton, and Canaan. At a subsequent period, these became three separate incorporated towns. Previous to this, however, an Academy was set up in Norwalk Parish, of which Dr. Burnet was Pastor. Probably it was mainly by his influence that this was done. I, who was born in Wilton, went, at the age of fourteen, to that Academy, in order to fit for College. Dr. Burnet was the President of the Board of Trustees, and one of the examiners. Previous to my leaving home, I had frequently heard him preach at Wilton, and I remember very distinctly that it was accounted a choice Sabbath by the people, which presented him in the pulpit at Wilton in the way of exchange. Whenever it was known beforehand, the church was always sure to be filled.

I have a distinct impression still on my mind of the solemn earnestness of his manner. He had a slight impediment in his speech, which, when it occasioned some hesitation in utterance, was always sure to be followed by more than ordinary intonation and animation. As often as the embarrassment occurred, so often were the whole audience put on the *qui vive* as to what was coming.

Every body spoke and thought of him, as a man pre-eminent in piety and in pastoral qualifications. Grave questions of casuistry or discipline were often referred to him, as all felt bound to reverence his judgment.

When at the Academy, I boarded for the first quarter in a house within a few rods of his, and his two sons were my school-mates, play-mates and most intimate friends. After one year, the preceptor, Asa Chapman, Esq., afterwards one of the Judges of the Supreme Court, in Connecticut, left the Academy, and Dr.

Burnet took his place until another could be procured. His discipline in Latin and Greek was excellent. He made thorough work of the Grammars and of the Exercises in both languages. We used to translate Greek into Latin on one day, and into English the next. We turned English into Latin and *vice versa*. All our parsing and appeals to Greek Grammar were carried on in the Latin. I have often felt that if I could have enjoyed his instructions at that period for some two years, I should have been very differently fitted for classical College studies from what I in fact was. Subsequently,—that is, after a few months, the school broke up for a time; for Dr. Burnet found the double task of school and parish too severe for him; and when he quit, another competent instructor had not been engaged.

In the mean time, I had lived in the family of Dr. Burnet some four or five months. There, of course, I had an opportunity of seeing him in his daily walk and private demeanour. The impression remaining on my mind, is that of a sedate, kind, courteous, fervidly pious man, whose private life was in accordance with his public teaching. Familiarity did not diminish, but augment, my respect and reverence. His imperturbable mildness of spirit, his gravity mingled with comity, and his fervent morning and evening devotions, all contributed to heighten my former reverence for him and affection toward him. His only fault in family management was, that his mildness inclined him to forbear paternal admonition and correction too much. His sons were young lads of talent, and were too much caressed by the people of the parish to carry themselves very meekly. But their errors were more the result of gay and frolicsome youth than of any special vitiosity of temperament. Alas! they were early called from the stage of action; but whether before or after the death of the father, I have no certain recollection, inasmuch as I was at Yale College during that period.

Our Monday mornings at the Academy, while Dr. Burnet was in it, were always sure to bring a Greek Testament recitation with them; after which, the Doctor used to make remarks exegetical, practical, and hortative. He was never tedious or prosy. His prayers and preaching were always of the briefer cast. In general, he employed only short notes in the pulpit. The people at large used to like his extemporaneous performances best; and they had some good reason, for in them the fervency of his spirit poured forth without stint; for he usually spoke with a full heart. Many a time have I seen his countenance visibly agitated by his emotions, which now and then nearly overpowered him. The staid gravity of his manner throughout seemed to forbid strong emotions; but he happily blended both. Never was a witticism, or a light story, or a pun, or a sentence of tart satire, heard to proceed from him while preaching. He would have counted it a degradation of his holy office, and a profanation of God's house, to indulge himself in any thing of this nature. He had the power, but he was averse to employing it.

I was too young, when acquainted with him, to know much about his *pastoral* habits, and I was also a stranger in the parish, and felt that this was no business of mine. But I well recollect the strong attachment of his people to him; and this, I think, seldom happens, where a pastor is destitute of the social qualities which lead one to meet and mingle with others.

For the same reason, I can give no *critique* on his preaching in respect to argument and weight. That he caught the popular eye and ear is certain. His aspect and form were comely, and in themselves of a persuasive cast. When he rose in the pulpit, with a face beaming with light and love, all ears and eyes were open, and expectation lighted up every countenance.

I well remember that clumps of boys in the streets, during the play-hours of the day, when they had got into some dispute and begun to talk loud, and some of them to swear, would, at his approach, become hushed. "There comes Dr. Burnet," some one would say, and a truce instantly began. By the time he had

slowly passed them, they began to cool, and after a few banters, would separate and go peaceably away, without any further disturbance. Rare, indeed, was it to hear even the most uncivil of them say,—“I don’t care for him.” All knew that he looked with a father’s eye upon them. When he had heard, in his approach, the noise of their dispute, he would be sure to pass close by them, and smiling kindly upon them, he would say, “My dear boys, I heard some voices so loud, that I feared some harm might come of it. Come now, make up all your dissensions, for it would be a bad thing to have a quarrel in the street, with the public looking on. Let all go until to-morrow; then you may come together in cool blood, and you will easily settle all.” By this the boys were not overawed merely; they were persuaded or convinced that it was best to follow his advice. The morrow usually brought about reconciliation, as we might expect.

In the height of his usefulness and influence, I left the place to go to New Haven College, and never more returned, except to pass through a part of his parish on my way home. I know nothing more of his subsequent history, excepting the event of his death. Of the manner of that, I know nothing, not having conversed with any person who was acquainted with the circumstances of it. I have indeed heard that his end was peace; and full surely this is what I should have expected.

While writing these lines, his image almost appears before me. I seem to see his kind paternal smile, his face beaming with comity and benevolence; I hear the melodious, persuasive accents of his voice; I see his staid gait and his pensive demeanour, and find myself almost reacting the scenes of my fifteenth year. But had I then known him in all his worth as a *Christian*, and known how to estimate him, I should doubtless have a much deeper impression still. I venerated him, indeed, as a Christian; but how little did I then know what the full import of that name was. My recollections of him now, however, are such that if *invocation of saints* were a doctrine admissible, I should lift up my prayer to him to intercede for me; for the prayers of the righteous avail much. I could do it as heartily as the Irish Catholic looks up to St. Patrick, or the Parisian nun to St. Geneviève. But *no*; he would chide me for my mistake, and say to me, “You have an *elder Brother* that will both hear and answer prayer. I am nothing—can do nothing. Look to Him,—your all in all, your very present help in every time of need.”

I stand rebuked for even the imagination of an *intercessory* saint in glory. But my *feelings*! All the gushing tide of youthful affection and reverence comes upon me, and before I am aware, I am ready to cry out, “Sancte pater! Ora pro nobis!”

If Dr. Burnet made such an impression on me, a crude country boy, just entering on his teens, and without God and without hope in the world, I draw the conclusion now, at the age of three-score and ten, that he must have been a man of more than ordinary qualities of mind and demeanour. Such I must believe him to have been. I trust that in this, the testimony of others who knew him better and longer, will agree.

I have thus given you all I know or can call to mind concerning that eminent servant of God. My recollections are refreshing, even at this distance of time; and if you have as much pleasure in reading this record of them, as I have had in making it out, it will be clear that I have not laboured in vain.

Truly yours,

M. STUART

DAVID TAPPAN, D. D.*

1774—1803.

DAVID TAPPAN was a son of the Rev. Benjamin Tappan, who was graduated at Harvard College in 1742, was ordained pastor of the church at Manchester, Mass., December 11, 1745, and died there May 6, 1790, aged sixty-nine. The son, at a very early age, gave indications of a mind eager for the acquisition of knowledge and susceptible of the highest cultivation. His father encouraged his literary aspirations, and for several years, had the sole direction of his studies; but, during the latter part of his preparation for College, he was placed under the instruction of Mr. Samuel Moody, Preceptor of Dummer Academy.

At the age of fourteen, he was admitted a member of Harvard University, where, during his whole course, he distinguished himself for propriety of conduct, and diligence and success in study. Not only were his morals irreproachable, but he was by no means inattentive to his religious duties. During the third year of his collegiate course, he was visited with a severe illness, which gave to his mind a more decidedly spiritual direction, and was at least an important instrumentality in the formation of his uncommonly elevated Christian character. He was admitted to the degree of Bachelor of Arts in 1771.

After leaving College, he devoted somewhat more than two years to the study of Theology; though, during part of the time, he was also employed in teaching a school. His first efforts in the pulpit evinced an uncommonly mature mind, and an extent of theological attainment which would have done no discredit to venerable age. He was regarded as possessing all the characteristics of not only an eminently popular, but eminently useful, preacher; and those who knew him then, were not disappointed by the brilliancy of his subsequent career. Accordingly, his labours as a candidate were much in demand, and he soon received an invitation to settle as pastor of a church in Newbury, Mass. This invitation he accepted, and was ordained in April, 1774, when he was only twenty-one years of age.

The sermons which he preached on the Sabbath immediately succeeding his ordination were published. One of his friends informed me that, when he was applied to for a copy of the sermons for the press, he felt somewhat embarrassed by the request, and finally determined to yield to it, as the result of some such process of reflection as the following:—"A single sermon is, in all ordinary cases, too unimportant to affect my reputation any way; but it may not be too unimportant to do good on a small scale. A sermon of mine, preached to my own people, on some occasion that deeply interests their feelings, and printed by their request, will be eagerly read by them, when another sermon, on a similar occasion, and preached by a stranger a hundred miles distant, though it were far better than mine, would probably not be read at all. The fact then that there are in the world many better sermons than I can write, is no argument against mine being printed, inasmuch as, within a small circle at least, mine will be read, when the better ones will not be. Let me then make myself useful by printing,

* Life prefixed to his Posthumous Sermons.

though it be on a humble scale; and, if any of my sermons are likely, in the opinion of prudent, judicious persons, to do good by being printed, I will not scruple from considerations of delicacy to yield to their judgment." Acting upon this principle through his whole ministry, he printed more occasional sermons than almost any other clergyman of his day.

He continued the pastor of the church at Newbury, quietly but laboriously and most acceptably performing the various duties of his office, for about eighteen years. In June, 1792, the Corporation and Overseers of Harvard University invited him to the office of Professor of Divinity in that institution. The question of duty in the case proved an exceedingly embarrassing one to him; but it was finally referred to an ecclesiastical council, and by them decided in favour of his removal. His Farewell sermon, which was published, is alike creditable to his head and his heart;—is full of pertinent and weighty counsels, expressed with beautiful simplicity and in a spirit of melting tenderness. He was inaugurated as Hollis Professor of Divinity, December 26, 1792.

In 1794, his Alma Mater conferred upon him the degree of Doctor of Divinity.

In the highly responsible office to which he was now introduced, he continued till the close of life. His labours were abundant, and his success corresponded to his labours; for he gained and retained an influence, not only over the undergraduates in College, but over other minds with which he was brought in contact, that could have been the result of nothing short of great powers combined with exalted goodness. While he discharged with most scrupulous fidelity his various duties as Professor, he often preached to neighbouring congregations; and such was his popularity that he was called more frequently than almost any other minister of the day, to officiate on special and extraordinary occasions.

Dr. Tappan's connection with the University as Professor continued somewhat more than ten years; and, during the whole period, he was constantly gaining in reputation and influence. His large heart would not permit him to decline any service to which he felt himself competent; and sometimes his desire to oblige his brethren, or to accommodate vacant churches, carried him farther than his bodily strength would warrant. On the 7th of August, 1803, he preached in Brattle street church, Boston, which had been rendered vacant by the death of Dr. Thacher, and administered the Communion; and, as he was previously somewhat debilitated, the effort proved too much for him. At the close of the service he returned home, immediately took to his chamber, and died just twenty days afterwards. The following account of the state of his mind in the prospect of his departure, is from a sermon preached on the occasion of his death by the Rev. Dr. Holmes, whose testimony is that of an eye and ear witness, as well as an intimate friend:—

"During his illness, he bore plenary testimony to those great truths of religion, which had been the chosen subjects of his ministry, and the sacred rule of his life. In an early stage of his sickness, his 'hope,'—to use his own language, was 'intermingled with overwhelming confusion, sorrow, and shame.' In its later stages, his disease was less spasmodic than it had previously been, and his mind was more tranquil. Among other interesting observations, he said,—'The doctrines of grace which contemplate men as sinners, and as requiring an infinite atonement, are the doctrines which I must live and die by.' On the morning of the day previous to his death, he had intimation of his danger. Having, in a conversation that ensued, expressed his Christian hope, he was asked whether he did not build that hope on 'the corner stone laid in Zion, elect

and precious.' 'If I do not trust there,' he replied, 'I know not in what I do trust. I have nothing else to trust in. Lord, to whom shall I go? Thou hast the words of eternal life.' He was able to speak but little during the day. After a prayer with him in the evening, he was more collected, and more capable of conversing than he had been since the morning.

"In this conversation, (alas, the last!) he said,—'I believe the necessity of a conformity of heart to the truths of the Gospel.' On being asked concerning his hope, he replied, 'My hope is that I possess the Christian temper;' then pausing a little, he added,—'All my hopes are founded on the infinite mercy of God, and the perfect character and atonement of Christ.' The next morning he knew not his earthly friends, but he seemed still to know in whom he believed. At the close of a prayer by his bed-side, his eyes were steadfastly directed towards Heaven; his lips gently moved—in that act his immortal spirit departed."

The following is a list of Dr. Tappan's publications:—Two Discourses delivered on the Sabbath after his ordination at Newbury, 1774. A Sermon on the character of Amaziah, 1782. A Fast Sermon, 1783. A Thanksgiving Discourse on the Peace, 1783. A Sermon on the death of the Rev. Moses Parsons, 1783. Two friendly Letters to Philalethes, 1785. A Sermon at the ordination of Timothy Dickinson, 1789. An Address to the students of Andover Academy, 1791. Election Sermon, 1792. A Sermon before an Association at Portsmouth, 1792. A Farewell Sermon at Newbury, 1793. A Fast Sermon at Cambridge and Charlestown, 1793. A Sermon at the ordination of John Thornton Kirkland, 1794. A Sermon on eight persons drowned at Newbury, 1794. A Discourse to the class which was graduated in 1794. A Discourse to the class which entered in 1794. An Address to Andover students, 1794. A Thanksgiving Sermon at Charlestown, 1795. A Discourse on the death of John Russell, a student, 1795. A Discourse to the class which entered in 1796. A Sermon before the Convention of ministers, 1797. A Fast Sermon at Boston and Charlestown, 1798. Two Sermons at Plymouth after the ordination of the Rev. James Kendall, 1800. A Discourse on the death of Washington, 1800. A Sermon at the ordination of N. H. Fletcher,* 1800. A Sermon on the death of Lieut. Governor Phillips, 1802. A Sermon at the installation of the Rev. Hezekiah Packard, 1802. A Discourse on the death of Enos Hitchcock, D. D.,† 1803. A Sermon on the death of Mrs. Mary Dana, 1803.

POSTHUMOUS.

Lectures on Jewish Antiquities, 1807. Sermons on important subjects, 1807.

Dr. Tappan was married in the year 1780, to Hannah, daughter of Dr. Enoch Sawyer of Newbury. They had ten children, one half of whom died in infancy. Three sons were graduated at Harvard College:—*Enoch Sawyer*, in 1801, who was for several years a practising physician, and died in Augusta, Me., in 1847, aged sixty-four; *David*, in 1804, who died in 1843; and *Benjamin*, in 1805, who was settled in the ministry in Augusta, Me., in 1811, and retained his pastoral charge till 1850, when he resigned it to accept the office of Secretary to the Maine Missionary Society.

* NATHANIEL HILL FLETCHER was born at Boxboro', Mass., was graduated at Harvard College in 1793; was ordained pastor of the church in Kennebunk, Me., September 3, 1800; was dismissed October 24, 1827; and died at Boxboro', September 4, 1834. He published a Discourse on the question—How far unanimity in religious opinion is necessary in order to Christian Communion, 1827.

† ENOS HITCHCOCK was a native of Springfield, Mass.; was graduated at Harvard College in 1767; was ordained pastor of the Second church in Beverly, as colleague of the Rev. Mr. Chipman; was a chaplain in the American army at the commencement of the Revolution; resigned

FROM THE REV. DANIEL DANA, D. D.

NEWBURYPORT, April 2, 1849.

Reverend and dear Sir: You have requested of me some reminiscences of Dr Tappan of Cambridge. You could not easily have imposed on me a more agreeable task. Dr Tappan was my father's friend; and it was likewise the honour and privilege of my early days to enjoy some share in his friendship. Yet, in my brief sketches, I shall endeavour to divest myself of every improper partiality.

Though it is now nearly forty-six years since the grave closed over this remarkable man, his memory is fresh and vivid with me still. With those who knew him, it could scarcely be otherwise. His excellencies indeed were "not obvious, not obtrusive, but retired." Still, on those to whom they were disclosed, they could not fail to leave a lovely and lasting impression.

His intellectual powers were doubtless of a superior order. Nor would it be easy to furnish a definition of *genius*, which should exclude him from its possession. If a creative and brilliant imagination; if acute perceptions, and a discriminating judgment; if familiarity with great conceptions; if a facility in investigating recondite truths, and in imparting novelty and force to truths more common; if any or all of these are constituents or indications of genius, his claims to this attribute were undeniable. Yet few have been more distant from advancing pretensions of this kind. Indeed, he exemplified, in an uncommon degree, the fine remark of a German writer that *genius is evermore a secret to itself*.

His prime and prominent excellence was that of a preacher. The pulpit was his throne. His mode of sermonizing might seem to constitute almost a new era in preaching. Yet as few attempted its imitation, and still fewer succeeded, it might almost be said to live and die with him. Hence it would be difficult to give a character of his sermons, which would not appear defective to those who have heard them, and extravagant to those who have not. They combined excellencies which, though found separately in many preachers, yet, having been united by few or none, have been thought almost incompatible with each other. While they were replete with evangelical truth, they exhibited seriousness of spirit, depth of thought, richness of imagery, coolness in argumentative discussion, impassioned tenderness of address, purity and splendour of diction, and all in no common degree. In delivery, these sermons seemed frequently to have a kind of electrical effect on an audience; striking with instantaneous force, and enchaining the attention of every class of hearers. While the philosopher and the man of taste were gratified, the thoughtless were constrained to think, and the insensible to feel; the hypocrite was surprised and confounded, the inquiring mind was directed, and the devout Christian most of all consoled and delighted.

Dr. Tappan's extensive popularity as a preacher may seem to some an impeachment of his fidelity to truth and to the souls of men. At least such a combination,

his pastoral charge in 1780; was installed pastor of a church in Providence, R. I., October 1, 1783; and died February 27, 1803, aged fifty-eight. He received the degree of Doctor of Divinity from Brown University in 1788. He published a Discourse on Education, 1785; an Address on the Causes of national prosperity, before the Cincinnati of Rhode Island, 1786; Memoirs of the Blooms-grove family, 2 vols. 12mo., 1790; Farmers Friend, 12mo., 1793; Oration on the 4th of July, 1793; a Sermon at the ordination of Jonathan Gould; [who was graduated at Brown University in 1786; was ordained pastor of the church in Standish, Me., September 18, 1793; and died in 1794;] Answer to the question, Why do you observe the rite, commonly called the Lord's Supper, 1795; a Dedication Sermon at Providence and at West Brookfield, Mass., 1795; a New Year's Sermon, 1797; a Sermon at the ordination of Elisha Fiske, 1799; a Discourse on the character of Washington, 1800; a Sermon on the death of Mrs. Bowen, 1800. The Rev. John Chipman with whom Mr. Hitchcock became associated in the ministry at Beverly, was a native of Barnstable; was graduated at Harvard College in 1711; was ordained pastor of the Second church in Beverly, December 28, 1715; and died March 23, 1775, aged eighty-four.

if real, may be thought to furnish a problem requiring solution. As this is a subject deeply and practically interesting, I will hazard a few remarks upon it.

In the first place, his doctrines were delivered in their native scriptural simplicity. They were incumbered with no such metaphysical distinctions and abstrusities as opened the door to the objector. His hearers generally felt that if the Bible was true, the preacher was likewise true; and that they themselves were placed in that precise dilemma, in which they must either submit to the instructions given, or reject the Bible itself.

And further, the most humbling descriptions of human depravity were shown to be in perfect accordance with the dictates of history, of observation, and of experience. A mirror was held up to the gaze of all present, in which their moral deformity could not fail to be seen. The awakened hearer was led to feel that there was a hand, guided by omniscience, searching his heart, exposing its latent deceits and corruptions, and bringing to light enormities, either wholly unsuspected, or long and studiously concealed.

All this was done, not in the spirit of harshness or arrogance,—not as if the speaker left himself out of his own description, but with deep feeling, with a subduing tenderness and humility, and an occasional self-application, which gave double meaning and force to every thing.

Nor was he less felicitous in exhibiting the *grand remedy* for human guilt and wretchedness. The distinguishing doctrines of the Gospel were his favourite theme; and in his discourses, they stood forth in their genuine majesty, and glory, and beauty. They were indeed doctrines of GRACE; doctrines which, while they maintained the dignity of the Divine character and law, looked with the kindest aspect on the lost race; and which, while fitted to humble the proud spirit, and melt the hard heart, were not less fitted to impart hope to the desponding, consolation to the penitent, and life immortal to the dying.

Doubtless one of the charms of Dr. Tappan's preaching was its variety. The cross was his darling theme. But so luminous, and large, and elevated were his views of the scheme of human redemption, that he found himself supplied from this source with inexhaustible materials for thought and for discourse. And in illustrating the scheme, he ranged through the whole field of Scripture history, biography, and prophecy. Under his hand, the world of nature, and the ever varying aspects of Providence, were made tributary to the same great design. Hence, while his discourses on the Sabbath, were diversified, in no common degree, his Fast and Thanksgiving sermons were very luminous and profitable, pouring rich instruction into the thoughtful mind, and supplying to the pious heart materials for its noblest exercise.

Dr. Tappan had a *manner* in the pulpit altogether his own. Yet it is not easily described. It was perfectly simple, unstudied, and unadorned; but full of meaning and of force. He employed little gesture. But his eye was eloquent; his whole countenance was eloquent. It spoke a mind entirely absorbed in his subject, and a heart feeling the same emotions which it would communicate to others. It spoke to the hearers of a preacher who not only brought a message from God, but who had himself been in communion with Him. Hence, a majesty blended with the kindest benignity, which at once overawed and attracted. Hence the hearer perceived in the message, the condescending, melting mercy of Heaven; and in the messenger, a tender, cordial friend to his soul.

But the eloquence of the pulpit must yield to that of the life. He is the powerful preacher, whose consistent and holy deportment shows that he believes and feels what he preaches. And here, by general confession, Dr. Tappan stood on high vantage ground. He was an eminent example of piety, and of all the Christian virtues. The religion which he inculcated from the desk, so beautiful, so heavenly, breathed in his spirit, and shone out in his life. While proffering the dainties of the Gospel to others, there was that in his manner, which showed

that they were the food and nourishment of his own soul. Nor did he ever inculcate on his hearers a purer or stricter mode of living than he honestly aimed at for himself.

I have thus expatiated somewhat largely on the excellencies of Dr. Tappan as a preacher; and this, partly because the subject is so refreshing, and still more with a view to furnish a model for imitation. This remarkable man has long since retired from earth, to shine in a more exalted sphere. Yet it is the privilege of the eminent to live, not for their own age alone, but for posterity. Our country, it is confessed, abounds, at the present time, with excellent and useful ministers. Yet who does not wish that their number, their excellence, and usefulness may be still greatly increased? If the pulpit be, as it unquestionably is, the grand engine of moral and spiritual reformation, how unspeakably important is it that it should perform its benign work to the greatest possible advantage.

Let me now glance at Dr. Tappan as Divinity Professor in Harvard University. The period of his appointment to this office was a period of great interest and difficulty. Our country was just rising from a long depression. Wealth and prosperity, with their usual attendants,—laxity of morals and dissoluteness of manners, were generally diffused. The infidelity which had long pervaded France, and was rapidly pervading Europe, was spreading its contagion through our community. Truths in morals and religion, hitherto unquestioned, were viewed by thousands with suspicion, and by other thousands with contempt. The public mind was unhinged and vacillating. These evils would naturally operate with peculiar power in the University. The ardour of youth, the love of novelty, the strength of appetite and passion, and the pride of science, all lent their aid. The prospect was indeed dark and appalling.

From the difficulties of such a scene the sensitive and humble mind of Dr. Tappan would have shrunk, but for strong, counteracting considerations; such as the unanimity of his electors, and likewise of an advisory council, backed by the decided opinion of his most judicious friends. To the voice of Providence, thus manifestly addressing him, he meekly listened; entering on the duties of the place in the very spirit which gave the best presages of success,—with great diffidence in himself, but with strong confidence in God.

The mode in which his new duties were discharged was judicious and happy. The public expectation, highly as it had been raised, was more than met. Dr. Tappan's vigour and versatility of mind, his clear perception and powerful exhibition of heavenly truth, his force of reasoning and richness of style, his sprightliness of imagination and seriousness of spirit, were all fitted to make the best impressions on the youth of the Seminary. Many of them were led to see that the evidences for the Bible and its doctrines were clear and impregnable; and that the cavils of scepticism and infidelity, however imposing, were hollow and false. Nor was the number small, who, surrendering their hearts to the claims of religion, presented in its loveliest forms by a beloved instructor, became, at a subsequent period, blessings to the Church and blessings to the world.

Such were the auspicious results of Dr. Tappan's labours at Cambridge, during a period of less than eleven years. It was the fond anticipation of many that his life would be long spared, and that his later exertions would be even more efficient and more fruitful of good than the former. But, in the meridian of life, in the full career of usefulness, and amid the tears of a heart-stricken community, he was, by a mysterious Providence, suddenly removed.

In contemplating the character of Dr. Tappan, it would be unjust to omit his *patriotism*. He dearly loved his country, cherished her interests, mourned over her sins and calamities, rejoiced in her prosperity, and fondly hoped that she would become the glory and blessing of the world. The principles and manners which his heart approved, had the warm support of his tongue and his pen. He delighted to honour those great and good men, who not only served their

country by their toils, but adorned it by their virtues. Nor did he fail, on proper occasions, to do justice to their merits, and shield their character from undeserved reproach.

But his country was the world. His benevolent heart habitually grasped, with strong interest, the extension of the Church, and the salvation of a ruined race. Never was he so animated in prayer or in preaching, as when sending out his soul to the extremities of earth, and to the final, bloodless triumphs of his Saviour over the sins and miseries of man.

It has been thought by some, however unjustly, that the eminently devout are often deficient in the exercise of the *humane* sensibilities and virtues. To this charge the example of the man we contemplate gives no countenance. His soul seemed moved by the power of religion into every thing kind, gentle, and generous.

“He had a tear for pity and a hand
“Open as day to melting charity.”

In a word, *benevolence*,—taking the term in its broadest sense,—was the very element in which he breathed. It cost him no effort to love the unamiable, or to be gentle and courteous to the unkind, or to forgive the injurious. Unjust, and ungrateful treatment—and from this he was not wholly exempt—might excite a momentary feeling; but for cherished and lengthened resentments there was no corner in his heart, where they could find a lodging place.

But I must restrain my pen. It may be thought, perhaps, that it should have been restrained sooner; yet my object, if I know my own heart, has been simple. It has been to present some lovely lineaments of an eminent man; and this, for the honour of religion, and the excitement of Christians and Christian ministers. I need not desire for my ministerial brethren, the genius, the eloquence, the popularity of a TAPPAN; but I may safely and properly wish for them a large share of his purity and humility, of his love to God, his benevolence to man, and his ardent zeal for the salvation of souls.

I have long been convinced that the cause of religion in our country must rise or sink with the character of its clergy—their character, I mean, not so much in point of talents, as of solid goodness and eminent piety. Without this, could they possess the genius of a Newton, or *speak with the tongues of angels*, they would labour comparatively in vain. But thus enriched, they become the blessings of the Church, the glory of their country, and the benefactors of their race. They shine with a salutary light on earth; and they will shine in other worlds, *as the brightness of the firmament and as the stars forever and ever.*

Believe me, my dear Sir, very affectionately

Your friend and brother,

DANIEL DANA.

ELIHU THAYER, D. D.*

1775—1812.

ELIHU THAYER, son of Nathaniel and Mary Thayer, was born in Braintree, Mass., March 29, 1747. His father was a farmer in the middle walks of life, and both his parents were professors of religion. In his early childhood, he was placed under the care of a pious instructor, who daily taught him the Assembly's Shorter Catechism, together with a portion of sacred history. So rapid was his improvement that, at the age of seven, he had read the Bible through in course three times, and was nearly as well acquainted with the historical parts of it, as he was at any subsequent period of his life. It was eminently true of him, that, "from a child, he knew the Holy Scriptures."

Not far from this period, his mind became deeply impressed with the great truths of religion in their bearing on his own immortal interests. The immediate occasion of this was the death of a beloved sister. After a season of deep anxiety, during which he avowed his consciousness of being utterly unreconciled to the government of God, his mind settled into a tranquil and subdued state, from which he dated the commencement of his religious life. In his subsequent experience, he was the subject of many painful doubts and conflicts; but, on the whole, he found evidence in his own heart, and certainly gave evidence to others, that he truly feared the Lord from his youth.

As he early evinced good natural talents and a strong thirst for knowledge, it was determined that he should have the advantage of a liberal education. He accordingly fitted for College, and entered at Princeton, one year in advance, in 1766. The reason given for his going so far from home, when Harvard College was in the immediate vicinity, was, that several of his young friends were going to Princeton, and he preferred to continue associated with them. He had an excellent reputation as a scholar; and his sweetness of temper and bland and gentle manners, rendered him a great favourite in College. He was graduated in 1769. His intense application to study, during his college course, was the occasion of permanent injury to his constitution, and he could hardly be said to enjoy vigorous health in any subsequent period of his life.

After leaving College, it is believed that he was engaged, for some time, in teaching a school. His attention, however, was directed to the ministry as an ultimate profession; and his theological studies were prosecuted under the direction, partly of the Rev. Mr. Searle† of Stoneham, and partly of the Rev. Mr. Weld of Braintree. After being licensed to preach, he supplied, for nearly a year, the congregation in Newburyport, of which the Rev. Dr. Spring was afterwards pastor; and, but for some circumstances growing out of the peculiar state of the times, just at the commencement of the Revolutionary war, he would probably have been settled there. He

* MS. from his son, from William Cogswell, D. D., and Jonathan French, D. D.

† JOHN SEARLE was graduated at Yale College in 1745; was ordained pastor of the church in Stoneham January 19, 1758; resigned his charge April 24, 1776; and died in 1787. He published a Sermon at the ordination of Stephen Peabody—[who was born at Andover, Mass., in 1742; was graduated at Harvard College in 1769; was ordained pastor of the church in Atkinson, N. H., November 25, 1772; and died May 23, 1819, aged seventy-seven. He preached the New Hampshire Election Sermon in 1797, which was published.]

was set apart to the pastoral care of the church in Kingston, N. H., as the successor of the Rev. Amos Tappan,* December 18, 1776.

At the organization of the New Hampshire Missionary Society in 1801, he was elected its President,—in which office he continued until 1811, when his enfeebled health obliged him to decline a re-election.

In 1807, he received the degree of Doctor of Divinity from Dartmouth College.

Notwithstanding he suffered much from ill health, during the greater part of his ministry, and his labours were subject to frequent interruptions, yet his course was marked with untiring diligence and fidelity. He continued to preach until a very short time before his death; and, only the day before, performed the ceremony of marriage. He was slow to speak of his own religious exercises, even in the near prospect of death; but his whole appearance evinced that he was tranquil and happy. He expressed the utmost confidence in the truth of the doctrines which he had preached, and was especially comforted by the reflection that the time, and manner, and circumstances of his death, were all under the control of infinite wisdom. For some months previous to his departure, he declared that he felt no disposition to pray for the continuance of life; and when asked, in some of his last moments, if he could say,—“Not my will, but thine be done,” he modestly replied,—“I hope I can.” These were nearly the last words which he uttered, before entering into his rest. He died April 3, 1812, aged sixty-five years. The sermon at his funeral was preached by the Rev. Dr. Church of Pelham, and was published.

Dr. Thayer was not only an excellent scholar in College, but he retained his relish for classical learning to the close of life. He fitted a number of students for College, and not unfrequently received under his care suspended members from both Harvard and Dartmouth.

Dr. Thayer published a Sermon at the interment of Governor Bartlett, 1795; and a Summary of Christian doctrines and duties. A volume of his Sermons (octavo) was published in 1813.

Dr. Thayer was married, December 28, 1780, to Hannah, daughter of Col. John Calef, of Kingston. They had six sons and five daughters. Mrs. Thayer survived her husband many years, and died March 26, 1841, aged eighty-one years.

FROM THE REV. JONATHAN FRENCH, D. D.

NORTH HAMPTON, N. H., October 23, 1849.

My dear Sir: The feeble state of Dr. Thayer's health, for several years, prevented him from going much abroad beyond his immediate vicinity. He was not a member of the Association with which I became connected, and I did not see him very often. I, however, knew him so well as greatly to revere and esteem him. When he visited his friends in Braintree, his native place, he was accustomed, on his way, to visit my father at Andover, who was his townsman and contemporary. Both were of the Puritan stock, and of the Puritan faith. I had therefore some acquaintance with Dr. Thayer from my childhood. When I settled in New Hampshire, within twelve miles of him, I considered it a great privilege to call on him at his parsonage whenever I could.

In his manners and mode of living there was the greatest simplicity. He was sedate, but pleasant and communicative; and his conversation was always instructive.

* AMOS TAPPAN was born at Newbury in 1736; was graduated at Harvard College in 1758; was ordained at Kingston, N. H., August 18, 1762; and died June 23, 1771, aged thirty-five.

tive and engaging. All who knew him, held him in honour. But, whatever distinctions were conferred upon him, must have been wholly without his seeking. He was one of the most unassuming of men. His good sense, learning, purity of life, and unaffected humility, gave great weight to his sermons and his conversation. An anecdote is related of him, which, whether original in respect to him or not, must be considered by those who knew him as well applied. An acquaintance, speaking of Dr. Thayer's lowliness, observed,—“It has been said that of all meek men, Moses was the meekest; but if I might be allowed to take Moses out of the list, I would put Dr. Thayer in.”

Regretting that my recollections of him are not more minute and extended, I remain,

Yours fraternally,

JONATHAN FRENCH.

FROM THE REV. DANIEL DANA, D. D.

NEWBURYPORT, November 10, 1842.

Rev. and dear Sir: The Rev. Dr. Thayer of Kingston was doubtless one of the most exemplary of Christians, and most devoted of ministers. Yet he shunned public notice as assiduously as many court it. His chief satisfaction was obviously found in retirement, and in the noiseless discharge of his important duties. He exemplified, more literally than most, the beautifully simple description which Goldsmith gives of the village preacher,—

“Remote from towns, he ran his godly race,
“Nor e'er had changed, nor wished to change his place.”

Still his merit could not be wholly concealed. His ministerial brethren of the State honoured themselves, while they honoured him, by bringing him out of his beloved retreat. During the first ten years of the New Hampshire Missionary Society, he was annually elected its President. By request of the Trustees of the same Society, he prepared a “Summary of Christian doctrines and duties,” which was printed for charitable distribution, and was circulated through the State. In this publication, the distinctness of Dr. Thayer's theological views, his decidedly evangelical sentiments, and the warmth of his pious heart, appear to great advantage.

In the manner and spirit of his social and public devotions, there was something remarkable,—yet not easily described. In these duties, his devout heart seemed to pour its freest aspirations in the ear of a Heavenly Friend and Father; yet nothing could be more distant from unhallowed familiarity. A profound reverence and humility pervaded and chastened the whole. Indeed his ordinary life was a bright exemplification of the lives of those ancient saints, of whom it is recorded, with a comprehensive and beautiful simplicity, that *they walked with God*.

In Dr. Thayer's ordinary preaching, there was combined, in a greater degree than is usual, the instructive with the simple, and the faithful with the affectionate. Having alluded in a New Year's sermon to the prevalence of religious dissensions among his people and their neglect of public worship, he addresses them in the following impressive and monitory strain:—

“What is the import of this, in the eyes of God and man? Is it not this,—the worship of God, and the instructions of his word, are of little or no importance? How can you answer it to Christ who died to give you the Gospel, when you consider this Gospel not worthy of your regard? Let me ask you, my hearers, do you not believe, if there were as great and prevailing inattention among this people in making provision for their bodies as for their souls, that multitudes would be in a starving condition, and that poverty and distress would stalk through our streets?”

“I now solemnly declare to you, in the name of the great God of Heaven and earth, that unless you repent of these great and prevailing evils, should God give you prosperity in your worldly affairs this year, he will send his curse with it. He will curse your very blessings. Remember, the curse of the Lord is in the house of the wicked, let its other circumstances be what they may.”

"Your kindness to me I readily acknowledge; and yet if I know any thing of my own heart, could I see a spirit of inquiry after God, and a desire to be instructed in the way of salvation,—could I hear you inquire, 'What shall we do to be saved?'—it would afford me greater pleasure,—open to my heart a richer fountain of joy, than any temporal riches you can bestow on me or mine. Such are habitually my feelings respecting you. My poor discouraged heart would then rejoice; and I should come to you in this house, with a satisfaction which God has hitherto denied me. I feel unworthy of this satisfaction. But in such a case, you my hearers, would be the principal gainers. Such an event I cannot even hope for, until you put away these evils from you. The Heavenly Dove will fly far from regions of strife; and before God converts sinners in this place, his house will be filled. You will here come and earnestly implore his mercy."

It is one of the mysteries of Providence that so faithful and devoted a minister should have so little success. Yet even here there is something worthy of special notice. While this good man was sowing in tears, and almost in despondence, the seed he scattered was not lost. Not long after his decease there was a considerable revival of religion among his people. In this state of things, evening meetings for religious instruction were frequented by numbers, who, in former years, had absented themselves from public worship. And here it was that not a few who had turned their backs on the living preacher, were found seriously and tenderly listening to a volume of his sermons now published. It is easy to conceive that, under such circumstances, the instructions and entreaties of a once neglected minister might find their way to consciences and hearts, which had been closed to his living voice. And it was perfectly natural that the preacher, who was actively employed in the revival, should, in giving an account of it to the public, consider himself as gathering the harvest for which Dr. Thayer had sown the seed.

It may not be wholly uninteresting to advert to some circumstances, which may be viewed as throwing additional light on the ill success of Dr. Thayer's ministerial efforts. The fact is that, during most of his life, a spirit of bold infidelity pervaded a portion of that region in which it was his lot to labour. A few men, some in public station, and some of no mean talents, prostituted their powers and their influence to the diffusion of the grossest irreligion, and even of the rankest atheism. In an enlightened and religious community, efforts such as these, it might naturally be hoped, would prove abortive. But it is otherwise when religious ignorance prevails, and when the pious are few in number, spiritless in exertion, and feeble in influence. In circumstances such as these Dr. Thayer laboured,—often anxious, sometimes almost discouraged, but uniformly and perseveringly faithful to his Divine Master and to the souls of men. His labours, if followed with little success on earth, were recorded in Heaven, and doubtless have been richly recompensed by an omniscient and gracious Judge.

How delightful it is to contemplate the removal of such a man from his anxious toil, to endless rest; from hard-fought conflicts, to everlasting triumphs; from scenes of discord, opposition, and sin, to a region of perfect purity, peace, and love.

It is with some reluctance, my dear Sir, that I offer you so feeble an illustration of the character of one of the best of men. Had I been favoured with more intimate and frequent access to him, my sketch would probably have been more worthy of your acceptance. What I have said has, I am very sure, the recommendation of truth.

I am, with sincere respect and affection, yours,

DANIEL DANA.

JOSEPH BUCKMINSTER, D. D.*

1775—1812.

FROM MRS. ELIZA BUCKMINSTER LEE.

My dear Sir: The task which you have prescribed for me is delicate, and in some respects sad; and yet there is so much in it that is grateful to my feelings, that I am by no means disinclined to attempt it. I shall certainly feel embarrassed by the reflection that I am writing concerning my own father; but I will endeavour to give you as faithful an outline of his life and character as I can.

The first ancestor of my father, settled in New England, was *Thomas*, who came to Boston in the company of some of the earliest emigrants, and died at Brookline in 1656. His grandson *Joseph*, the second of the family which bore that name, was capable of making a mark upon his age,—a man of gigantic stature and powerful intellect. At twenty-seven years of age, he went with an axe upon his shoulder, to fell the trees and form the township of Framingham, Mass. He had great influence in the affairs of the town, and at the building of the first meeting house, “for services performed, he was allowed to set up a pew upon either side of the great door which he chose.” This was when the congregation was seated upon benches, according to rank and age. Besides occupying a number of important places of civil trust, he held several military commissions, was commander of a company of grenadiers in the expedition to Port Royal, and had subsequently the command of a regiment of Colonial militia. He died in April, 1747, aged eighty-one years.

His son *Joseph*, called the second Colonel, was conspicuous in the transactions of the time; and, after a long life of public services and personal worth, (say the records of Framingham,) he died deeply regretted at the age of eighty-three years.

He had eight children. His second son, *William*, commanded a company of minute-men at the Battle of Bunker Hill, and was dangerously wounded. So great was the influence of his character from his patriotic exertions, that, although unfit for active service, he was retained in the army till the close of the war.

Joseph, the eldest son, my grandfather, was educated at Harvard College; was graduated in 1739, and was ordained at Rutland, Mass., September 15, 1742. He was greatly beloved and respected in his ministry. He published “Brief Disputations on Ephesians II, 8, 9, 10,” 1767; and “a Brief Paraphrase upon Romans, x, 4,” 1779; for one of which he received the thanks of an Association of ministers. He married Lucy Williams, whose mother was a daughter of Solomon Stoddard, a Divine of great celebrity in the New England Churches. She was first cousin to the yet more distinguished Jonathan Edwards. Of this marriage there were nine children.

My father, the fourth child, was born October 14, 1751. He was distinguished as a child for great activity and ardour in all athletic sports and in all mental pursuits. His early activity in the labours of the farm

served to strengthen his muscles and to impart that freedom and grace to all his motions, for which he was eminently distinguished in after life. When about ten years old, he escaped from an accident which endangered his life, and his wonderful preservation made a deep impression upon his young mind. He was returning from the hay-field upon the top of the loaded wain, and was thrown off in such a position that the ponderous wheel passed directly over his head. He held a pitch fork in his hand, and in falling, it rested in such a position as to break the force of the wheel and preserve his life.

He was distinguished for the ardent affections of his boyhood. While he was yet young, his eldest sister married and went with her husband to the then far distant West of the Ohio river. It was the first breach in the family circle, and a separation that gave to the tender affection of his sensitive heart the deepest anguish. Although only a boy, he spent the whole day after her departure in the loft of the barn, shedding bitter tears, refusing to join the family circle, or to be comforted for the loss of a sister that he feared never to see again.

His father had been a son of Harvard, and retained a strong affection for his *Alma Mater*; but the influence of his mother's family,—the Stoddards and the Williamses, who were closely connected with Yale College, probably influenced his parents to send him to New Haven. Elisha Williams, a near relative of his mother, had been President of the College some years before. It is not known how or where he received his preparatory instruction, but he entered College in the class of 1766, at the age of fifteen, and was graduated in 1770. While an undergraduate, he was distinguished for his exemplary moral deportment, for a winning kindness of disposition, and for the grace and sweetness of his manners. He was also one of the best linguists in the class, and he retained through life a love for the Greek and Latin classics, and a readiness of quotation in the latter, which was not at that time considered a mark of pedantry. His well-worn copy of Virgil and Cicero remained till the close of life upon his study table, although, in his later years, the Bible superseded all other books.

His distinguished proficiency in the studies pursued at Yale caused him to be chosen one of the three who enjoyed the privilege of an added three years at the College upon the liberal foundation of Bishop Berkeley. The pursuits of these years were of such studies as inclination prompted them to select. "That Mr. Buckminster devoted himself to the study of Theology," remarks a son of Yale, "must have been from a high spirituality of feeling, as the religious state of the College was very low at that period." The advantages of these three years of added study must have been in proportion to the proficiency and merit by which they were obtained. Among the names of those who attained to this distinction, we find some of the most honoured in our country. Silas Dean, James Abraham Hillhouse, and Stephen Mix Mitchell, preceded him; and his contemporaries were President Dwight and Hon. John Davenport—the last named were warm personal friends whose attachment continued through life. The Epic bards of our country, Barlow, Trumbull, Dwight, were contemporaries and also friends of this period. At this time he was fascinated by the charms of music and poetry, in both of which arts he was a proficient; possessing a voice of great sweetness and flexible power. He might have been distinguished in any department of elegant literature; but his choice was fixed, and he gave up

all the waters of Castalia to taste only of "Siloa's brook, which flows fast by the oracles of God," and "for Parnassus substituted Mount Zion."

At the close of these three years of study, he was appointed Tutor at his *Alma Mater*, and held the office four successive years. Dr. Dwight was fellow Tutor during all but the last year of his residence at Yale. The contemporary quoted above, says,—“Mr. Buckminster was much esteemed by his brothers in office, and was universally beloved and respected by the young gentlemen who had the happiness to be under his instruction.” In consequence of the agitated state of the country and the dangers to which the sea ports were exposed by the constant expectation of invasion from the British armament, the two last years of his Tutorship were rendered anxious and uncertain, and the instruction of his classes quite fragmentary. The College was disbanded, and the classes scattered in various directions, each class under its respective Tutor. Notwithstanding the distracted state of the country, the classes of 1777 and '78, were some of the largest that had ever entered College, and contained a very large proportion of men who were afterwards distinguished in the service of the country and in the pulpit.

Thus it is perceived that twelve years of a life, not very long in its whole duration, were passed in the bosom of *Alma Mater*. It was impossible that, with his ardent temperament and warm affections, he should not have formed a strong and deep attachment to New Haven and to Connecticut. His choice would have been to remain in that State, where his mind had received its highest culture, and where was the home of his affections; but Providence led him elsewhere. His attachment to the society and to the institutions of Connecticut remained through life; and all the journeys which a large family and a somewhat limited salary allowed him to make in after years, were directed to the loved halls and the shaded walks of *Alma Mater*.

During the time of his residence at New Haven, he passed through a period of deep mental distress, under conviction of his great sinfulness, till he sank into a state of almost complete despair. Possessing a temperament of peculiar tenderness and sensibility, his sufferings, during this season of darkness, were much exaggerated by constitutional nervous depression. It has been said that sometimes in after life, he looked back upon this as a season of mere nervous illness rather than as a true contrition for sin; but there is every reason to believe, as one of his contemporaries has said, that he now passed from death unto life; obtained a good hope of regeneration, and determined from henceforth to dedicate himself, his time, his talents, and acquirements to the service of the Redeemer and to God his Father. There remains to the present time in his own handwriting, drawn up at this period of distress, a form of self-consecration to the service of God and Christ, and a summary or confession of his faith. It is too long to be inserted here, but it accords completely with the Calvinistic doctrines of the New England Puritans. It expresses the highest spirituality, longing for an intimate communion with God, but manifesting the deepest humility and desire for more entire sanctification. It closes with these solemn words: “Oh God! perfect in Heaven that which I have attempted on earth; make me steadfast in this covenant, that this transaction may be remembered with joy and not with grief, when I shall stand before thy tribunal at the bar of Him who knoweth all things, and from whom nothing can be hidden.”

Having spent a great part of the eight years of his residence at Yale College, after he graduated, in the study of Theology, he was fully prepared to

enter on the ministry. He accepted the invitation of the "North church" in Portsmouth, N. H., and became the immediate successor of Dr. Stiles, who, after the residence of about a year in Portsmouth, had been appointed President of Yale College. The predecessor of Dr. Stiles at Portsmouth had been the Rev. Mr. Langdon, who had been removed to fill the chair of President of Harvard College. Thus, at the age of twenty-eight, he succeeded in the desk two eminent Divines and scholars, who had successively been removed to fill the first literary stations in the country. It was an arduous and trying situation for a young man, but he was endowed with many gifts that eminently fitted him for the sacred office. He possessed personal advantages that gave him a rare power in the desk. His voice was strong and eminently musical; possessing that peculiarity that its lowest tones had a singular power, and could be distinctly heard in the remotest corner of the vast, old, double-galleried meeting house. He took a prominent part in the singing, and the pure, bell-like, silver tones of his voice could always be distinguished in the full choir. His appearance in the pulpit was dignified, graceful, and imposing; and when is added to the fervour and glow of his devotional exercises, that his whole manner in preaching was penetrated by a peculiar pathos, a deep feeling that illumined his countenance and trembled in his voice, it is not surprising that no one who ever saw him in the pulpit could forget the impression he made.

During the first part of his ministry, the country was experiencing those momentous events that finally established its destiny; but while they were passing, they deeply agitated the minds of all men, and laid upon public instructors a double weight of responsibility. It was then deemed proper, even indispensable, that ministers should preach upon all subjects of public and political interest, expressing their individual opinions with openness, decision, and independence. At this time there were few newspapers, the public press was just beginning to be the tremendous power for good or evil that it has since become; preaching from the sacred desk, at least in country places, was one of the most important means of informing the public in political as well as in religious duties. After his settlement at Portsmouth, the peace was concluded that finished the war of independence. The terrible depression of public credit that followed with all its distressing embarrassments, he bore, together with his faithful parish, waiting for better times for the full payment of his salary. Upon all the public events of absorbing interest that followed, he was expected to preach, and did preach sermons that were thought worthy of being more extensively known through the press. It was urged after his death that the best legacy which could be given to his people would be a volume of his sermons. Such a gift was rendered impracticable, by his habit of writing in cypher, the key of which he imparted to no one. Of the very large number of sermons he wrote, those upon public and especial occasions are all that remain.

The most distinguishing trait of his preaching, as it was of his character, was a deep and fervent sensibility; an entire intellectual conviction of the importance of the truths he taught, and a glowing and pathetic earnestness in all his addresses to his people. It was this that made him so precious to those who were anxious and distressed at their moral state, feeling the need of repentance and religious trust. It was this that made his presence so soothing at the side of the bed of sickness, so comforting to the afflicted, and that touched his lips with a pathetic eloquence as he stood before the

open grave, and that frequently so glowed in his petitions at the throne of grace that listeners said "it is immediate inspiration." This sensibility, so conspicuous in his public performances, gave to his private character and to the intercourse with his friends an irresistible charm. His influence as a member of the Piscataqua Association of Ministers was ever animating and ennobling. Many of the subjects of reform or of public utility originated with him, and in all their meetings, as a surviving member informs me, his catholic, enlarged, yet ever conciliating and animating presence, was felt as a living spirit among them; and if a meeting occurred and he was not present, there was an apparent loss of animation in their proceedings; the soul of the Association was not there.

My father had been settled about two years when he married Sarah Stevens, the only child of the Rev. Dr. Stevens of Kittery Point, near Portsmouth. The circumstances of her birth and education had served to increase the attractions of a nature endowed beyond most others. She lost her mother at the age of ten years, and was ever afterwards the pupil and companion of her father. All who remember her, speak not only of her richly endowed and highly cultivated intellect, but of the loveliness of her disposition; the humility, gentleness, and attractive grace of her character. She was the mother of Joseph Stevens Buckminster and of two daughters. She lived only till her son had attained the age of six years, but it was long enough to make those impressions on his tender mind that were never effaced; to sow the seed that afterwards blossomed into beauty and fragrance. Perhaps never did a mother or daughter die more deeply regretted. The aged father's gray hairs descended in sorrow to the grave; he survived his daughter only ten months. Her son, only six years old, ever cherished her memory with the deepest and tenderest reverence; and to those who were too young to know their loss, it was the most irreparable, bereft as well of the remembrance, as of the possession, of a mother's love!

After my mother's death, my father suffered the first severe attack of that constitutional melancholy, or nervous depression, to which minds of the most delicate organization are peculiarly liable. Such a disease is now far better understood than it was sixty years ago, but it still defies the scrutiny of the most sagacious science, and the alleviation of the most tender humanity. The mind and body partake equally of the prostration; but while the delusion of imaginary infirmity is so strong, it is often relieved by the reality; a serious attack of illness, or a real substantial fault, could the one invade the health, or the other be attached to the conscience, would alleviate the imaginary ills of the patient. But alas! the insidious enemy preys upon consciences the most void of offence, and upon health apparently vigorous. The victim's demands upon himself are of the most inexorable severity, and yet his will is powerless to perform, and the imagination cruelly excited at the disparity between the demand and the performance; the reason sinks before it, and the victim is overwhelmed with despair. In him, it took the form of morbid and exaggerated conscientiousness, melancholy apprehensions about the religious state of his friends and his parish, and a firm persuasion that he was shut out forever from the mercy of God. During this season of mental depression, he omitted preaching and even discontinued the family devotions, under the persuasion that every performance of religious service was an act of hypocrisy and an aggravation of his extreme sinfulness in the sight of God.

At this time he kept a diary or record of his feelings. But upon these touching memorials of a tried spirit, under the influence of disease that gave to them the colouring of despair, the eye of filial affection is closed. They are the expression of feelings which God alone can understand and comfort, and they should be exposed to no other eye.

In this season of his deep affliction, he was chosen Professor of Theology at Phillips Exeter Academy; the Trustees of this richly endowed institution having then the intention of directing the instruction more to Theology. Sympathizing friends urged his acceptance of this office, hoping that change of scene and of occupation would heal the deep wounds of an afflictive Providence. But he was now firmly rooted in the affections of his people in Portsmouth, and decided to remain among them.

When he recovered from his deep depression and the clouds of melancholy had rolled away, there was none of that exhilaration that usually follows the removal of nervous disease, but his people observed that, if possible, there was an increase of spirituality and fervour in the work of the ministry. He was in labours more abundant, anxious to spend and to be spent in his Master's service. To quote the words of another, "He loved the work of his Divine Lord and Master above every thing else, and nothing gave him so much joy as to win souls to Christ." At this time, beside the stated services of the sanctuary, he preached twice in the week, and an evening was set apart for meeting with the brethren and sisters of the church for especial prayer. Upon such occasions his addresses to the persons present and his prayers exhibited a wonderful variety and pertinency. He seemed to impart his own elevated and devout spirit to all present, and the near proximity into which they were brought, made him the friend and brother of them all.

During the years of my father's widowhood, his chief consolation and delight was in cultivating the opening talents and graces of his little son. He began to teach him Latin at four years old, and it was not surprising to those who were acquainted with the assiduous and careful culture of the father, that the son so eminently rewarded his care. To the father's watchful, minute, and ever anxious care, he was indebted for much of the early excellence of his character. Another proof, if it were needed, that the richest fruits cannot be gathered without watering, pruning, and guarding the young and precious plant.

It remains only to speak of my father in private and domestic life; and here, I would that another hand might draw aside the veil that shrouds the joys and the sorrows, the trials and the consolations, of this true servant of God. He passed through a life of much domestic grief. In the last century, the salaries of ministers in every place except that favoured spot which has been named their "Paradise," were very small. Although the society at Portsmouth was as liberal as any other, and perhaps to the extent of its resources, it did not spare its ministers from anxieties and struggles that are singularly wearing to generous and refined natures. But my father experienced trials that more deeply affected his sensitive nature.

He remained a widower about three years, and then gave a mother to his children by marrying Mary Lyman, daughter of the Rev. Isaac Lyman* of York. His family of twelve children, four of which number died in

* ISAAC LYMAN was a native of Northampton, Mass.; was graduated at Yale College in 1747; was ordained pastor of the church in York, Me., in 1749; and died in 1810.

infancy, demanded, with his very moderate salary, the utmost frugality and economy in extending the elastic cord of ways and means in order to make both ends meet. With his extremely generous disposition and habits of hospitality, he would gladly have seen all his brethren and all the needy at his frugal table, where the viands were simple indeed, for the visitor; but for the olive branches so thickly sown around, consisted of primitive bread and milk. It was a fixed principle with him to "owe no man any thing." He never had his name upon a tradesman's book, preferring to deny himself and his family every thing rather than incur a debt.

His second marriage was productive of much happiness. His wife's eminently cheerful disposition was extremely well suited to check the tendency to melancholy which belonged to his nervous temperament. During her life he had no return of depression, and his only anxiety was the progressive delicacy of her health. After a union of twelve years, her sudden, almost instantaneous decease, plunged him into a depth of affliction, that for a time seemed almost insupportable. I well remember that, for a whole night and day, he walked to and fro in the apartment in agony of grief, tears flowing like rivers down his cheeks. At the end of that time he gained a degree of composure, quelled the anguish of his soul so far that he took his children into the room where their mother rested in the repose of death, and calmed their agitation while he himself became tranquil, where he was accustomed to still all agitation, at the throne of grace.

He was a most careful and devoted father. Although, in early life, when his first children were young, he maintained much of that strictness in his family, which belonged to the domestic manners of our Puritan fathers,—a mode of education that certainly withers up in the young heart many of the sweetest flowers of joy, yet he gradually relaxed that formality, and with his younger children he lived in the most indulgent familiarity. No sound was to them so dear as the silvery tones of their father's voice, and no play-fellow so welcome. When his daughters were absent from his home, he wrote to them every three or four days, and wished, if he did not exact, punctual answers. His letters were filled with the tenderest, even maternal, counsel. In his second widowhood, his daughters were old enough to afford some companionship to his solitude.

His habits and mode of life were as exact and punctual as, with much illness in his family, he could preserve. He was an early riser. The summer sunrise found him, spade or hoe in hand, in his garden, and in the winter, he substituted the woodpile for his morning's exercise. His habit was always to finish his sermons,—and he usually wrote two a week,—before noon on Saturday. In the afternoon he shaved; because he would not shave on Sunday as on other mornings, and visited those sick or old people of his parish who could not attend church. Many old, attached people, were in the habit of saying that "their Sabbath began on Saturday, when his conversation and his prayers gave them a foretaste not only of an earthly but of a Heavenly Sabbath." His company was always sought by young and old, by the votaries of the world as well as by the serious; and, in all social meetings, his presence was indispensable to the cheerfulness of the occasion. His imagination was so lively, his conversation so rich and varied, he was so happy in allusions to subjects that arrested the attention, and made a valuable impression of truth and duty, where amusement alone had been sought, that it may be truly said that his character in its

beauty and goodness was as impressive a sermon every day, as those that fell from his lips on the Sabbath.

I should give a cold and faithless picture of my father, did I not speak of the deep spirituality of his life. He lived with God. He was much in prayer. Prayer was the breath of his daily life. His study was the scene of his ever living devotions. Indeed, as he himself said, "every beam in that humble parsonage had witnessed his prayers." The Bible was his constant study. It is not enough to say that the Bible was familiar to him; it was his by heart. His sermons were rich in quotations from the Scriptures. Scripture biography, especially that of the Patriarchs, was a favourite subject for his sermons, where his vivid imagination entered fully into the picturesque Orientalism of their lives and characters. But David was the character with whose poetical and devotional spirit he wholly sympathized. The fervent piety and touching humility of David, as exhibited in the Psalms, found a response in his own breast. The Psalms were committed to memory and were ever on his lips.

After the settlement of his son in the church in Brattle Street, Boston, his family was much divided. He deprecated this for his daughters, but as their brother was unmarried, one or two of his sisters were necessarily with *him*, which left a diminished household, and also deprived him of the comfort and solace of his eldest daughter,* whose life was a perpetual act of devotion to father and brother, and whom neither knew how to spare, after knowing the comfort of her presence. He married in 1810 Mrs. Ladd, the widow of one of his most esteemed parishioners. By this marriage, his pecuniary anxieties were removed, Mrs. Ladd possessing a competent fortune. He executed a will immediately after his marriage, by which her whole property, real and personal, was restored intact to her and her children.

In the autumn of 1811, he suffered a severe attack of illness, which left him in a state of debility and mental depression, such as he had suffered from, earlier in his ministry. The disease at this time took the form of melancholy apprehensions concerning the religious state of his society, and forebodings of the most distressing kind respecting his own safety and the sincerity of his religious faith. A journey was decided upon with the hope of restoring him to health and to tranquillity of mind. He continued to preach and to perform all the public exercises of the sanctuary till the last Sabbath in May, 1812, when the celebration of the Lord's Supper was advanced one Sabbath that he might enjoy this communion once more with his beloved church. He went through the services without much agitation, although it was apparent that he felt a foreboding persuasion that he should never again break the bread of life at the table of his Lord.

On Tuesday, the second of June, he departed with his wife and two members of his church, intending to proceed as far as the Springs of Saratoga. His friend, Dr. Parker, of the South Church, (for, notwithstanding the difference of their religious opinions, there existed between them the most confidential and affectionate attachment,) accompanied him as far as Newburyport. While Dr. P. remained with him, his mind was comparatively tranquil, but after he left the party, my father relapsed into a state of complete nervous dejection. He was able, however, to exercise a severe control over his feelings, so as not to overshadow the friends who accompanied him, with gloom. The evening before he left home, the physician had

* Afterwards the wife of Professor John Farrar. She died in September, 1824.

thought proper to take a quantity of blood from his arm ; the wound now became exceedingly painful, and his arm so swelled that he could not aid himself in moving, or bear the pressure of his coat. The swelling and pain extended across the chest and to the other arm ; but, as his bodily sufferings increased, his mind regained its tranquillity and its usual vigour. He was able to enjoy the picturesque scenery, as they approached the green hills of Vermont, and he entered into conversation with lively pleasure and with his usual playfulness of remark.

On Monday, the 8th of June, at Brattleborough, he suffered a severe relapse. The physician, however, who was consulted at that town, advised proceeding on the journey, and did not suppose his situation alarming, although, from the journal kept by one of the company, my father evidently thought himself dying. On Tuesday evening, at Marlborough, they encountered a severe thunder storm ; buildings were unroofed and several large trees prostrated near the inn where the fainting sufferer was sheltered. During the conflict of the elements he was extremely agitated. He was not able to rise from his chair, but sitting there with his agitated friends around him, he poured out the deep emotions of his soul in a prayer that touched and melted their hearts.

My brother at Boston was at this moment dying after a short and severe illness ; but my father was wholly ignorant of the fact.

After this conflict of feeling, there was no more agitation or dejection ; he was calm and manifested till his death the sweetest composure ; not a complaint escaped him, and his countenance, though pale and sunken, was placid and elevated, as though he was enjoying peaceful communion with God.

That evening, June 9th, they proceeded as far as Reedsborough, to a retired and solitary inn, where the suffering patient was immediately placed in the bed, from which he was no more to rise. Considerate as he ever was of the comfort of others, he requested his friends to retire to their repose, one of his companions resting in the same room with him. He passed the night in prayer, and asking the gentleman if he disturbed his slumbers, he answered, " Oh, I have often slept under your preaching, but I cannot sleep under such prayers as those."

In the morning when Mrs. Buckminster arose, he said to her, " My son Joseph is dead." She, supposing him to have been dreaming, answered, " No, he was well a few days since, and we shall see him when we return." " No," said he calmly and decidedly, " he is dead."

His friends were not aware of his extreme illness. They had sent for a physician early in the morning, but as he dwelt at the distance of eleven miles, he did not arrive till ten o'clock. When he entered, he fixed his dying eyes upon him and said,—" I am in the hands of God." After some conversation with the physician, who did not conceal from him his dying state, he spent the time in ejaculatory prayer till about two o'clock, when he expired in serenity and peace.

My brother Joseph had preceded him less than twenty-four hours upon the path to immortality.

His remains were interred at Bennington, Vermont, and a funeral sermon preached by the Rev. Mr. Marsh* of that place.

* DANIEL MARSH was born at New Milford, Conn., May 10, 1762 ; was graduated at Williams College in 1795 ; was ordained pastor of the church in Bennington, Vt., in the autumn

The parish in Portsmouth commemorated his death by a funeral service, upon which occasion, the Rev. Nathan Parker preached an appropriate sermon. A monumental stone was also placed by his attached society upon his grave in Bennington with a suitable inscription, written by the Rev. Daniel Dana, D. D., of Newburyport.

The following is a list of my father's publications:—A Thanksgiving Sermon on occasion of the ratification of the Treaty of Peace, 1783. A Discourse delivered when the President of the United States visited Portsmouth, 1789. A Sermon at the interment of Mrs. Porter of Rye, 1794. Two Discourses on the duty of Republican citizens in the choice of their rulers, 1796. A Discourse delivered at Hampton on a day of Fasting and Prayer: Being Remarks on the dispute and separation of Paul and Barnabas, 1796. A discourse delivered at Exeter on the death of Mrs. Rowland; 1798. A Discourse on Thanksgiving day, 1798. A Sermon before the Ecclesiastical Convention of New Hampshire, 1799. A Sermon delivered on the Lord's day after the melancholy tidings of the death of Washington, 1799. Two Sermons delivered in the First Church in Portsmouth, on the 9th of January, the house being shrouded in mourning in token of respect to the memory of Washington, 1800. A Sermon preached to the united Congregational churches in Portsmouth, on the 22d of February, the day appointed by Congress to pay respect to the memory of Washington, 1800. A Discourse on the anniversary of the death of Washington, 1800. A Sermon on Domestic Happiness, 1803. A Discourse occasioned by the desolating Fire in Portsmouth, 1803. A Discourse on Baptism, 1803. A Discourse upon Christian Charity,—being the conclusion of the Sermon upon Baptism, 1803. A Discourse before the Portsmouth Female Charitable School, 1803. A Discourse at the ordination of his son, 1805. A Discourse at the interment of the Rev. Dr. Haven and his wife, 1806. A Sermon at the Installation of the Rev. James Miltimore,* 1808. A Sermon before the Charitable Society of Newburyport, 1809. A Sermon at the Installation of James Thurston,† 1809. A Sermon at the interment of the Rev. Moses Hemmenway, D. D., 1811. Substance of three Discourses delivered in Park Street Church, Boston, 1811.

Besides the above mentioned Sermons, he published a short memoir of Dr. MacIntock of Greenland, N. H. He was also one of the authors of the Piscataqua River Prayer Book, for the use of families, and a constant contributor to the pages of the "Piscataqua Missionary Magazine."

In 1803, he received the degree of Doctor of Divinity from the College of New Jersey.

of 1806; was dismissed April 25, 1820; after which he went to Jamesville, N. Y., where he preached for several years,—until he lost his sight. He continued to reside there till his death, which occurred in the year 1843.

* JAMES MILTIMORE was born at Londonderry, N. H., January 4, 1755; was graduated at Dartmouth College in 1774; was ordained pastor of the church in Stratham, N. H., February 1, 1786; was dismissed October 15, 1807; was installed pastor of the Belleville church, (Newbury,) Mass., April 27, 1808; and died in 1836. He published a Discourse delivered at New Market before a respectable musical choir, 1794; and a Sermon at the Dedication of the new meeting house at Belleville, 1807.

† JAMES THURSTON was born at Exeter, N. H., March 17, 1769; did not receive a collegiate education; was ordained pastor of the church in New Market, October 15, 1800; was dismissed; was installed pastor of the church in Manchester, Mass., April 19, 1809; resigned his charge June 17, 1819; and is deceased.

He left at his death one son and five daughters. *Olivia* married George B. Emerson, and has two children surviving. *Mary Lyman* married Rev. Samuel Kirkland Lothrop, and has five children now living.

I am, dear Sir, very truly yours,

ELIZA BUCKMINSTER LEE.

FROM THE REV. DANIEL DANA, D. D.

NEWBURYPORT, June 22, 1848.

Rev. and dear Sir: It was my privilege to enjoy, for nearly twenty years, an acquaintance with the Rev. Dr. Buckminster of Portsmouth, and I may add, some share in his friendship. My impressions of his character and worth are very distinct and decided. Circumstances, however, did not favour a frequent personal intercourse, such as might have led me deeply into the *interior* of his mind and heart. Of his more prominent qualities I can speak with confidence.

From his first appearance in this region he possessed an unusual degree of popularity. For this he was indebted in part to certain exterior accomplishments;—to a fine commanding person, a brilliant eye, a voice of unusual melody, and a demeanour at once dignified and attractive. To these advantages were superadded a lively and active imagination, which imparted ornament to his sermons, variety to his prayers, and interest to his ordinary conversation.

He possessed likewise an unusual readiness of thought and affluence of language. Few public speakers have exhibited so entire a command over their own resources. Few have with so much facility summoned their faculties and acquisitions to the announcement and illustration of Scripture truth.

With these accomplishments he could scarcely fail to interest all classes of hearers. In this point, he had an unusual degree of success. There were other characteristics of his preaching which peculiarly endeared him to the pious. His discourses were truly evangelical. They exhibited the Gospel, in its simplicity, richness, and power. Still there was much variety in his preaching. It had much to do with the history and biography of the Old Testament. Indeed every part of the Bible became in his hands an instrument of spiritual instruction.

Dr. Buckminster was an attentive and devout observer of the events and aspects of Providence. From this source he drew much which went to diversify his pulpit instructions; much which gave them interest and impression. Topics of this description were made subservient, not to the purpose of display, not to the mere gratification of curiosity, but to solid spiritual instruction. He was specially solicitous that those dispensations of Heaven which came home to the bosoms of his beloved people, should turn to their immortal benefit. During his ministry, the town of Portsmouth was repeatedly visited with distressing and desolating fires. These calamities were made by him vehicles of the most pungent instruction and the most faithful warning.

Still, on these occasions, and in all his rebukes and denunciations of sin, there was a presiding spirit of tenderness—a spirit manifest in his eye, his aspect, and tones of voice;—a tenderness which, far from neutralizing his reproofs, gave them a double force and impression.

His intercourse with his brethren in the ministry was instructive and improving. It eminently combined the faithful and the affectionate. He was anxious that all their meetings, stated and occasional, should turn to their own spiritual account and that of their respective flocks. "He was ever ready," says one of his brethren, "to strengthen our hands and encourage our hearts. With tenderness he reminded us of our faults, and counselled us in our difficulties." Referring to a sermon addressed by Dr. Buckminster to the Association of which he was a member, the same brother remarks,—“He unfolded the danger to which ministers are exposed of neglecting their own hearts, while they preach to others; the

necessity of their possessing personal holiness and of their aiding each other in their responsible offices."

In the autumn of 1789, Dr. Buckminster was called to perform an extraordinary service. In that year, General Washington was on a tour to New England. He spent a Sabbath in Portsmouth, and attended worship one half of the day at Dr. Buckminster's church. The text selected for the occasion was a passage from the twenty fourth Psalm: "Lift up your heads," &c. Some thought the selection a great mistake; and some even viewed it as a kind of idolatrous homage to the great man. But the selection, whether legitimate or not, had a very legitimate design. The preacher's object was to direct the homage of his audience to the Supreme of beings; and to show that if such universal reverence was paid and justly paid to the Father and first Magistrate of his country, a veneration infinitely superior was due to the KING OF GLORY. So it was well understood by all the candid and judicious at the time.

I have been told that it was Dr. Buckminster's practice, when any of his congregation, and especially of his church, were absent from worship on the Sabbath, to call at their dwellings on Monday and inquire concerning their health. The practice was well fitted to secure a general attendance at the sanctuary. Its *revival*, however, would but ill accord with these degenerate days. It would oppress many a minister with a mass of Monday visitings. And it would doubtless be perplexing and mortifying to many a hearer.

Thus, my dear Sir, I have furnished you some brief and imperfect notices of a distinguished minister of a former generation. He was a man worthy to be held in everlasting remembrance. It is refreshing to look back on one who so ably and faithfully preached the Gospel of our adored Saviour, and whose life so beautifully enforced and adorned the Gospel he preached.

Believe me, with sincere respect and affection, yours,

DANIEL DANA.

In addition to the above ample and satisfactory testimony concerning Dr. Buckminster, I think proper to state that I had solicited a communication on the same subject from our illustrious statesman, Daniel Webster, who, for several years, sat under Dr. Buckminster's preaching and communed with his church; and he had kindly promised to furnish it, but died before he had time to fulfil his purpose. In his reply to my letter containing the request, he referred to his long intimacy with Dr. Buckminster and his family, and expressed a warmly affectionate and reverential regard for his character.

DAVID PARSONS, D. D *

1775—1823.

DAVID PARSONS was a descendant, in the fourth generation, from Joseph Parsons, who came from England about 1635, and settled first in Springfield, Mass; removed to Northampton in 1645, but returned to Springfield in 1679, and died there, March 25, 1684. He was a grandson of David Parsons, who was a native of Northampton; was graduated at Harvard College in 1705; was ordained minister of Malden in 1709; was dismissed May 21, 1721; was installed at Leicester in September following; was dismissed in 1735, in consequence of a difficulty arising from the neglect to pay his salary; and died at Leicester in 1737. He was a son of David Parsons, who was born at Malden, March 21, 1712; was graduated at Harvard College in 1729; was ordained the first minister of Amherst, November 7, 1739; was married to Eunice Wells of Wethersfield, Conn.; and died January 1, 1781, aged sixty-nine.

David Parsons, the subject of this sketch, was born at Amherst, January 28, 1749. He fitted for College, as is supposed, under the instruction of his father, and was graduated at Harvard in 1771. His theological course also is believed to have been pursued under his father's direction. He was licensed to preach about the year 1775, and preached with great acceptance at Roxbury, Mass., and in several churches in Connecticut, and received two or three invitations to settle in the ministry. But, owing partly to the unsettled state of the country, and partly to the feebleness of his health, he declined these invitations; and, in the course of four or five years, concluded to relinquish the ministry and engage in mercantile business in his native town. On the sudden death of his father, however, in the beginning of 1781, the people of Amherst immediately called upon him to give up his business arrangements, and settle with them in the ministry; and when he declined the invitation on the ground of inadequate health, they insisted upon his preaching for them for a season, by way of experiment,—to which he reluctantly yielded. After supplying the pulpit till the autumn of 1782,—his health having, in the mean time, considerably improved, he consented to become their pastor; and accordingly, on the 2nd of October of that year, he was ordained as his father's successor. The Rev. Mr. Breck of Springfield preached the ordination sermon.

In 1788, he preached the Annual Election Sermon before the Legislature of Massachusetts, which was published.

In 1795, he was elected Professor of Divinity in Yale College; but was led, chiefly by his strong attachment to his people, to decline the appointment.

In 1800, he was honoured with the degree of Doctor of Divinity from Brown University.

During the latter part of Dr. Parsons' ministry, there were several revivals of religion in his parish, of considerable extent,—especially one in 1816, which resulted in an addition to his church of more than a hundred members.

He was an earnest friend to the cause of education. For many years he was in the habit of receiving into his family students who were suspended from Harvard College, and his instruction and discipline proved highly satisfactory to the College authorities. He took a deep interest in the establishment and prosperity of schools,—especially in all efforts to promote education among his own people. Not many years before his death, he had an important agency in establishing the Academy at Amherst, and gave the land for the building and procured a bell at his own expense. This was originally intended as a Collegiate School; and from it grew up what is now known as Amherst College. He contributed largely, in different ways, to the establishment of the College, though he did not live to see it in operation.

Dr. Parsons, after a ministry of nearly thirty-seven years, was dismissed at his own request, on the 1st of September, 1819; and a few months after, his place was filled by the Rev. Daniel A. Clark. He died suddenly, while on a visit to his friends at Wethersfield, Conn., May 18, 1823. His funeral sermon was preached by the Rev. Dr. Tenney of Wethersfield; and, on the succeeding Sabbath, a sermon appropriate to the occasion was addressed to his former flock by the Rev. Mr. Clark.

He was married on the 24th of November, 1785, to Harriet, daughter of Ezekiel Williams of Wethersfield,—a gentleman who lived to a great age, and was distinguished for his piety, benevolence, and public spirit. Mrs. Parsons survived her husband many years, and died June 5, 1850, aged eighty-six. They had eleven children, of whom six were sons. Two of them have been graduated at College, and three connected with the liberal professions.

FROM THE REV. SAMUEL OSGOOD, D. D.

SPRINGFIELD, February 29, 1856.

My dear Sir: When I came to settle in this place in 1809, Dr. Parsons had been for many years the minister of Amherst; and, as he had relatives here whom he frequently visited, I was soon brought into pleasant relations with him, which continued till the close of his life. I have perhaps as distinct an impression of his peculiar characteristics, as of those of almost any individual who has passed away.

Dr. Parsons had the advantage of an uncommonly fine person. He was of about the medium height, and rather inclined to corpulency; his features were regular; his eye was raven-black, and his whole face beamed with intelligence and good-nature. He possessed social qualities of a high order. No matter into what circle he might be thrown, it was impossible that he should be either buried or hidden in it; for though there was nothing in his manner assuming or monopolizing, his great fluency of utterance, his fine flow of social feeling, his extensive knowledge of men and things, and his inexhaustible fund of anecdote, seemed to mark him as a leader in almost any conversation that might be introduced. His manners were at once free and graceful, and seemed to have been formed from an extensive intercourse with the world.

In his theological views, Dr. Parsons was of the Edwardean school; and he never faltered in his attachment to this system till the close of life. His preaching was sensible and instructive and gave you the impression that there was a good deal of reserved power that was not put forth; that his faculties, the ordinary operation of which was highly respectable, were yet capable of being stimulated to a much higher effort than you actually witnessed. He read his sermons

closely, after the ancient New England manner, and had little or no action in the pulpit, though he was far from being tame or dull in his delivery. He was, if I mistake not, in his earlier days, much more popular as a preacher, than in the later periods of his life.

That would be a very unfinished and even false portrait of Dr. Parsons, that should not include his irrepressible good-humour and facetiousness. He had not only the keenest sense of the ridiculous, but he indulged himself in this way without much restraint; and many of his witticisms have been embalmed by tradition. It is due to justice, however, to state, that he was capable of being profoundly serious, and bringing those about him to feel deeply the solemnities of the eternal world. I believe that his passion for drollery never came out in the least degree in the pulpit; though it may reasonably be doubted whether his jokes *out* of the pulpit, with which the memories of his hearers were stored, did not sometimes occur to them in the meeting-house, to neutralize, in some degree, the effect of his solemn appeals. The Doctor was himself fully sensible of this infirmity, and in conversation with his friends, used sometimes deeply to deplore it. I remember one anecdote of him, which not only illustrates this, but shows also the great strength of the propensity. He had been to Wethersfield to attend the funeral of his sister-in-law, Miss Williams, an eminently pious woman. On his return, he called upon his brother-in-law, Dr. Howard of this place, and they entered into a conversation on the exemplary and excellent character of their deceased sister. Dr. Howard, finding his brother Parsons in a more than commonly thoughtful and tender mood, availed himself of the favourable moment to remind him of his want of due circumspection in his ordinary intercourse. The Doctor heard him, not only with a kindly spirit, but with much apparent emotion, and remarked—"I know it all, brother Howard; and it has been my burden through life; but I suppose after all that grace does not cure squint eyes." That was Doctor Parsons exactly.

I am, very truly, yours,

S. OSGOOD.

EZRA SAMPSON.*

1775—1823.

EZRA SAMPSON, the son of Uriah and Ann (White) Sampson, was born in Middleborough, Mass., in February, 1749. His early years were spent in labouring on his father's farm. Having gone through his course of preparation for College in an unusually short time, under the instruction of the Rev. Solomon Reed† of Middleborough, he entered Yale College in 1769, and was graduated in 1773: though his class was distinguished for the number of eminent men it produced, he was reckoned inferior to none in point

* MS. from Joseph Sampson, Esq.

† SOLOMON REED was born in Abington, Mass., in 1718; was graduated at Harvard College in 1739; was settled in the ministry at Framingham in 1747; was dismissed in 1756; was installed pastor of the North church in Middleborough, Mass., in January 1757; and died in May 1785. He had four sons; three of whom were ministers. *John*, the eldest (Unitarian) forms a distinct subject in this work. *Solomon*, the second son, was born in 1752; was graduated at Yale College in 1775; was ordained pastor of the church in Petersham, Mass., October 25, 1780; resigned his charge June 25, 1800; and died February 2, 1808, aged fifty-five. *Samuel*, the third son, was born in 1754; was graduated at Yale College in 1777; was ordained pastor of the church in Warwick, Mass., September 23, 1779; and died July 21, 1812, aged fifty-seven. *Timothy*, the youngest son, was born in 1756; settled as a lawyer in Bridgewater, Mass.; received the Honorary degree of Master of Arts from Yale College in 1782; and died in 1813.

of scholarship. On leaving College, he immediately commenced the study of Theology, and was in due time licensed to preach. In 1775, he acted as volunteer Chaplain in the camp at Roxbury, and in July of that year preached a sermon before Colonel Cotton's regiment, of so patriotic and inspiring a character that it was immediately printed by request of the army. His heart was warmly in his country's cause; and he lost no opportunity of serving that cause, during the whole period of the Revolution.

On the 15th of February, 1775, he was settled as minister of the Congregational church at Plympton, Mass. Here he remained in the faithful discharge of his duties, and greatly beloved by his people, during a period of twenty years. He is *known* to have fitted for College the Hon. John Davis, for many years Judge of the District Court of the United States; and it is *believed* that he performed the same service for some others. In consequence of an affection of his head, together with a partial failure of his voice, which disqualified him for the active duties of his profession, he resigned his pastoral charge on the 4th of April, 1796. Shortly after this, he removed to Hudson, N. Y., where he devoted himself chiefly to literary pursuits, preaching only occasionally, either at funerals, or on the Sabbath, when the Presbyterian church in that town could not be otherwise supplied. In 1801, he, in connection with Mr. (now the Rev. Dr.) Harry Crosswell, originated the well known newspaper at Hudson, called "The Balance." Of this paper he continued joint editor with Mr. Crosswell until 1804, when he withdrew and left Mr. C. its sole proprietor. In 1802, he published a Compilation from the Sacred Scriptures, called "The Beauties of the Bible"—a work designed especially for the use of schools, and alike felicitous in its conception and its execution. Soon after this he published another valuable school book entitled "The Historical Dictionary;" which passed through several large editions. In the year 1804, he was solicited to take the editorial charge of that old and highly respectable paper, the Connecticut Courant. He went to Hartford, without removing his family thither, and remained about a year, and then returned to Hudson; but he continued to write for the Courant for many years afterwards; during which time, the soundness of his views on general politics, and the elevated tone of his numerous moral Essays, contributed greatly to the popularity and usefulness of that paper. The labours of his pen were concluded with the last number of "The Brief Remarker," in 1817; or rather with a revision of that admirable series of papers with a view to their being published in a volume; in which form they have passed through several editions. In April, 1814, he was appointed by Governor Tompkins one of the Judges of the Court in Columbia county; but he served in that capacity only a short time. During the last three years of his life, he resided with his children in the city of New York, and until within about two weeks of his death, continued the same diligent, nay indefatigable, student as before.

Mr. Sampson's last illness was of but a few days' duration—it was a severe cold attended by fever and an affection of the throat. Though he experienced intense suffering, the use of his intellectual faculties was continued to him to the last, and the testimony which he rendered to the all-sustaining power of Christianity was most unequivocal and delightful. The last words which he was heard to utter were—"Bless the Lord, O my soul, and forget not all his benefits. He has crowned me with loving kindness, and his ten-

der mercy has held out to the last." He died in New York, on the 12th of December, 1823, having nearly completed his seventy-fifth year.

Beside his publications noticed above, were a Thanksgiving Sermon, 1795; and "The Slam Patriot unmasked," 1803. This was first published in a series of numbers in "The Balance," and afterwards in a small volume. In 1806, a large edition was published in Massachusetts, with the addition to the title page—"Who shall be Governor—Strong or Sullivan?"

Mr. Sampson was married in the spring of 1776, to Mary Bourne of Falmouth, Mass. They had six children. One of the sons studied law under Elisha Williams of Hudson, and was admitted to practice, but died shortly afterwards. The rest of the sons were educated to mercantile pursuits. Mrs. Sampson died at Hudson in the year 1812. She was a sensible, discreet, and affectionate wife and mother.

FROM THE REV. EDWARD ROBINSON, D. D.,
PROFESSOR IN THE UNION THEOLOGICAL SEMINARY IN NEW YORK.

NEW YORK, May 3, 1856.

Rev. and dear Sir: From my early childhood I heard much of the Rev. Ezra Sampson from my father, who was his classmate in College, and was ever his warm friend. My personal acquaintance with him was confined to a few months in the year 1817, during which I resided in Hudson. If, therefore, my notices of him are few and meagre, you will not wonder; especially as the shadow of almost forty years has spread itself over these recollections.

My father was accustomed to speak of his friend while in College, as being both Sampson by name and Sampson by nature; as the first among the members of his class both in intellectual and physical strength. A strong friendship and intimacy sprung up between them; Mr. Sampson being twenty-four when he graduated, and my father nineteen. Distance and the cares of life interrupted the intimacy; but the friendship continued until their dying day. Among my father's papers are several letters from Mr. Sampson, written during the years 1774 to 1777; as also one in 1805, and another in 1817.

In a letter dated from Plympton, October 2, 1775, and written not long after a visit from my father, Mr. Sampson speaks of sending him a copy of his Sermon "to the soldiers," then recently printed, which he characterizes as "needing many apologies;" some of which he proceeds to enumerate. In another letter dated May 18, 1776, he announces to his friend his recent marriage with Mary Bourne; and sends no less than nine subjects for a master's disputation. The two friends did not meet again until after the lapse of nearly thirty years; nor does the correspondence appear to have been kept up.

When Mr. Sampson removed to Hudson, and had charge of the "Balance," my father received the paper regularly, and took great satisfaction in perusing it. I also read it, as a boy; and formed an exalted idea of the editor, as boys usually do of all editors. While Mr. Sampson was at Hartford, the personal intercourse of the friends appears to have been renewed. My father was often in that city; and Mr. Sampson promised, and laid his plans, to visit my father at Southington. But his purpose was frustrated; as he wrote in a letter dated September 24, 1805, the day before his departure from Hartford. No further intercourse took place until the year 1817.

In February of that year, I went to Hudson, intending to enter the law office of the late Elisha Williams. By the advice of his partner, Mr. McKinstry, I was led to change this purpose, and went into the office of the late James Strong, afterwards Member of Congress. There was in Hudson at that time a circle of young men, connected mostly, though not all, with the law offices; who had a

good deal of literary taste, and a desire to cultivate it. I may mention here the late Rev. Dr. Bedell, afterwards of Philadelphia; the late William L. Stone, who had just removed to Albany, but was often in Hudson; besides several others who have since become eminent at the bar. I soon became acquainted with them; and, as a matter of course, also with Mr. Sampson. Whether my father gave me a letter of introduction to him, I do not now remember; but I cannot suppose otherwise. At any rate, I have to look back upon my intercourse with him at that time, as one of the most pleasing and profitable epochs of my life.

He was then living entirely retired from all public employment, and devoted his time mainly to reading. Just about that time he had completed, or was completing, his admirable volume, the "Brief Remarker." He was greatly interested in all that was going on in public; and took special interest in young men and their pursuits. He seemed to enjoy the entire confidence of the whole community, old and young; and all looked up to him as a wise counsellor and father. When the little circle above mentioned established a Debating Society, the meetings of which were held in the court house, Mr. Sampson consented to appear as its head; and presided for some time in its public meetings.

Of the more private intercourse which I had with him, I retain mainly the impression of the kindness of his manner, the suavity and richness of his conversation, and the wisdom of his counsels. His stature (if I recollect aright) was about the middle height; and his frame rather stout than slender, indicating strength. He had light eyes, and hair of a silvery grey, with an expression of countenance strikingly benevolent. He was then sixty-eight years of age. His habits were regular and simple. He kept a window of his "solitary room" (as he called it) continually open, both summer and winter, as he told me, for the purpose of ventilation,—he having been a great lover of fresh air.

His acquaintance with me served to revive his early affection for my father; and after my departure he wrote him a letter, dated September 24, 1817,—from which the following is an extract:—

"My dear Sir: I have sometimes found by my own experience, that certain things, for a long while faded from recollection, are brought back anew and with freshness by an association of ideas; and never perhaps in all my life has it been more remarkably so with me, than in the instance I am going to mention.

"Between us two there was, in our juvenile days, the closest intimacy. But time and distance,—the lapse of almost half a century and the wide space that separates us,—had well nigh obliterated in me the minute particulars of that intimacy,—when an acquaintance with your son, alike unexpected and pleasing, seemed at once to bring them up from oblivion into clear view. Believe me, dear Sir, in thought I am now and then walking with you in the suburbs of old Yale, just as we used to walk together, when your own age was about the measure of his. It is thus I dream with my eyes open."

During the three years that Mr. Sampson still remained in Hudson, my father once visited him on his way to or from Catskill. After his removal to New York, I likewise once called upon him. He appeared to be unwell; and, though kind and gentle as ever, he did not exhibit that vivacity and interest in the various topics of conversation, to which I had been accustomed in him. Not long afterwards he was called home.

I take pleasure in this opportunity to give my testimony to the high worth of my father's friend and the friend of my own youth.

Ever truly yours,

EDWARD ROBINSON.

ELIPHALET PEARSON, L. L. D.*

1775—1826.

ELIPHALET PEARSON was a descendant, in the fourth generation, from John Pearson, who was born in Yorkshire, England, in 1615, and came to this country and settled in Rowley, Mass., about the year 1643. He built there the first clothing mill in New England, was one of the largest landholders of the town, and for nine years was a Representative at the General Court. He was chosen Deacon of the church in 1686, and died December 22, 1692, aged seventy-eight years.

The subject of this sketch was the eldest son of David and Sarah (Danforth) Pearson, and was born at Byfield, a parish in Newbury, Mass., in June, 1752. His father was a respectable farmer and mill owner, and took sides strongly against all political and religious innovations. He (the son) spent his early years partly in aiding his father in his agricultural pursuits, and partly in preparing to enter College. He pursued his preparatory studies under the celebrated Master Moody, at Dummer Academy, which was opened when he was only eleven or twelve years old. The school being distant three or four miles from his father's house, he was accustomed to walk that distance twice every day, carrying his dinner, and preparing for his recitations, in a great measure, as he passed to and fro. He entered Harvard College in 1769 and graduated in 1773 with great distinction, his classmate Parsons (afterwards Chief Justice of Massachusetts) and himself sustaining a forensic on the African Slave trade. The performance was so remarkable that it was afterwards published by request.

Soon after leaving College, he engaged in teaching a Grammar school at Andover, in connection with which he prosecuted a course of theological study. In due time he was licensed to preach. He, however, never preached as a candidate for settlement, but only occasionally to supply a vacancy; his sight being at that time so weak as to forbid the hope of his being able to engage permanently in the ministry. In 1775, he was of great service to Lieut. Governor Phillips in executing a commission he had received from the General Court convened at Watertown, to manufacture saltpetre and gunpowder for carrying on the war. He was designated by his friend Governor Phillips to the office of first Preceptor of Phillips Academy, opened at Andover in April, 1778. He continued in this office until April, 1786, when he removed to Cambridge, having been elected Professor of Hebrew and other Oriental languages in Harvard College. In 1800, he was chosen Fellow of the College, and held the office until 1806. On the decease of Lieut. Governor Phillips in 1802, he was chosen to succeed him as President of the Board of Trustees of Phillips Academy, and continued in this office until 1820. In 1802, he was honoured with the degree of L. L. D. from both Yale College and the College of New Jersey. After the death of President Willard in 1804, he discharged the duties of President, as the oldest member of the Faculty, and was one of the prominent candidates for that office. He performed the various duties of his Professorship with great diligence, fidelity, and success; and it may be doubted whether he had his equal in this country, at that time, especially in the department of criticism.

* MSS. from his family.

In March, 1806, he resigned his offices in Harvard College and returned to Andover, after a twenty years' residence at Cambridge. He immediately engaged, in connection with one or two other gentlemen, in the project of establishing a Theological Seminary at Andover; and when a similar institution was projected at Newbury by another class of founders, he engaged earnestly in promoting the union of the two. On the accomplishment of this object, and the opening of the Seminary, he was ordained and inducted, September 22, 1808, into the office of Professor of Sacred Literature, the sermon on the occasion being preached by President Dwight. After filling this office for a single year he resigned it; but continued to reside in Andover, cultivating a small farm, in connection with his literary and religious pursuits. He continued an active Trustee of the Academy at Andover; was Secretary of the American Academy of Arts and Sciences; President of the Society for promoting Christian Knowledge; one of the founders of the American Education Society; a member of the Massachusetts Historical Society; of the Society for propagating the Gospel among the Indians and others in North America; of the Massachusetts Congregational Society; of the Society for the Suppression of Intemperance, &c., &c. He preached occasionally at home and abroad; and was always ready to put forth a helping hand in aid of the interests of learning or religion.

In 1820, Dr. Pearson removed to Harvard, Worcester County, where he spent the residue of his days, chiefly in the business of agriculture. He died of dysentery, while on a visit to his daughter in Greenland, N. H., September 12, 1826, aged seventy-four. A sermon on occasion of his death was preached by the Rev. Dr. Parker of Portsmouth.

Dr. Pearson published a Lecture occasioned by the death of President Willard, 1804; a Sermon before the Massachusetts Society for promoting Christian Knowledge, 1811; a Sermon at the funeral of Madam Phoebe Phillips, 1812; a Sermon at the ordination of Ephraim Abbot at Greenland, N. H., 1812; a Sermon before the American Society for educating pious youth for the Gospel ministry, 1815.

He prepared and published, while Professor at Cambridge, a Hebrew Grammar. He also prepared for the press an abridgement of Bishop Wilson's *Sacra Privata*, and prepared, or superintended the publishing of, several religious Tracts.

He left numerous unpublished manuscripts; the most valuable of which is a course of Lectures on Language delivered in Harvard College.

Dr. Pearson was twice married. His first wife was Priscilla, daughter of President Holyoke of Harvard College. She died at Andover in 1781, leaving one daughter, *Mary Holyoke*, who was married to the Rev. Ephraim Abbot of Greenland, N. H., and deceased in 1829. In 1785, he was married to Sarah, daughter of Henry Bromfield of Harvard, by whom he had four children. One son, *Henry Bromfield*, was graduated at Harvard College, and was for some time a member of the Philadelphia Bar, but is now (1856) settled as a farmer at Harvard. A daughter, *Margaret Bromfield*, was married to the Rev. J. H. T. Blanchard, who was a native of Weymouth, was graduated at Harvard College in 1817, was Tutor in the College in 1820 and 1821; was ordained pastor of the church in Harvard, January 1, 1823; and died in 1845. He published a Sermon on the death of John Atkins, 1835.

FROM THE REV. DANIEL WALDO.

GEDDES, May 15, 1853.

My dear Sir: I am more than willing—I consider it a privilege—to comply with your request in recording my recollections of my venerable friend, Dr. Pearson; for I can truly say that I have known few men whom I have so much reason to remember with a grateful and affectionate respect. My acquaintance with him commenced shortly after the opening of the Andover Seminary. I went to Andover to attend the anniversary exhibition of the students, and while at Dr. Pearson's house, was taken suddenly and seriously ill, so that, for some time, my life was nearly despaired of. During the fortnight that I was detained in his family, his kind attentions towards me were unremitted, and every thing was done that could be for my comfort and restoration. Here commenced an intimacy between us, which, in subsequent years, proved a source of great pleasure and advantage to me. It was by his recommendation that I was employed a year (1810–11) to preach at Cambridgeport; and that I was employed afterwards for several years under the Society for promoting Christian Knowledge, as a missionary in Rhode Island; and, at a later period, after he had removed to Harvard, through his instrumentality, I was introduced to the people of that place, and occupied their pulpit for a year, residing six months of the time in Dr. Pearson's family. During my residence at Greenwich, Rhode Island, he came and paid me a visit, which was scarcely less gratifying to all the people who had an opportunity of making his acquaintance than to myself. On one occasion when I visited him at Andover, he took me into his carriage, and we went on successive days to visit three different Academies,—namely, Dummer Academy at Byfield, Phillips Academy at Exeter, and the Academy in the North parish of Andover. I mention these circumstances to show you that the acquaintance I had with him justifies me in speaking of his character with some degree of confidence.

Every thing about Dr. Pearson was in admirable keeping. He had a noble, commanding person, which looked like a tower of strength. His face was indicative at once of strong thought and strong feeling. If you had met him casually, without knowing who he was, and he had not opened his lips, you would have been impelled to the conclusion that he was an extraordinary man. His mind was a great store-house of knowledge, and it was not easy to introduce a subject, especially one connected with literature or science, on which he was not perfectly at home. He seemed familiar with the whole history of learning, and his conversation was enlivened by pertinent and endlessly varied illustrations. His taste was most exact; and I have understood from those who have been his pupils, that, as a critic, he was well nigh without a rival. In all my intercourse with him, I uniformly found him courteous and kind, and, I may say, a very model of politeness; and yet I always knew that he had at his command a fearfully stern manner: if occasion required, he could wrap himself in a thunder-cloud and make every look a dagger; but I believe he never did this, except in what he considered cases of flagrant delinquency. He was quick to discover an overbearing spirit in others, and had as little patience with it, I believe, as most other people. A young man was sent to the Seminary at Andover, who not only made no profession of religion, but was said to have doubts in regard to the truth of Christianity, and withal had a severe and ungovernable temper. He became a member of the institution by his father's particular request, in the hope that he might be spiritually benefitted by living in such an atmosphere, and the result was that he was really hopefully converted, and has since made a useful and somewhat distinguished minister. After he professed to hope that he had experienced a change of character, Dr. Pearson undertook to examine him in regard to his Christian evidences, and one of the first questions he asked him was, whether he was able to keep in subjection that hitherto ungovernable temper. It was said

that the answer he received was such as to show at least that grace had not had its perfect work.

I think I never heard Dr. Pearson preach, and I believe he preached very rarely. I have read one or two of his published sermons, which are characterized by vigorous and discriminating thought and a terse and forcible style. His prayers in the family I used to think were unrivalled for simplicity, dignity, and reverence. In the early part of my acquaintance with him, he was evidently a Calvinist of about the Doddridge school; and he was a great admirer of your predecessor, Dr. Lathrop; but before the close of his life, it was pretty evident to me that his mind had undergone a change which placed him in much more intimate sympathy than he had formerly been with the "liberal" school. His admiration of Buckminster, I remember, was intense; and I have understood that his most intimate relations, towards the close of his life, were with clergymen of that denomination. What the precise type of the faith in which he died, was, I am unable to say.

Dr. Pearson's intercourse was very much with the higher classes, as his intellectual tastes and sympathies would lead you to expect. Into whatever circle he might chance to be thrown, he was pretty likely to appear as the master spirit. His vast treasures of knowledge were always at command, and he spoke like one having authority, though there was nothing in his manner like ostentatious display. In some points of character, I think he strongly resembled the late Dr. Osgood of Medford; but perhaps he used the knife rather more sparingly and discriminatively. Though his manners were worthy of the Court, he laboured under the disadvantage of being lame during his latter years, which detracted considerably from the natural grace of his movements.

Very truly yours,

DANIEL WALDO.

FROM THE REV. ABIEL ABBOT, D. D.

PETERBOROUGH, September 21, 1853

Dear Sir: In November, 1780, I became a member of Phillips Academy, Andover, when I came under the care and instruction of Dr. Pearson as Principal of the institution. During the two years and a half that I remained there, there existed between us as intimate relations as could be expected between an instructor and a pupil. He came to Cambridge as Professor when I was in my Junior year; but I had little to do with him there, except that I attended the lectures which he occasionally delivered on the English language. He still recognised me, however, as one of his former pupils, and I remember, in one instance, to have watched with him, while he was suffering from the dislocation of a limb. After I left College, my acquaintance with him continued, and once during my residence at Coventry, he came and passed a night with me. I frequently met him in my occasional visits to Massachusetts, and my last interview with him was after he had begun to suffer the wreck of some of his faculties. I recollect with gratitude many testimonies of his good will.

My most vivid recollections concerning Dr. Pearson have respect to him as a teacher. In that capacity, he undoubtedly took rank with the most distinguished of his day. He was a remarkably thorough and exact scholar; and he was never satisfied unless those who were under his care became in that respect like him. I do not think he had originally much imagination—if he had, he certainly kept it not only under control, but in absolute confinement; but his taste was so perfect that no defect, even the smallest, in composition, would escape his observation. He was remarkably particular in his instructions—the least mistake in the pronunciation of Latin for instance, would as certainly arrest his attention as the greatest blunder in grammar that could be committed. He was a mortal enemy to every thing that savoured of bombast; he was particular not only to correct all

words that were positively improper, but to cast out all that were redundant, regarding purity in style as one of its most important characteristics.

But for nothing was Dr. Pearson more remarkable as an instructor, than discipline. His maxim was that "order is Heaven's first law," in a school as well as every where else; and order he would always maintain, no matter at what expense. There was an air of authority—perhaps I might say of severity, about him, that inspired his pupils with a kind of awe, and rendered it difficult for them, unless they possessed more than common hardihood, to even seem to disobey him. In the early period of his connection with the Academy, he was accustomed to have a record kept of all delinquencies, and to meet the delinquents on Saturday P. M. and oblige them to spend a season in study, proportioned to the character of the offence of which they had been guilty; but this regulation had ceased before I became a member of the institution. He sometimes undoubtedly used his talent at sarcasm towards the students with undue freedom; and I remember to have heard of his saying, in the later period of his life, "I have been a teacher of boys so long that it has spoiled my temper." Whenever he had occasion to be absent from the school for a short time, he would direct the monitor to note every thing disorderly, and report it to him on his return. On one such occasion, one of the boys, in the exercise of a little roguery, got out of his place and went behind the Preceptor's desk. Dr. Pearson, on his return, received the monitor's report concerning the young delinquent, and immediately called him to an account, when something like the following conference ensued—"Jack, have you been out of your place?" "Yes, Sir." "What did you do when you got out of it?" "I made up faces, and made signs to the boys," &c. "Monitor, did Jack do all this?" "I did not see him, Sir." "I forgive you, Jack, because you have told me the truth. I love an open mind. I shall not punish you, but you must not do the same thing again." He had the highest sense of the value of truth, and he lost no opportunity for endeavouring to imbue the minds of his pupils with it. I recollect that he once caught a boy in a falsehood; and, as a punishment, he forbade the boys who boarded with him, and I believe also the whole school, believing any thing he should say for a week—thus marking him as a sort of outlaw.

Notwithstanding Dr. Pearson's constitutional or acquired severity, there was still a vein of tender feeling which sometimes discovered itself when it was least expected. I remember an illustration of this that was given me by the late Judge Strong. He said that, on one occasion, when he was in College, while Dr. Pearson was delivering one of his lectures on the English language, he happened to hold his head down, which the Doctor supposed was an indication of his lack of interest in what he was saying. At the close of the lecture, when the other students retired, the Professor requested him to remain; and though he was utterly unsuspecting of the cause, he took for granted that it was for some real or supposed delinquency, and began to nerve himself for at least some strong expression of disapprobation. But, instead of severity, there was the utmost gentleness. Said Dr. Pearson, "I observed with great pain that you seemed to be indifferent to my lecture. I thought I was saying something that was worth your attention, but you held your head down as if you thought otherwise," and at that moment Judge Strong said that he observed there was a tear standing in his eye. He was himself deeply affected by the circumstance, and many years after, on meeting Dr. Pearson, he reminded him of it, and expressed to him the warmest gratitude for having dealt with him in so much kindness.

I cannot say much of Dr. Pearson as a preacher; for I think I never heard him but once, and that was during my residence at Andover as a pupil in the Academy. His manner, as I remember it, was not particularly impassioned, while yet it was not wanting in earnestness. His utterance was clear, his emphasis remarkably

good, and his voice was pitched on a bass key. I think he had little or no gesture.

As to Dr. Pearson's religious opinions, I always supposed that he was what in that day was called a moderate Calvinist—certainly he was very strongly opposed to Hopkinsianism. It has been said, and perhaps not without some reason, that, towards the close of life, he approached near to Unitarianism. I preached for his son-in-law at Harvard not long before his death, and called upon him, but his power of speech had so far failed that it was difficult for him to utter a sentence, or for me to understand what he attempted to say. I caught something, however, concerning the word *πρὸς ὁμολογίαν*—(person,) from which I inferred that the doctrine of the Trinity occupied his thoughts, and that he probably was not reposing fully in his former convictions.

Dr. Pearson took a warm interest in the great conflict that gave us our independence. He was an intimate friend of Governor Samuel Phillips, who was a very zealous Whig of '76; and they co-operated in aid of the cause of their country. As there was a great lack of powder in the country, Mr. Phillips built a powder mill, and Mr. Pearson had scientific knowledge enough to show how it was to be made. I believe they rendered in this way an important service.

Dr. Pearson always appeared to me like a devout man, who took a deep interest in promoting the cause of Christianity and the best interests of his fellow-men. I well remember that he used to give excellent counsels to his pupils, and especially to urge upon them the duty of secret prayer. His agency in founding the Andover Seminary is too much a matter of history to need to be adverted to.

Faithfully yours,

ABIEL ABBOT.

WILLIAM ROBINSON.*

1776—1825.

The earliest ancestor of the family in this country was William Robinson of Dorchester, Mass., who became a member of the Rev. Richard Mather's church in 1636 or 1637; but was not one of the original members. His grandson, John Robinson, was born in Dorchester, in March, 1671; was graduated at Harvard College in 1695; being the earliest graduate of the name in this country. He preached, for a short time, as a missionary in Pennsylvania. In September, 1700, he received a call to settle as pastor of the church in Duxbury, where he was ordained, November 18, 1702. He was dismissed in 1738, and removed to Lebanon, Conn., where he had two daughters married,—one of them to Jonathan Trumbull, afterwards Governor of the State. He died November 14, 1745, aged seventy-four years. He was a man of strong powers of mind, eccentric in character, impetuous, and not remarkably polished in his mode of expression.

The subject of this notice was the grandson of John Robinson above mentioned, and the second son of Ichabod Robinson, who succeeded to his father's homestead in Lebanon, and who was married first to Mary Hyde, and afterwards to Lydia Brown. He was born at Lebanon, August 15, 1754,—a child of his father's second marriage. His mother was a woman

* MS. from Rev. Dr. E. Robinson.

of strong mind and of earnest and energetic character. His father was not an early riser; but his mother was always up before daylight, and she always took him up when she rose herself; and thus he acquired the habit of early rising which he continued with great advantage through life.

He was fitted for College in the celebrated school of Master Tisdale in Lebanon; entered the Sophomore class in Yale College in 1770; and was graduated in 1773. Though the class was distinguished for an unusually large number of excellent scholars, most of whom occupied positions of influence and honour in after life, Mr. Robinson was reckoned among the very first in respect to both talents and scholarship.

In the autumn of 1775, he returned to New Haven to prosecute his theological studies. At that period, Timothy Dwight and Joseph Buckminster were Tutors, and were at the same time preparing for the ministry. Mr. Robinson stood in close relations of friendship with them, which continued through life. But under whose guidance they pursued their studies cannot now be ascertained.

Mr. Robinson united with the church in Yale College, May 5, 1776. On this occasion he wrote a solemn private covenant, in which he consecrated himself to the service of God and Jesus Christ, and expressed an earnest desire that he might be made instrumental in promoting the interests of God's heritage. He was licensed to preach, shortly after, (May 29th,) at Wallingford, by the New Haven Association; and preached his first sermon on the 1st of September following, in the parish of Goshen, Lebanon.

During the ensuing two years, he made Lebanon his home, and was occupied in study, in writing sermons, and in preaching in different towns in Connecticut and Massachusetts. In November, 1777, he was applied to by the church at Northampton to preach several Sabbaths with reference to a settlement; but he declined from a conviction that he was too young and inexperienced in the duties of the ministry to assume a charge involving so much responsibility.

In the summer of 1778, Mr. Robinson was chosen to a Tutorship in Yale College, and entered on its duties shortly after. He held this office one year; and in the mean time preached in the towns adjacent to New Haven, and especially in Southington. In December, 1778, he was invited to settle at Southington, and he ultimately accepted the call, though he was not ordained until the 13th of June, 1780. The sermon on the occasion was preached by President Stiles; in respect to which the preacher has left a record that he "preached about two hours: that they went in at eleven o'clock and finished at two."

When Mr. Robinson was settled, his parish was small and feeble, and the salary which they gave him was scarcely adequate to the support of a family. This led him to engage in agricultural pursuits; and ultimately to a much greater extent than probably he at first intended; though it is understood that he always made these subordinate to his professional engagements,—devoting to the latter the earliest and best hours of each day.

About the beginning of this century, some dissatisfaction arose in his parish on the alleged ground that he devoted too much time to his farm and too little to his flock. In December, 1801, the matter was brought up in a parish meeting, and a committee appointed to confer with Mr. Robinson in relation to it. He peremptorily denied the charge that was thus brought against him, and expressed a willingness to give up all his worldly business,

if the parish would pay him a salary sufficient for the support of his family, or, if they preferred it, he would resign his pastoral charge. Not being prepared to adopt either side of the alternative, the matter was dropped.

In January, 1818, as the infirmities of age began to gather upon him, he addressed letters to both the parish and the church, requesting that he might be provided with a Colleague or be dismissed from his charge. The church acceded unanimously to his request for a Colleague; but the parish declined. Two years and a half later, in September, 1820, he renewed the application; when the parish, after some delay, decided to take measures for his dismissal; and he was accordingly dismissed by an ecclesiastical council, with strong expressions of regret, on the 24th of April, 1821, after a ministry of forty-one years and two months.

Mr. Robinson's ministry seems to have been, by no means, an unfruitful one. In the year immediately succeeding his ordination, thirty-eight were added to the church; in 1799, twenty-two; in 1815, twenty-eight. There was an average addition of eight or ten a year, during his whole ministry.

Dr. Stiles in his diary, (1787,) mentions Mr. Robinson as "one of the supporters of the New Divinity."

After his dismissal, Mr. Robinson continued to reside on his homestead till the close of his life. He gave to his successor in the ministry, the Rev. D. L. Ogden, a cordial welcome, always treated him with the greatest kindness, and did his utmost to sustain and elevate him in the regards of his people. His infirmities continued to increase, and ultimately assumed the form of dropsy, especially in his lower limbs and feet. In his last days, he lay most of the time in a lethargy; but in his brief intervals of consciousness, he expressed a strong and joyful confidence in the truths which he had preached, as the only foundation of his hope. He died on his birth day, August 15, 1825, aged seventy-one years.

Mr. Robinson was married, about a month after his ordination, to Naomi Wolcott of East Windsor, to whom he had been engaged for some time. She died of small pox, under very aggravated circumstances, in April 1782, having had one child only, who died before her. In September, 1783, he was again married to Sophia Mosely of Westfield, Mass.; who died of a quick consumption in December, 1784. She left a son, *William*, who was graduated with honour at Yale College in 1804, but died of consumption in November of the same year, aged twenty years. He was married a third time, in August, 1787, to Anne Mills of Simsbury, Conn. She died in July, 1789, of measles, soon after the birth of a child, which also died. She left a daughter who was married, and died in November, 1849. In August, 1790, he was married to his fourth wife, Elizabeth Norton of Farmington, who was a sister of the Rev. A. S. Norton, D. D., of Clinton, N. Y., and a niece of the Rev. Cyprian Strong, D. D., of Chatham. She died in December, 1824, about eight months before her husband. They had six children, one of whom is the Rev. Dr. Edward Robinson, well known as one of the most distinguished Oriental scholars of the age.

FROM THE REV. NOAH PORTER, D. D.

FARMINGTON, Conn., September 20, 1854.

Dear Sir: Having had no personal acquaintance with the Rev. Mr. Robinson till he was considerably advanced in life, and never having been connected with him in Association or other stated meeting of ministers, I had not the best opportunity

of marking his distinguishing traits of character; and such as I did mark, from occasionally hearing him preach in my early youth, and from the intercourse I had with him after my settlement in the ministry, have in some degree faded from memory in the progress of the thirty years which have passed away since his death. Some things, however, were too deeply impressed upon me to be effaced—such were his person and bearing,—tall, full, erect, well becoming one of “nature’s noblemen,” which he truly was, in mind and moral dignity, as well as in form and mien. He was a man of strength, in body, in intellect, in feeling. He was also a man of great urbanity, kind, social, free, and open-hearted. He had also great variety and comprehensiveness of knowledge, particularly in matters of common concern. I do not know that he excelled many others of his profession in science and literature; although a mind so active and penetrating could not have left him behind the clergymen of his connection in these respects; but I refer more particularly to his knowledge of the times and passing events in their political and economical, as well as moral and religious, bearing; and from his habits of reading and reflection on these subjects, his conversation with men of all classes was remarkably interesting, vivacious, and instructive.

His theology was Hopkinsian; and his preaching, more than that of any other minister in this vicinity, was imbued with the distinguishing doctrines of that system. He believed not only, in common with other Calvinists, in the universal providence of God and his eternal and sovereign purposes, in respect to all events, but in his direct efficiency in the production of whatever comes to pass: and what he believed on these great and awful subjects, he preached abundantly and with no disguise or faltering. Yet he preached on these subjects, as on others, practically, and with uncommon tenderness, often with tears, and sometimes with emotion that, for the moment, prevented utterance.

His sermons were remarkably biblical. So far as they were written, they seem to have been merely outlines of the current of his thoughts, together with copious references to passages of Scripture for illustration and proof; to which, in preaching, he turned with great readiness and facility, explaining and urging them, and reasoning from them with much freedom and power.

From this sketch of his character and habits it might naturally be inferred that he was of an independent mind. No one who was at all acquainted with him, could fail to be impressed with this. The following anecdote illustrative of it, has been preserved, although I cannot tell on what authority. While he was preaching at Southington as a candidate for the ministry,—being at that time a Tutor in Yale College,—he returned there one Monday morning after preaching on the Sabbath, when one of his fellow Tutors said to him,—“So, you are about to be settled over the people at Southington.” “Yes,” he replied, “if I am settled there, I shall be settled *over*, and not *under* them.” His ministry of more than forty years was correspondent to this remark, and yet was not, in any degree, despotic or overbearing. He had his own opinions in Theology, in politics, and in matters pertaining to his social relations and domestic economy; and he fearlessly spoke and acted according to them. As a Calvinist, his preaching sometimes awakened opposition, but “he believed and therefore spoke.” As a Federalist of the Washington school, his political was to many not less offensive than his religious creed; and he was no less open and decided in propounding and advocating the former than the latter.

As a man, he regarded it a primary duty to provide for his own; and his engagement in secular business for this purpose, when his salary was found incompetent, drew upon him censure; but believing that in this, as well as in his more appropriate work, he was serving his generation by the will of God, he would not be diverted. It would have been strange if so inflexible a mind was never inflexibly, even though unconsciously, in the wrong. His Christian friends in general lamented that a man so well fitted to impress himself upon his age,

suffered himself to be diverted by secular engagements, from the high attainments and the extensive usefulness of which he was so remarkably capable. Whatever necessity there may have been for this at the first, his perseverance in it, after God gave him abundance, natural though it was, and in similar cases common, had not the same plea in its vindication. But however he may have erred, he enjoyed, to the last, the confidence and esteem of the people which he so long served, and of the church wherever he was known. When the time came for him to resign his pastoral charge, he quietly submitted to the decision; and when he died, the conviction of the community around him was, that a great man, and a good, had fallen.

I am, Sir, with much respect and esteem, yours truly,

NOAH PORTER.

FROM THE REV. HEMAN HUMPHREY, D. D.

PITTSFIELD, December 7, 1854.

Dear Sir: Though I cannot say that my acquaintance with the Rev. Mr. Robinson was very intimate, yet it was perhaps sufficiently so to justify me in attempting a brief estimate of his talents and preaching. I had frequent opportunities of hearing him in the pulpit of my pastor, Rev. Jonathan Miller of the North Parish of Bristol, then called West Britain, now Burlington. My personal acquaintance with him commenced when I was in Yale College. As I passed through Southington in going to and from New Haven, I generally called at his house, and was hospitably entertained by him and his estimable family; and I met him from time to time, afterwards, till near the close of his life.

Mr. Robinson's personal appearance was uncommonly imposing. He was tall and muscular, and his frame every way indicated great strength, as well as remarkable symmetry. He had a noble forehead, rather a light complexion, hair rather sandy than dark, and his face, as I remember him, was altogether highly intellectual. When he entered the pulpit, there was something in his appearance, which could hardly fail to awaken high expectations in regard to what we were to hear from his lips. He was dignified in all his attitudes, solemn, and perfectly self-possessed. He spoke with great deliberation; his articulation was distinct, his voice strong, and altogether a good one for a public speaker. He had but little gesture in the pulpit, and ordinarily manifested but little emotion; but sometimes he was deeply moved, and as those who heard him oftener say, even to tears. His sermons were not generally written out; but they were so thoroughly premeditated, as never to betray any confusion or hesitancy, either of thought or expression. He usually preached with a small Bible in his hand, and in quoting from it, would sometimes turn to his proof-texts and read them, when they did not recur instantly to his memory. He had a remarkably clear and logical mind. He could not preach without a subject. He must have some important truth to prove or illustrate; and as he went on step by step, like a strong man, as he was, he convinced his audience, that whether they agreed with him on all points or not, it would not be safe to encounter him in argument.

Mr. Robinson was eminently a doctrinal preacher. His creed was decidedly Calvinistic; more of the Hopkinsian type, perhaps, than any other. His sermons were highly intellectual, and so instructive and convincing, that if his stated hearers did not become rooted and grounded in the truth, it must have been their own fault. There was nothing, perhaps, in his preaching, which impressed you more, than the idea of reserved strength. You could not listen to him attentively, without feeling that what he said cost him but little effort; and that he was capable of rising to a point which he by no means ordinarily reached.

Mr. Robinson was the minister of a respectable country parish; and had no ambition, I believe, to mingle much with the world as it was, and as it is. He

came upon the stage about the same time with the late President Dwight; and I have heard it said that he was regarded by his contemporaries as not at all inferior to him in intellectual power and promise. And had circumstances called his powers into equally vigorous exercise, and opened before him an equally wide field, I see not why he might not have had an equally brilliant career.

I am, dear Sir, truly yours,

H. HUMPHREY.

FROM THE REV. E. C. JONES.

SOUTHINGTON, October 25, 1854.

Dear Sir: The traces of the Rev. Mr. Robinson's influence upon this town are yet plainly discernible, although upwards of thirty-four years have elapsed since he closed his public labours. During the early part of my residence here, which commenced about seventeen years ago, his sayings and doings were very often quoted with great deference by the older class of people; nor is it uncommon to hear them repeated at this day by those who have received them by tradition from their fathers. He evidently impressed the minds of his generation with the conviction that he was a man of much wisdom, both in regard to secular and religious interests; and his observations and opinions seem to have been held in high veneration. From much that I have heard concerning him I have been led to infer, that he was remarkably keen and discriminating in his judgment of human character and actions; and that men were made to feel in his presence that he knew them well. The idea of his being eminently sagacious and discreet, is one of the first and last that has held possession of my mind in regard to him.

My impression of the general influence of his ministry is, that it was rather fitted, like that, perhaps, of most able preachers of his day, for laying "the foundations of many generations," than for producing immediate visible results; and I have long supposed, and often said, that the subsequent growth and prosperity of this church were probably based, in a good measure, upon the sound doctrinal knowledge in which he had established the minds of the people in his day. The high views which he inculcated of the sovereign holiness and grace of God, prepared their hearts to bow low before the mercy-seat, when the "time of refreshing came from the presence of the Lord;" and prompted them to enjoin upon their children the same sentiments which they had themselves imbibed. "And herein is that saying true, one soweth, and another reapeth." This view of the case would probably be better appreciated by the older than the younger portion of the community; and by his colleagues, and successors in the ministry, than by ordinary laymen. I have often heard him spoken of in clerical circles as a sound and able Divine, and as a man of great practical discernment and wisdom.

On the whole, estimating him in connection with the circumstances and customs of his times, he appears to me to have been one of the strong pillars of the church, and to have moulded the opinions and character of society after a true pattern, both in respect to the great doctrines of revelation, and the well-ordering of public institutions and private affairs of life.

With great respect, yours very truly,

E. C. JONES.

I had the pleasure of seeing Mr. Robinson on two different occasions—the first was in 1811, when I was on my way to enter College, accompanied by the minister of my native place. Of course I had not much conversation with him then, as I was a mere boy; but I well remember his noble air and bearing, and the whole-souled hospitality which he proffered to us.

My second interview with him was after I had entered the ministry, when I saw him to better advantage and was more capable of appreciating his fine intellectual and moral qualities. Though I have forgotten not only what he said, but most of the topics on which he conversed, the impression of intellectual greatness which he made upon me still remains. I remember also asking a favour of him which he granted cheerfully and with the best grace. So far as my observation of him went, it was fully in accordance with the statements contained in the preceding letters.

JOSEPH ECKLEY, D. D.*

1776—1811.

JOSEPH ECKLEY was born in the city of London, October 11, (O. S.,) 1750. His father was Thomas Eckley, a respectable and well educated man, who migrated with his family to this country, and settled at Morristown, N. J., about the year 1767. The son, being about seventeen years of age, when he left England, had nearly completed his course preparatory to entering College; and, accordingly, soon after his arrival here, his father sent him to the College of New Jersey, then under the Presidency of Dr. Witherspoon. Here he commenced Bachelor of Arts in the year 1772.

About the time of his graduation, he met with a most severe affliction in the sudden death of his mother, who was killed in consequence of being precipitated from a carriage. I have seen a letter written by his father, a year after, to an English lady then in this country, containing the most touching allusion to his bereavement, and showing that time had done little, even then, to assuage his grief.

Mr. Eckley remained at Princeton after he graduated, and prosecuted his theological studies, probably under the direction of Dr. Witherspoon, though he was also for some time a student under Dr. Bellamy. He was licensed to preach on the 7th of May, 1776, by the Presbytery of New York; and, shortly after, spent a few Sabbaths, as a supply, in Albany. His first appearance in the pulpit was such as to give great satisfaction to his friends. He travelled into New England, and the Old South Congregation, Boston, being now re-collected, after the dispersion occasioned by the Revolution, invited him to preach to them with reference to a settlement. The result was, that on the 9th of September, 1778, he was chosen to be their pastor, as successor to the Rev. John Hunt; and, shortly after, he signified his acceptance of the call.

The edifice occupied by the Old South Church, as a place of worship, being at that time in a state of dilapidation, from the outrages of the British troops, he was ordained in the edifice now known as the "Stone Chapel," and before the Revolution as "King's Chapel." This solemnity was performed on the 27th of October, 1779. Their own place of worship was not occupied till March 2, 1783.

* Lathrop's Fun. Serm.—Wisner's Hist. Disc.

The College at which Mr. Eckley graduated, conferred on him the degree of Doctor of Divinity, after he had been settled in the ministry about fifteen years.

Though Dr. Eckley had a delicate constitution, and never enjoyed very vigorous health, he performed his official duties with but little assistance, until 1808, when he was provided with a colleague in the Rev. Joshua Huntington.

Dr. Eckley died on the 30th of April, 1811, in the sixty-first year of his age. His death was occasioned by the repetition of a violent attack of disease, which had threatened his life at New York, a little less than two years before. His funeral sermon was preached by the Rev. Dr. Lathrop from Rev. xiv, 13, and was published. A sermon in reference to his death was preached the next Sabbath by Mr. Buckminster, in the Brattle Street Church, a part of which is published in the volume containing the Lives of the Buckminsters, by Mrs. Lee.

During the first twenty-four years of Dr. Eckley's ministry, he admitted to the church, on an average, only about five persons a year; but in 1803 and 1804, religion was, to some extent, revived among his people, and a weekly meeting established from which were experienced very happy results. In this state of things Dr. Eckley manifested the deepest interest, and did every thing in his power to promote it. In these efforts he seems to have been more particularly associated with his two Baptist brethren, Doctors Stillman and Baldwin.

The following is a list of Dr. Eckley's publications:—Divine glory brought to view in the condemnation of the ungodly: By a friend of truth, 1782. A Sermon at the installation of the Rev. Israel Evans* at Concord, 1789. Artillery Election Sermon, 1792. A Discourse on the annual Thanksgiving, 1798. A Sermon before the Boston Female Asylum, 1802. A Discourse before the Society for propagating the Gospel, 1805. Dudleian Lecture at Harvard University, 1806. A Sermon at the installation of the Rev. Horace Holley, Boston, 1809.

FROM THE REV. CHARLES LOWELL, D. D.

CAMBRIDGE, December 10, 1858.

Dear Sir: I enjoyed an affectionate friendship with Dr. Eckley, so far as the disparity in our years would permit. He received me, when I came into the ministry, with great kindness, and welcomed me always to his house and study with warm cordiality. Indeed it was a very prominent feature of his character that he was given to hospitality.

When I was about to be ordained, I prepared a statement of my theological views, somewhat general, which I showed to my intimate friends, Channing and

* ISRAEL EVANS was a native of Pennsylvania, and was graduated at Princeton in 1772. His father and grandfather were settled ministers in this country, and his great-grandfather was a minister in Wales. He was ordained at Philadelphia in 1776, as Chaplain in the American army. From 1777 till the close of the war, he was Chaplain to the New Hampshire Brigade; and by means of this connection he was introduced to the church in Concord, of which he was ordained pastor on the 1st of July, 1789. He resigned his pastoral charge in July, 1797, but continued ever after to reside in Concord. He died on the 9th of March, 1807, in the sixtieth year of his age. He published an Oration delivered at Mackensack at the interment of Brigadier General Enoch Poor, 1780; a Sermon delivered near York, Virginia, on the memorable occasion of the surrender of the British army to the allied forces of America and France, 1781; a Sermon delivered in New York, on the day set apart by Congress as a day of public Thanksgiving for the blessings of independence, liberty and peace, 1783; a Sermon to the officers and soldiers of the Western army, after their return from an expedition against the Five Nations and native Indians; New Hampshire Election Sermon, 1791.

Buckminster, and I am quite confident, to my friend Dr. Eckley, also. At any rate, I had frequent and affectionate intercourse with Dr. E. previous to my ordination. In the council which assembled to ordain me, objections were raised against my making any statement of my views. Dr. Eckley and Mr. Channing both were in favour of my doing it. Both declared themselves entirely satisfied with the candidate, and ready, so far as they were concerned, to proceed to ordination; but they thought the practice of reading a statement was a proper one, and ought not, on any such occasion, to be dispensed with. They said they felt at greater liberty to urge it, as they had no doubts respecting the candidate for ordination. Among those who opposed the giving in of a statement, and who also declared themselves satisfied, I remember were Dr. Kirkland and Mr. Buckminster. They thought the practice an improper one.

Dr. Eckley's temperament was an ardent one. I suspect he even sometimes thought that "he did well to be angry;" though his nature was most kind. I never witnessed his indignation at any thing but bigots and bigotry; and then it was expressed emphatically. I do not remember his ever talking on points of theological controversy,—not even on the subject of the Trinity; though that was a subject which, in his day, was but little discussed among us. His relations were certainly more intimate with the "liberal party" as they were termed, than with the Calvinistic party. It was not so with his young colleague, Mr. Huntington, with whom I enjoyed pleasant personal and ministerial intercourse during his life; but he was most kind, gentlemanly, and Christian-like, in his treatment of those from whom he differed in sentiment.

The following extract of a letter which Dr. Eckley addressed to one of the Worcesters, not long before his own death, shows that he did not then accept the common view of the doctrine of the Trinity:—"My plan respecting the Son of God was very similar to what your brother (Dr. Noah Worcester) has now adopted. The common plan of three self-existent persons, forming one essence, or infinite being, and one of these persons being united to a man, but not in the least humbling himself or suffering, leads to and ends in Socinianism; and, though it claims the form of orthodoxy, it is a shadow without a substance; it eludes inspection; and I sometimes say to those who are strenuous for this doctrine, that they take away my Lord, and I know not where they place Him. The orthodoxy, so called, of Waterland, is as repugnant to my reason and views of religion, as the heterodoxy of Lardner; and I am at a loss to see that any solid satisfaction for a person who wishes to find salvation through the death of the Son of God, can be found in either."—"I seek for a plan which exalts the personal character of the Son of God in the highest possible degree." Dr. Eckley believed that the Son of God is derived from the Father, having a real Divine nature, but not self-existent and independent.

As it regards Dr. Eckley's person, he was of about the medium stature and size. His countenance was a pleasing one, though his features were not remarkably delicate. His hair was turned back on his forehead, over the head to the neck, and there, if I remember right, arranged in what were called "cannon curls," (the hair twisted around wire,) which were not unusual with the clergy of that day. He was neither loquacious, nor taciturn, but joined freely in conversation. At the meetings of the Association he did his full part, and was always cheerful and pleasant.

As a preacher, Dr. Eckley's standing in the community may be estimated somewhat by the fact that he was called to preach on several of the most important public occasions. I cannot say, however, that I think that his preaching was generally of the plain practical cast; for he was inclined to abstraction, and sometimes was absolutely "in nubibus." His voice was not musical, and his accent was slightly foreign. The pulpit in the Old South Church, was a "tub pulpit;" and it was exchanged for a larger one, constructed partly of mahogany and partly

of some other material. A wag in the parish said that Dr. Eckley had requested that the pulpit might be *mognified*,—placing a prolonged accent upon the first syllable, and the parish substituted one not wholly mahogany, but mahogani-fied it.

In his general bearing in society, it is scarcely needful that I should add that Dr. Eckley was always correct and dignified, and that he enjoyed in an unusual degree the confidence and good will of the whole community. There are those still living, (and I am one of them,) who, after the lapse of more than forty years, still cherish his memory with affectionate and grateful respect.

Affectionately yours,

CHARLES LOWELL.

ASA BURTON, D. D.*

1777—1836.

ASA BURTON was born at Stonington, Conn., August 25, 1752. He was a son of Jacob and Rachel Burton, being the sixth child in a family of thirteen. While he was yet in his infancy, his parents removed to the North parish in Preston, where several of his earlier years were passed, under the ministry of the Rev. (afterwards Dr.) Levi Hart. When he was about fourteen, his father removed again to Norwich, Vt., and purchased a large tract of land, upon which the son, for the next six years, was occupied in the laborious work of clearing up the forest in preparation for cultivating the soil. His health suffered from excessive labour, and, at the age of twenty, there was much reason to fear that his constitution had been effectually and irrecoverably undermined.

It was but a short time previous to this that the foundation of Dartmouth College had been laid by Dr. Wheelock; and young Burton is said to have been one of a few who first engaged in cutting away the forest trees from the spot on which the College edifices now stand. For the want of accommodations at Hanover, the Trustees of the College, for two or three years, were accustomed to hold their meetings at his father's house,—the Connecticut river only intervening between Norwich and Hanover; and the circumstance of his being thereby brought in contact with educated men, seems to have given to his mind its first impulse in favour of a collegiate education. Having, with some difficulty, gained the consent of his father to such a course, he commenced his preparation for College, when he was a little past twenty, and actually became a member of the infant institution at Hanover, on the day that completed his twenty-first year. Joel Barlow was associated with him in his preparatory course, and is said to have been, at the time, "under serious impressions."

Scarcely had he entered College before he was subjected to great embarrassment, as well as deep affliction, by an uncommon desolation occasioned by malignant disease in his father's family. His mother, two sisters, and a brother on whom his father chiefly relied in carrying on his business, were swept away within the compass of a few weeks. He was himself also

* Amer. Quart. Reg., X.

severely ill, so that for about two months, he was obliged to intermit his studies altogether. And when he had so far recovered as to be able to return to them, his father stated to him his conviction that it would be impossible for him to proceed in his business without *his* aid, and reluctantly proposed that he should leave College and return to his place on the farm. The son, in the exercise of a truly filial and magnanimous spirit, acceded to the proposal; but when the father called upon the President to procure for him his dismissal, he was finally persuaded to withdraw his request and allow his son to return to College.

During his collegiate course, he was not a little straitened in respect to his pecuniary means; but there was no amount of self-denial to which he would not cheerfully submit for the sake of gaining so desirable an object. He pursued his studies with great ardour, and evinced an unwillingness to rest upon the surface of any thing. He especially excelled in natural, moral, and mental philosophy, and was remarkable, if not for the most graceful, yet for an uncommonly simple and lucid, style of writing. As the war of the Revolution was in progress, during nearly the whole of his college life, there was much of apprehension and disquietude felt throughout that whole region, and he was often on guard at night, with the constant expectation of an attack from hostile Indians and from tories of the neighbouring Province. He was graduated in 1777: owing to the peculiar state of the times, the usual public exhibition was dispensed with, and the degrees conferred at an earlier period than usual.

From early childhood he was occasionally the subject of religious impressions; but it was not till about the time of commencing his preparation for College, that his attention became decidedly and permanently directed to his higher interests. For several months, his mind was deeply exercised in respect to his spiritual condition; and he had an awful sense of his depravity and ill desert; but there were seasons when he found himself the subject of an unwonted calmness and joy. As he had little knowledge of Divine truth, and had never conversed with a person in a state of religious anxiety, he was quite incapable of forming a correct estimate of his own spiritual exercises; though it never occurred to him that his occasional joyful feelings, which, for the most part, were very transient, were an indication of his having actually experienced a saving change. During the illness which immediately succeeded his admission to College, his anxiety for himself was intense; but, on recovering from it,—though he regarded himself not only a stranger to religion, but comparatively indifferent to it, yet he felt a deep and unaccustomed interest for the salvation of others. His feelings prompted him to warn the wicked of his evil way, and to endeavour to save souls from death; and he wished that he were a Christian and a minister, as this would then be appropriate to his character and his office; but it seemed to him both indecorous and impertinent that he should attempt to urge upon the regards of others that of which he had himself no practical knowledge. His interest in the general subject increased, till, at length, President Wheelock, to whom he was accustomed to unbosom himself with an almost filial confidence, remarked to him, on one occasion, that it was possible that some persons might be true Christians without even suspecting it. When he came to examine himself in the light of this remark, and to compare his experience with the Divine testimony, he began to think that possibly a principle of religion had been implanted in his heart; and from

that time he indulged the hope that he was a new creature in Christ Jesus. The period of his college life was favourable to the growth of his Christian character, as it witnessed to no less than three revivals, of which nearly half of the members of College were reckoned as subjects.

After he was graduated, he still continued at the College with one of his classmates by the name of Daniel Foster,* reading Theology with reference to entering the ministry; though they seem to have had little or no theological instruction. The account of his being licensed to preach, as given by himself, shows that there has been at least some advance in the amount of intellectual qualification requisite for the ministry, since that day. His statement is as follows:—"In August or September 1777, the Grafton Presbytery convened at the house of President Wheelock, and sent for me and Foster to come where they were sitting. We went. They asked us several questions in Divinity, to give us directions how to proceed in our studies, as they said, and dismissed us. We returned to our room, but were soon recalled, when we were each of us, to our great surprise, presented with a license to preach the Gospel." His first sermon was preached at Norwich, and the subject of it was "Justification by faith." Shortly after this, he put himself under the instruction of the Rev. Dr. Hart of Preston, with whom he remained for three months, preaching occasionally in the neighbouring parishes, as there was opportunity. During this period, he attended the meeting of the Association of ministers to which Dr. Hart belonged, and submitted one of his sermons for the criticisms of the members; and the judgments which they passed upon it were so severe, that he became well nigh discouraged from ever attempting to write another sermon; and, but for the encouraging words spoken to him by Dr. Hart, he thought he might have abandoned the ministry altogether.

In January, 1778, he visited Topsfield, Mass., and supplied the congregation there several months; but he would not consent to be considered a candidate for settlement. He then preached for some time at Windsor, and afterwards at Royalton, in Vermont, and in the latter place received an invitation to settle, which, however, he declined. As he was on the eve of making a journey to Connecticut, he was invited to preach a Sabbath or two at Thetford; and his acceptance of the invitation resulted in a unanimous call from the church and society to become their pastor. Though his impressions of the character of the people would seem to have been by no means favourable, he thought that this very circumstance might render the field of usefulness greater, and his obligation to occupy it the more imperative; and hence he accepted their invitation, and was ordained on the 19th of January, 1779.

Notwithstanding the field of labour into which he was now introduced, gave promise of any thing else than comfort to a minister, he resolved to keep on labouring there till he should witness the opening of a brighter day.

* DANIEL FOSTER was the son of the Rev. Isaac Foster, who was not graduated at College; was settled as pastor of the church in West Stafford, Conn., in 1764; and died in 1807. He (the son) was born in what is now Warren, Mass., in 1751; was graduated at Dartmouth College in 1777; was ordained pastor of the church in New Braintree, Mass., October 29, 1778; and died September 4, 1795, aged forty-four. He published a Sermon at the ordination of Joshua Crosby; [who was ordained pastor of the church in Enfield, Mass., December 2, 1780; received the Honorary degree of Master of Arts from Brown University in 1792; and died in 1838;] Massachusetts Election Sermon, 1790. Mr. Foster was settled as colleague pastor with the Rev. Benjamin Ruggles—[who was born in 1700; was graduated at Yale College in 1721; was ordained at Middleborough, Mass., in 1724; was dismissed; was installed at New Braintree, April 18, 1754; and died May 12, 1782, aged eighty-two.]

In public and in private, he ceased not to preach and to exhort with all tenderness and fidelity. He was especially intent on the promotion of the spiritual welfare of the young; and whereas he found them making an idol of worldly pleasure in its various forms, he endeavoured, by every possible means, and especially by instituting a religious service particularly for their benefit, to attract them away from forbidden paths into the ways of virtue and piety. Though no very marked visible effect was produced by his ministry for some time, yet, after about two years of earnest and persevering labour, he began to reap the harvest. A revival took place, in the blessings of which nearly every family in the town had a share, and about thirty were, in consequence, added to the church. The general character of the community for public spirit and intelligence, as well as morality, was thereby greatly improved; and even the most sceptical were constrained to acknowledge that the town was not the worse, but the better, for the religious influence which had pervaded it.

Few ministers have been placed in circumstances to require a greater amount of labour, and few have been more ready to task themselves to the utmost, than was Mr. Burton during the first years of his ministry. As no house for public worship had been built, they held their religious services during the winter in private dwellings, and in the summer in barns. Besides discharging his appropriate duties as a minister, he conducted a singing school gratuitously, during two successive winters, that that branch of the public worship might be performed in a more tasteful as well as more edifying manner. At the same time, as the surrounding country was all new, and Christian privileges were very scantily enjoyed, there were frequent demands for labour made upon him from abroad; and in one instance, in the year 1783, when a general attention to religion prevailed in the region about Otter Creek, he spent two months there as a missionary, and laboured so incessantly, and with so little regard to his own health, that his strength was completely prostrated, so that even his recovery was, for a while, considered very doubtful.

A second revival of considerable extent occurred within two or three years after the first; but that was succeeded by several years of more than common spiritual barrenness. About the year 1794, he commenced a course of lectures with special reference to the young; but, though they generally attended, it seemed to be rather for purposes of merriment than edification. At length, however, God, by his providence, administered a rebuke to them, which brought them into the attitude of earnest and solemn inquiry. A young man of respectable family, and highly esteemed by his companions, on one Sabbath was in the house of God, as the leader of the music, and on the succeeding Sabbath was there, as a corpse. Mr. Burton read the first Psalm in the morning; but, when the choir rose to sing, the impression was so overwhelming, that one after another burst into tears and sat down, until scarcely enough remained to perform the service. This was the commencement of one of the most remarkable revivals on record. For four years it was constantly upon the increase; and it was four or five more before it had entirely ceased. It was characterized by the absence of every thing that was even allied to fanaticism, by uncommonly pungent convictions of sin, and great self distrust and humility in those who were hopefully renewed. During this whole time, there were frequent and considerable additions to the church,

but only a single individual, as far as is known, ever subsequently apostatized.

Still another revival occurred under his ministry, in the year 1821. After a protracted season of indifference, that year witnessed to a general waking up of both the church and the world, and, in consequence of it, about one hundred and fifty made a public profession of their faith. The venerable pastor, though now in the decline of life, entered into the work with the deepest interest, labouring to the extent of his ability, and rejoicing with exceeding joy.

From 1786 to 1816, he had always a greater or less number of theological students under his care; and during this period he must have assisted, either wholly or in part, nearly sixty young men in their preparation for the ministry. Among them are some of the most useful clergymen of the present day, besides several of distinguished name who have passed off the stage.

In 1804, the degree of Doctor of Divinity was conferred upon him by Middlebury College.

In 1824, he published a work which has attracted considerable attention, entitled "Essays on some of the first principles of Metaphysics, Ethics, and Theology," in a volume of four hundred pages, octavo. It is designed to vindicate what is usually called the "Taste scheme," in opposition to the "Exercise scheme," of which Dr. Emmons was the acknowledged champion. The work was written some twenty years before it was published; but it was finally printed with scarcely any variations from the original manuscript.

Dr. Burton continued abundant in his labours until, after having passed three score and ten, the infirmities of age admonished him of the necessity of having some younger person to share with him the duties of the pastoral office. Accordingly, in 1825, his congregation provided him with a colleague. In 1831, the colleague was dismissed, and another succeeded him, who continued and became sole pastor at the time of Dr. Burton's death. On the settlement of his colleague, he voluntarily relinquished a large part of his salary; and, at a subsequent period, from an apprehension that some difficulty might arise from the payment of any part of it, he relinquished the whole.

Dr. Burton had a full share of domestic affliction. About five months previous to his settlement in the ministry, he was married to Mercy Burton, his half cousin. They had two children,—both daughters; one of whom died at the age of nine, the other at the age of seventeen. Two months previous to the death of the latter, Mrs. Burton, while walking on a wet floor, slipped and strained the muscle of her heel, in consequence of which, a painful lameness, afterwards amputation, and finally death, ensued; though her death did not occur for a year after she received the injury. She died in 1800, greatly lamented by all who knew her. In 1801, he was married again, to Mary Child of Thetford, who also died, after having lived with him five years, leaving one daughter. Three years afterwards, he married a Mrs. White of Randolph, Mass., sister of the Rev. Mr. Braman of Rowley. She died, after a distressing illness of nearly two years, in 1818. Few men have been more eminently blessed, or more deeply afflicted, than he, especially in regard to the conjugal relation.

When he had been fifty years in the ministry, he addressed a communication to the Orange Association, with which he was connected, containing

some of the results of his long experience, together with his affectionate parting counsels. About the same time, he preached his half century sermon, which was marked by much vigour of thought, and was altogether a highly interesting performance. As the result of his labours, he stated that four hundred and ninety persons had been added to the church, of whom three hundred and twenty then remained members. Shortly after this, his mental faculties began rapidly to decay, and at no distant period, scarcely a trace of his former intellectual greatness remained. While his mind was in this enfeebled state, he was sometimes oppressed with painful doubts in regard to his Christian character; but he ultimately rose above them, and in his last days enjoyed an unwavering confidence of his interest in the Divine favour. The long and gradual decline which he had experienced, was finally terminated by death, on the 1st of May, 1836.

This venerable man was well known and highly esteemed far beyond the community, or even the State in which he resided. He corresponded with several of the most eminent clergymen in New England, chiefly upon metaphysical and theological subjects; and some of his letters which have happened to fall under my eye, contain most ingenious and elaborate philosophical disquisitions. He was one of the original Trustees of the University of Vermont, and was afterwards a Trustee of Middlebury College. He was twice appointed to preach the Election Sermon before the General Assembly of the State.

Besides the volume already referred to, Dr. Burton published a Sermon before the Legislature of Vermont, 1785; a Sermon before the Legislature of Vermont, 1795; a Sermon at the ordination of Timothy Clark,* 1800; a Sermon before the Phi Beta Kappa Society at Dartmouth College, 1800; a Sermon at the funeral of Mrs. Joanna Shaw, 1803; a Sermon at the ordination of Caleb J. Tenney, 1804; a Sermon at the ordination of T. A. Merrill, 1805; a Sermon at the ordination of Chester Wright,† 1809; a Sermon entitled "False teachers described," 1809; a Sermon at the funeral of Mrs. Sophia Robinson, 1810; a Sermon at the funeral of Mrs. Maria Allen, 1811; a Sermon at the ordination of Benjamin White,‡ 1811; a Sermon on the State Fast, 1815; a Sermon on the National Fast, 1815; a Sermon on the death of Mrs. Lucy Thompson.

FROM THE REV. DAVID THURSTON, D. D.

WINTHROP, ME., February 16, 1848.

My dear Sir: It gives me pleasure to comply with your request for some estimate of the character of my venerated instructor and friend, the Rev. Dr. Burton. I knew him intimately, and few men whom I have ever known, have I respected so

* TIMOTHY CLARK was born in Connecticut in 1764; was graduated at Dartmouth College in 1791; was ordained pastor of the church in Greenfield, N. H., January 1, 1800; was dismissed May 1, 1811; and died in 1841.

† CHESTER WRIGHT was born in Hanover, N. H., November 6, 1776; was graduated at Middlebury College in 1805; was Preceptor of Addison County Grammar School from 1805 to 1807; studied Theology under Dr. Burton; was ordained first pastor of the church in Montpelier, Vt., August 16, 1809; was dismissed in 1830; and was pastor of the church in Hardwick, Vt., from 1837 till his death, which occurred at Montpelier, April 16, 1840. He was a member of the Corporation of Middlebury College from 1819 till the close of his life. At an early day, he published the Federal Compendium, (an Arithmetic,) and afterwards several Sermons.

‡ BENJAMIN WHITE was a native of Thetford, Vt.; was graduated at Dartmouth College in 1807; was ordained at Wells, Me., in June, 1811; and died at his father's house in Thetford, March 23, 1814, aged thirty-three.

much. I however rarely saw him, after leaving his family in 1805, at the close of my theological course preparatory to entering the ministry.

Dr. Burton was a man of uncommon intellectual powers. He had a clear, penetrating, comprehensive mind. By a course of severe discipline, he had so schooled his understanding that he was capable of taking the most profound and discriminating views of any subject that occupied his attention. Though his library was small, and his reading by no means very extensive, he was familiar with the ablest writers on metaphysical science. He was not accustomed to stop in the investigation of a subject, until he supposed he had reached the legitimate boundary of human knowledge. As an instance of his great perseverance, he used to say that he had spent more than three months of intense study upon three words,—*free-moral-agency*. Nor was the time spent in vain; for he acquired a knowledge of the mind and its operations, which comparatively few have ever reached.

In the ordinary intercourse of life he was not particularly sociable; and yet, whenever any subject of moment was introduced, he was sufficiently free, and always highly instructive. His people occasionally complained that he talked so little. He would reply, "You did not give me any thing to talk about." In his domestic relations he was exemplary and affectionate. He was "given to hospitality, and a lover of good men." Firm and decided in his opinions, he was yet forbearing towards those who differed from him. His standard of Christian character was high, and he always seemed pressing forward to yet higher spiritual attainments. Humility was among his most prominent traits. His prayers in his family as well as in public, evinced a deep sense of the evil of sin, of the corruption of his own heart, and of the exceeding riches of Divine grace in the salvation of the lost.

As a pastor, he was most laborious and faithful. I cannot say that his public discourses were remarkable for felicitous arrangement; but yet they were so full of thought,—direct, appropriate, solemn, and pungent thought, that, upon the intelligent and reflecting hearer they could hardly fail to produce an effect. He generally preached both parts of the day from the same text. He laid great stress upon having the distinguishing doctrines of the Bible clearly and fully stated and enforced, to produce a genuine revival of religion. This he regarded as specially important in preventing a spurious religious experience, as well as in detecting and destroying false hopes. As an illustration of this, he used to mention a fact that occurred in his neighbourhood. Much had been said of an awakening that was in progress in the place, and he had been repeatedly solicited to preach there; but he felt confident that if he were to comply with the request, and were to preach as he usually did in seasons of revival, the effect would be very different from what was anticipated. Hoping that some good might result from the excitement, he deferred his visit to the place as long as he could find any reasonable excuse. At length, however, yielding to urgent solicitation, he went and preached as impressively as he could, and the result was precisely as he anticipated—the work ceased. It had been originated and sustained by something else than deep, searching views of Gospel truth. A very considerable number had professed to be converted, but, with one or two exceptions, their goodness proved as the morning cloud and the early dew.

Dr. Burton was once requested to hold himself in readiness to preach at an ordination, in case of the failure of President Dwight, whose services on that occasion were expected. It was understood throughout the whole region that Dr. Dwight was to be the preacher; and this drew together an unusually large congregation. But he was providentially prevented from being present. None felt the disappointment so keenly as Dr. Burton, as it devolved on him to appear as Dr. D.'s substitute. He showed his excellent judgment by preaching from those solemn and impressive words,—“We must all appear before the judgment

seat of Christ." By selecting such a passage, and leading his audience to a contemplation of the momentous truth involved in it, he contrived in the happiest possible manner, to make them forget their disappointment. Mr. (afterwards Dr.) Channing of Boston, who was present, remarked that Dr. B., with all his metaphysics, was any thing but a dry preacher. And this was a just remark. Though he sometimes treated subjects in a manner which required, on the part of the hearers, close and patient thinking, yet his people had the good sense to appreciate what was so much to their advantage, and had learned to apply their minds to a sustained and even profound course of reasoning.

As an instructor in Theology, he was much distinguished. As his views were exceedingly lucid, his method of imparting instruction was simple and easy. However abstruse the subject on which he was speaking, his pupils never had occasion to ask him what he meant. The first ten subjects in the system which he prescribed were metaphysical; for he said he never had a pupil from any College, who had any consistent or definite views of free, moral agency. He considered that a correct knowledge of the human mind bore much the same relation to a correct understanding of Divinity, as that of anatomy does to the healing art. Whatever may be thought of some of his speculations in mental philosophy, he unquestionably took the only consistent method to a right and thorough understanding of his subject. He treated it according to the laws of classification. He instructed his pupils to inquire into the general and specific differences of their mental operations;—how the intellectual or perceptive differed from the sentient or feeling; and how these differed from the voluntary; and to reckon all those which had a common nature as belonging to the same faculty, and to inquire why these faculties were necessary to constitute accountable, moral agents. It had been generally agreed that beings who had the three faculties, understanding, heart, and will, were moral agents; but comparatively few had ever thought of inquiring why these faculties or any others were necessary to render them such.

He placed a great value upon truth. Few minds have ever been more strongly or solemnly impressed with the importance of correct views of all subjects, especially of religion. At the same time, he was not captious, nor disputatious, nor censorious. His success as a minister of Christ, in winning souls and in promoting the holiness and comfort of God's people, was such as to stamp his ministrations with peculiar honour. He was an able and judicious counsellor; was often called to assist in the ordination of ministers, and the organization of churches, and the adjustment of difficulties. But in nothing were his services more important, or his influence more enduring, than in aiding young men in their preparation for the ministry. Indeed he sustained with honour, dignity, and usefulness, every relation.

I am very truly,

Your friend and brother,

DAVID THURSTON.

DANIEL CHAPLIN, D. D.

1777—1831.

FROM THE REV. JOHN TODD, D. D.

PITTSFIELD, Mass., May 17, 1856.

My dear Sir: I cheerfully comply with your request for such notices as I am able to furnish of my venerable friend, the late DR. CHAPLIN.

In the year 1638 or '39, eighteen years after the landing of the Pilgrims at Plymouth, a number of people came from Rowley, England, and settled in Rowley, Mass. At their head was the famous Ezekiel Rogers, who had been their pastor for twenty years before they crossed the waters. Among these pious colonists was a young man by the name of Hugh Chaplin. It is now two hundred and fourteen years since, but the subject of this notice was only the *third* generation from the first who came to America, bearing the name of Chaplin.

Daniel Chaplin was born at Rowley, December 30, 1743. His parents were Jonathan Chaplin and Sarah Boynton, the former of whom died, January 1, 1794, in his eighty-eighth year, and the latter, February 19, 1784. The father is thus described by his son. "He was small in stature, and at no period robust. Temperance and regularity contributed much to his enjoyment of an uncommon degree of health, comfort, and longevity. He was remarkable for modesty of spirit, for calmness and constancy. As a Christian, he never made high professions, but was always steady and persevering in the practice of what he deemed to be his duty. He was punctual and devout in attending on all the external duties of religion. It plainly appeared to be a fixed principle of his mind, that no one can be a real disciple of Christ without doing what He hath commanded. To the best of my recollection, I never knew him to sit down to a regular meal in his family, or in the field, or wherever he laboured and ate abroad, though there were but one person present to eat with him, without asking a blessing and returning thanks." A Puritan father truly!

The mother of Daniel was uncommonly discreet, judicious, and devoted as a Christian, and the father was very industrious and economical; brought up his children with great care and tenderness; gave them many lessons of wisdom, virtue, and piety; and always added a good example to his precepts. As he lived, so he died, with serenity, entertaining a good hope of salvation by Christ. By these parents Daniel was dedicated to God in baptism in infancy. He seems to have spent the early part of his life on the little farm of his father at manual labour. I am not informed at what time he became a subject of grace, but from some hints in his writings, I gather that it was his conversion and consequent desire to do good, that first led him to think of a College education. He *probably* made a public profession of religion in March, 1769, in his twenty-sixth year.

The same year, young Chaplin entered Harvard University, where he graduated one of the first three scholars in a class of forty-eight, six of whom became ministers, in 1772. Eight of the class survived him. From the same College he received the degree of Doctor of Divinity in 1817. During his college course he was much respected for his manners,

always mild and courteous ; for his scholarship, always of a high order ; and for his piety, always alive and consistent. Just after graduating, he resolves "to keep one day in every month, when my circumstances will admit of it, as a day of fasting and prayer, more especially to seek unto God for ministerial gifts and graces, for direction and assistance in all spiritual life, and for the enlargement of Christ's kingdom in the world ;"—"to make it a rule to do no action, at any time or place, of which action I should not be willing to be a witness against myself hereafter."

Mr. Chaplin fitted for College at Dummer Academy, at which time Dr. Fisher remarked, "Young Chaplin had a large corporeal frame, and a mind no ways inferior." From his graduation to his ordination, January 1, 1778, six years intervened, a part of which time he spent in teaching, and a part in the study of Theology under the instruction of the Rev. Mr. Chandler of his native place. His call to Groton was, I believe, unanimous, at a time when the town had been convulsed by a high political excitement, resulting in the dismissal of his predecessor. A moral hurricane had just swept over them, and the foam was on the waters still, when he took the helm, and held it with a calm and strong hand. He had invitations to posts more lucrative, but he loved his work, and held to it, though, in the scarcity of money, he and his family were often greatly straitened.

The public ministry of Dr. Chaplin continued for fifty years. At the time of his settlement, the Half-way Covenant, as it was called, paralyzed the churches. The practice continued during a great part of his ministry, though he deplored it. He was settled during the Revolutionary war, at a time when the country was invaded, laws almost suspended, the question of the future government and even liberty of the nation swallowed up all thought and feeling. The fate, the form, and the destiny of the nation were the only questions about which men would think or speak. The active, powerful men whom Dr. Chaplin found at Groton, were not expending their strength upon the cause of Christ. It was a long dreary period from the commencement of the war to the final settlement of the government of the country, when questions so new, so important, and so great, were occupying all minds. Mr. Chaplin married Miss Susan Prescott, daughter of the Prescott, famous on Bunker Hill, and this naturally brought him into the circle of excitement. For a long period of his ministry, he had to fight as one beating the air, or like one watering a rock. Almost any man can push his boat ahead when wind and tide favour, but if both be contrary, he must have a strong arm who can do more than keep her from going backward. He had eight children, four sons and four daughters. One son was a very eminent physician, and another a lawyer.

When my acquaintance with Dr. Chaplin commenced, he was an old man, tall, venerable, with white, soft, silvery hair, most graceful in manners,—one who would have made a good sitter for a picture of Abraham, as he gracefully bowed before the sons of Heth. My first and last impressions of him were, that he was eminent for courtly manners, venerable appearance, and fervent, devoted piety. He was not tied up to systems of Theology, perhaps not altogether methodical in his classification of doctrines as modern Doctors are ; but for clear, definite, scriptural, common-sense views of the government of God, he had few to excel him. In a Sermon preached before the Convention of Congregational Ministers of Massachusetts,—which Sermon was published, he says, "The faithful preacher will preach and dwell

on those *doctrines* of revelation which appear to have been considered by the sacred writers as fundamental, and of the greatest importance, and which have had the greatest influence on the minds of men. These doctrines are,—the being and perfections of God,—a Trinity in the unity of the Godhead,—the eternal Divinity of the Son and Spirit,—the unchangeable sovereignty of God in all his operations,—the apostacy and ruin of man by sin,—the freedom and accountableness of all the human race,—the mission of the Son of God,—the nature and necessity of regeneration by the influence of the Holy Spirit,—justification by faith in the blood of Christ,—the new obedience and progressive sanctification of Christians,—the resurrection of the dead,—the final judgment, and the everlasting destination both of the righteous and the wicked, according to their respective characters;—to the former God will give an ample salvation, and to the latter He will assign complete and endless destruction.”

While most amiable and kind, Dr. Chaplin was a *very decided man*. His people always knew where to find him. He never brought his foot down with great vehemence, but when once down, there was no moving it. It was that kind of persevering decision which does not tire out. Cautious and cool in concluding on a course of conduct, he was inflexible in pursuing it. No obstacles or difficulties turned him aside. On one occasion he found a poor and sick family suffering with the cold. He told the woman she should have a load of wood the next day. During the night a heavy snow fell and completely blocked up the paths. But the next day, the old man, nearly seventy years of age, was chopping in the woods, while his youngest son, with a few sticks at a load, was breaking paths, till the suffering family had the full load promised, and then they went and cut it up. By this time it was night, but he had kept his word to the letter, while others thought it an impossibility. This decision of character gave him great influence. The temperament of a public man impresses itself upon the community. If he is fickle or easily moved, there will be enough to move him, and then complain of his want of consistency. If he is firm and moves in a right line, they will learn to lean upon him and let him pursue his own course unmolested.

Deep and uniform piety was a marked characteristic of Dr. Chaplin. In prayer, he had a compass of thought, a humility of expression, a reverence of manner, and a solemn bearing that awed those who heard him pray. It was more than appropriateness—it was the out-going of a soul that was familiar at the mercy-seat. He seemed at times to stand on the top of Pisgah and see all the promised land. From a remark made to me in great humility, I was led to infer that for more than sixty years he had daily knelt in his closet in prayer. His piety was kindled, and strengthened, and matured there. He was a great reader; but morning, noon, and night, during all my acquaintance with him, I used to find him, with the simplicity of a child, reading the word of God. He wonderfully understood “the mind of the Spirit.” During his last sickness even, he would ask and answer questions of interpretation with surprising discrimination. While on the very verge of the river and ready to go over, he looked back to the Prophets and Apostles for light and consolation.

During his pilgrimage, Dr. Chaplin passed through many and severe trials. That his parents and relatives should die, was in the order of nature. But of eight children whom he saw ripening into maturity and promising to be the stay and staff of his age, he was called to bury five. I can never forget

the manner in which he passed through one ordeal. The name of his son, James P. Chaplin, M. D., of Cambridgeport, will not soon be forgotten—a man highly esteemed and universally beloved. He was emphatically “the *beloved* physician.” He was cut down suddenly in the bloom of life and in the strength of his usefulness. His fall was felt far round the spot where his dust sleeps, and his beautiful form and nobleness of character will long live in the memory of all who know him. The child of many prayers, he was all that a father could desire in a son. The affection between the old patriarch and his son was beautiful. The one leaned as on a strong staff confidently; the other repaid the confidence with a tenderness that nothing could surpass. Like Jacob, the old man’s heart was bound up in the child. On Friday, tidings came that Dr. James P. Chaplin was sick, though no danger was apprehended. On Saturday the only remaining son went to Cambridge to see him. On Sabbath evening, as I was just entering a full room to hold a religious meeting, I had to announce the death of Dr. Chaplin the beloved physician! A loud groan ran through the house—testifying how he was esteemed in his native village. As we were going to carry the tidings to the aged father, the son said to me—“These are heavy tidings to carry to an old man—a father almost ninety years old.” It was all that passed between us on the way. In a few minutes I was standing in his little parlour. There was the aged man with his worn Testament in his hand, surrounded by his wife and two daughters. He arose, as he always did, and gave me his hand. His son dared not trust his feelings to come in. “Have you heard any thing from Cambridge to-day, Sir?” “No”—he replied with an uncommon quickness. There was a long pause, each dreading to speak. “Are you prepared, Sir, for any tidings that Providence may send you?” He started perceptibly—the hectic flush passed over his face, but it was gone in a moment. “At what hour”—said he, with a calmness that was more than affecting, it was sublime—“at what hour did the awful event take place?” I told him. A burst of agony broke from every one except the aged father. As soon as he could speak, he said in a subdued tone of voice, “I think I can say I am truly thankful that I had such a son to give back to God.” He then opened his lips and for an hour spake with a calmness, a clearness, and an eloquence that I have never heard surpassed. It was the man, the father, the minister, baptized by the Holy Ghost. A letter which he shortly after wrote to a beloved grandchild, shewed that this was not the result of insensibility to his loss. From that blow, so calmly received, he never recovered.

At a proper time, Dr. Chaplin, when health and strength failed, more than once respectfully asked his people to afford him an assistant, but these requests were not complied with. When his health actually gave out, he procured me to assist him for a few Sabbaths. I was then just leaving my theological studies. This gave offence to some of his people; and the result was, that a majority of his church left the meeting house with their aged pastor. They clung to him, and he was never dismissed from the church. In the mean while his people settled a Unitarian minister. A young church was also organized, of which I became the first pastor. So that, although Dr. Chaplin was a father to me, and I loved and honoured him as a son, yet we were never colleagues. Without expressing any opinion on the merits of the controversy, I can truly say that I never heard him, during all his trials, make use of any angry expressions, or make a severe remark against

any man, or evince the least bitterness of feeling. It seemed hardly possible for imperfect human nature to pass through what he did, and yet so uniformly and so clearly reflect the image of Christ. I do not believe he knew what it was to feel enmity against any human being, or that, for years before his death, he had a personal enemy.

His last sickness was severe and trying, but he bore it in meekness. As death approached, there were no raptures, no high excitements, nor were there any fears. He went down the valley of death as the full sun of autumn sets, when not a cloud dims its brightness. He had been so often on the mount, and had so often seen eternal things, that when the king of terrors came, he found the pilgrim ready. It was not so much like dying, as like the sweet confidence of the infant falling asleep in the arms of its mother. Many men have been more noticed in life, and, perhaps, longer remembered after death, but few, it is believed, have found a nearer passage to the bosom of the Redeemer, or will wear a brighter crown in the day of his appearing.

Ever faithfully yours,

JOHN TODD.

TIMOTHY DWIGHT, D. D.*

1777—1817.

TIMOTHY DWIGHT, the son of Timothy and Mary Dwight, was born in Northampton, Mass., May 14, 1752. His father was graduated at Yale College in 1744, and was a merchant in Northampton, and a person of excellent understanding and exemplary piety. His mother was the third daughter of Jonathan Edwards, and inherited much of his intellectual superiority. She conducted the education of this son entirely during his earliest years; and, under her skilful training, he quickly gave indications of not only a thirst for knowledge but a facility at acquiring it, which foreshadowed the eminence to which he was destined. As an evidence of his great precocity, he is said to have mastered the alphabet at a single lesson; and at the age of four, he could read the Bible correctly and fluently.

When he was six years old, he was sent to the Grammar school; and though his father objected to his studying Latin at so early an age, yet so intense was his desire to study it, that he contrived to avail himself of a grammar owned by one of his fellow pupils, and thus stealthily undertook the accomplishment of his purpose. The consent of his father that he should prosecute the study of the languages, having at length been obtained, through the intercession of his instructor, he made such rapid progress that, but for the discontinuance of the school, he would have been fitted, at the age of eight years, to enter College. In consequence of the interruption of his classical studies, which now occurred, he was brought again under the instruction of his mother, who seems to have drilled him most thoroughly in the elementary branches, and especially in geography and history. It was a great advantage he enjoyed, that not only his daily intercourse with his parents was of the most improving and elevating kind, but his father's

* Memoir prefixed to his *Theology*.—Port Folio, 1817.

house was the resort of many persons of high intelligence, whose conversation, especially on the political topics of the day, was fitted, as well to enkindle in his bosom the fire of patriotism, as to quicken his intellectual faculties.

In his twelfth year, he was sent to Middletown to pursue his studies under the direction of the Rev. Enoch Huntington. Here his application was most intense and successful. In September, 1765, when he had just passed his thirteenth year, he was admitted a member of the Freshman class in Yale College; having read not only the classical authors which were required for admission, but a considerable part of those which were included in the college course.

The first two years of his college life hardly fulfilled the promise of either intellectual or moral development which his earlier years had seemed to give. Various circumstances contributed to this untoward result; but happily the slight delinquencies with which he was chargeable drew towards him the considerate and monitory regards of one of the officers of the College, (the late Hon. Stephen Mix Mitchell of Connecticut,) through whose influence he was reclaimed and restored, when his feet had only begun to slide. This timely and benevolent interference he ever afterwards acknowledged with the warmest gratitude, as having been the means, under Providence, of giving a better direction to his life.

At the commencement of his Junior year, he set himself in good earnest to repair the loss of preceding years, and from that time to the close of his college course, his industry as a student was almost unparalleled. Not at all satisfied with doing in the best manner whatever was included in the regular curriculum, he became a proficient in various other branches, especially in poetry and music. It is hardly necessary to add that he attained to the highest rank in scholarship, and was equally distinguished for the variety and the thoroughness of his acquisitions. He was graduated in 1769, when he was a little past seventeen; and though he and his classmate Strong (afterwards the Rev. Dr. Strong of Hartford) were regarded as equally deserving of the first honour at Commencement, yet it was actually conferred upon Strong, in consideration of his being the elder, with an understanding that the case would be reversed when they should receive the second degree.

Shortly after he left College, he took charge of a Grammar school in New Haven, where he remained two years. During this period, besides fulfilling his duties as a teacher with the utmost diligence, he devoted no less than eight hours of each day to intense study.

In September, 1771, he was chosen a Tutor in Yale College; and, notwithstanding his extreme youth,—being at that time only in his twentieth year, he showed himself fully adequate to the responsibilities of the office. Here he continued for six years, devoting himself with the utmost assiduity as well to the culture of his own mind as the improvement of his pupils and the general interests of the College. So intense and unintermitted was his application to study during this period, that his health became seriously impaired, and there was much reason, for a time, to apprehend that his constitution was effectually undermined; though he succeeded, chiefly by means of regular and vigorous exercise, in restoring his bodily system to its accustomed soundness. His eyes, however, which had been weakened, first from reading too much by candle-light, and afterwards from too early and severe

application after recovering from the small pox, never regained their wonted strength, but were a source of serious embarrassment to him through his whole subsequent life.

In 1774, Mr. Dwight made a profession of religion, by joining the College church. Of the particular exercises of mind of which this step was the result, we have no knowledge; but it can scarcely be doubted that his permanent religious impressions were to be referred, remotely at least, to the faithful training of an excellent mother. He appears, at this time, to have contemplated the study of the Law, and afterwards to have actually engaged in it; but, from some cause or other, his ultimate determination was in favour of Theology.

In March, 1777, he was married to Mary, daughter of Benjamin Woolsey, Esq., of Dosoris, Long Island. They became the parents of eight sons, who have been distinguished in the various walks of public and private usefulness. Mrs. Dwight, who was an eminent example of the domestic and social virtues, survived her husband many years, and died at New Haven in October, 1845, aged ninety-one years and six months.

In consequence of the tumult and peril occasioned by the Revolutionary war, the students of the College dispersed in May, 1777, accompanied by their Tutors, to various places, where they might pursue their studies in greater safety and quietude. Mr. Dwight went with his class to Wethersfield, and remained with them till the ensuing autumn; and, in the mean time, he was licensed to preach by a committee of the Northern Association of the county of Hampshire, Mass. So great was his popularity among the students of College that, when it was ascertained by them that the office of President was likely to be vacated by the resignation of Dr. Daggett, they made out a formal petition to the Corporation that Mr. Dwight might be chosen as his successor; and, but for Mr. D.'s own interference, the petition would have been presented.

Mr. Dwight had been a watchful and deeply interested spectator of those great public events which brought on the Revolution; and, as he never doubted that the cause of the Colonies was a righteous cause, so he was ever ready to help it forward by any service that he was able to render. Accordingly, within a few months after he was licensed to preach, we find him accepting the appointment of Chaplain to General Parsons' brigade, which belonged to the division of General Putnam. He joined the army at West Point in October, 1777, and remained in it somewhat more than a year. The duties of this highly responsible station, as of every other which he had previously occupied, he discharged with the most scrupulous fidelity. While he laboured to the utmost for the promotion of the spiritual interests of those among whom he was thrown, he contributed, not only by the patriotic discourses which he delivered, but by the patriotic songs which he composed, to put new vigour into the aspirations and efforts of his countrymen for national liberty. Here he made the acquaintance of many distinguished officers of the army,—especially of Washington, who formed a high estimate of his talents and virtues, and ever afterwards honoured him with his friendship.

Mr. Dwight resigned his Chaplaincy in obedience to the dictates of filial duty. His father had died at Natchez, where he had gone to provide a settlement for two of his sons; leaving a widow and thirteen children, of whom Mr. Dwight was the eldest. As the family were left without any

adequate means of support, this generous and devoted son and brother immediately quitted the army, and removed with his own family to Northampton, where, for a series of years, he lived with the responsibility of this double charge upon him. His labours, during this time, would seem almost incredible. With his own hands he worked upon the farm during the week, and on the Sabbath supplied some vacant congregation in the neighbourhood. He established a school also for both sexes, which acquired great celebrity, and which marked an epoch in the history of education, at least in that part of the country. He rendered important services in a civil capacity; representing the town not only in the County Conventions, but, during two years, in the State Legislature; and his influence in these important places was not only always for good, but was most efficient, and often decisive of important measures. So conspicuous had he become, about the close of the Revolution, on the arena of political life, that some excellent men, who were by no means unmindful of the interests of the Church, gave it as their decided opinion that his services ought to be retained for the benefit of the State; and there was an incipient movement to secure his election to the Continental Congress, which was abandoned only because he would not consent to be considered as a candidate. He had sacredly devoted himself to the Christian ministry, and he was inflexible in the purpose to spend his life in what he regarded the noblest of all callings.

While Mr. Dwight was a member of the Legislature of Massachusetts, he occasionally preached in Boston and its vicinity, and attracted so much attention by his services in the pulpit, that he received invitations to settle in the ministry from two highly respectable congregations. Both these invitations, however, he declined; but in July of the same year, (1783,) he accepted a call from the church and congregation in Greenfield, Conn., and on the 5th of November following, was ordained their pastor. The ordination sermon was preached by his uncle, the Rev. Dr. Edwards of New Haven.

As the stipulated salary of Mr. Dwight was found entirely inadequate to the support of his family,—his expenses being not a little increased by the great amount of company which his eminent character and attainments drew to him,—he found it necessary to resort to some employment not immediately connected with his profession. Accordingly, he established an Academy, which very soon became extensively known, and, as long as it continued, enjoyed the patronage of distinguished men from various parts of the country. To this institution he devoted six hours of each day; while, at the same time, he discharged the appropriate duties of the ministry with great fidelity and acceptance. Though he preached regularly twice on the Sabbath, it was generally from short notes; and it was his own opinion that his preaching then was more effective than when, in subsequent life, and upon a change of circumstances, he wrote out his sermons and read them as they were written.

In 1787, he was honoured with the degree of Doctor of Divinity from the College of New Jersey; and in 1810, the degree of Doctor of Laws was conferred upon him by Harvard University.

In 1794, he was invited to the pastoral charge of the Reformed Dutch Church in Albany;—a circumstance which was rendered remarkable by the fact that he belonged to another denomination, and one with which the

Dutch church, at that time, had but little intercourse. He declined the call, partly on the ground that there were some minor things in the constitution of the Church, to which he could not conscientiously subscribe.

Upon the death of Dr. Stiles in 1795, the public eye was very generally directed towards Dr. Dwight as his successor; and, in accordance with this general expectation, he was chosen, shortly after, to the office of President, and was inaugurated in September of that year. He had resided at Greenfield for twelve years, where he had been going on in an increasingly useful and honourable course; and it is no matter of surprise that the loss of such a man should have occasioned sore regret, not only to his own immediate flock, but to the whole community in which he lived.

In this office Dr. Dwight continued till the close of life;—not merely, however, discharging its appropriate duties, but connecting with it an amount of labour belonging to other departments, which it seems truly wonderful that any one man should have performed. Besides instructing the Senior class, as his predecessors had done, he was really Professor of Belles Lettres, and Oratory, and Theology; and in this latter department, he was accustomed to instruct a class of resident graduates, who were preparing for the ministry. He was also, to all intents and purposes, the pastor of a church and the minister of a congregation; in which capacity he was accustomed to preach in the College chapel twice every Sabbath. It was in the discharge of this duty, that he prepared and delivered the course of Sermons constituting his System of Theology, with which his reputation as a writer and preacher is chiefly identified.

During nearly the whole period of his Presidency, he was accustomed to pass his vacations in journeying, chiefly in New England and the State of New York. With his habits of minute and accurate observation, and his extensive acquaintance with the most intelligent men of all classes, it was to be expected that he would accumulate large stores of valuable information; and the results of his observation, on these annual or semi-annual tours, have been given to the world in his four volumes of "Travels" published since his death. This work contains a vast amount of statistical and other information, no where else to be found.

Dr. Dwight's health continued in undiminished vigour until February, 1816, when he experienced the first serious attack of the disease which finally terminated his life. During the month of April, little hopes were entertained of his recovery; but, at the end of twelve weeks, his case assumed a more favourable aspect, and, at the opening of the next term, in the early part of June, he was able to return, in some measure, to his accustomed duties. His first sermon in the College chapel had special reference to the protracted indisposition from which he felt himself then to be only recovering; and it exhibited a most impressive view of the estimate which he placed upon the Gospel, when he supposed that he was about to take leave of all terrestrial scenes and objects. On the 17th of June, he met the General Association of Connecticut, which held its session that year at New Haven, and manifested the most intense interest in the evidence that was presented of the progress of the Redeemer's Kingdom. He assisted, on that occasion, in the administration of the Lord's Supper, and spoke with a fervour and elevation of spirit which seemed to betoken his near approach to the communion of the glorified. He continued, during the summer, to perform his duties in the College without interrup-

tion, though not a day passed but he was obliged to resort to a surgical operation to relieve himself from pain. He also, during this time, performed a considerable amount of miscellaneous business, and wrote several articles on moral and theological subjects, which he designed for the press. He presided at the Commencement in September; and, during the succeeding vacation, his health, though feeble, seemed to be improving. At the commencement of the next term, he attempted to resume his labours, but his debility and suffering were such as really to unfit him for active effort. He met the Senior class, for the last time, on the 27th of November, and continued to hear the recitations of his Theological class, at his own house, till the week before his death; and, on the occasion of his last meeting with them, in the midst of intense suffering, delivered himself on the subject of their recitation with great energy and eloquence. During his last days and hours, his mind seemed to repose with unlimited confidence and joy on the great truths which he had believed and preached, and his departure was as serene and beautiful as the going down of the sun in a cloudless sky. His death occurred on the 11th of January, 1817. His funeral was on the 14th. It assembled an immense concourse, and clothed both the College and the city with gloom. A sermon was preached on the occasion by the Rev. Dr. Chapin of Rocky Hill, one of the Corporation of the College; and subsequently a Eulogy was delivered by Professor Silliman. Both were published.

The following is a list of Dr. Dwight's publications:—A Dissertation on the History, Eloquence, and Poetry of the Bible, delivered at the public Commencement at New Haven, (anonymous,) 1772. A Valedictory to the graduating class in Yale College, (anonymous,) 1776. A Thanksgiving Sermon preached at Stamford, (anonymous,) 1777. A Sermon preached at Northampton on occasion of the capture of the British army under the command of Earl Cornwallis, (anonymous,) 1781. The Conquest of Canaan: A Poem, 1785. The Triumph of Infidelity: A Poem, (anonymous,) 1788. An Election Sermon, 1791. A Discourse on the genuineness and authenticity of the New Testament, delivered at New Haven on the Tuesday before the Commencement, 1793. Greenfield Hill: A Poem, 1794. A Sermon delivered before the Connecticut Society of Cincinnati, 1795. Two Sermons on the nature and danger of Infidel Philosophy, addressed to the candidates for the Baccalaureate in Yale College, 1797. A Discourse delivered at the funeral of the Rev. Elizur Goodrich, D. D., 1797. A Discourse delivered at New Haven on the Fourth of July, 1798. A Discourse delivered at New Haven on the character of George Washington, 1800. A Discourse delivered at New Haven, on some events of the last Century, 1801. A Discourse on the death of Mr. Ebenezer Grant Marsh, 1803. A Sermon on Duelling preached in the chapel of Yale College, and afterwards in the Old Presbyterian church in New York, 1805. A Sermon preached at the opening of the Theological Institution at Andover, and at the ordination of the Rev. Eliphalet Pearson, L. L. D., 1808. A Sermon occasioned by the death of Governor Trumbull, delivered at New Haven by request of the General Assembly, 1809. A Charity Sermon preached at New Haven, 1810. A Statistical Account of the city of New Haven, 1811. A Discourse at the ordination of N. W. Taylor, 1812. A Discourse in two parts delivered in the chapel of Yale College on the State Fast, 1812. A Discourse in two parts delivered in the chapel of Yale Col-

lege on the National Fast, 1812. A Sermon delivered in Boston before the American Board of Commissioners for Foreign Missions, 1813. Observations on Languages, and on Light, published in the Memoirs of the American Academy of Arts and Sciences. Remarks on the Review of Inehiquin's Letters published in the Quarterly Review, (anonymous,) 1815.

The following have been published since his death :—Theology explained and defended in a series of Sermons ; with a Memoir of the Author's life. In five volumes, octavo, 1818. Travels in New England and New York. In four volumes, octavo, 1822. Sermons on miscellaneous subjects. In two volumes, octavo, 1828.

Of Dr. Dwight's sons, five were graduated at Yale College. *Benjamin Woolsey* was graduated in 1799; studied medicine, and was for several years a practitioner,—first at Catskill, N. Y., and afterwards at New Haven. He subsequently engaged in mercantile pursuits in New Haven, New York City, and Catskill, and finally removed to Clinton, N. Y., where he died in 1850, aged seventy. He was a man of literary taste, of a philosophical turn of mind, and of most exemplary Christian character. *John* was graduated in 1802, was a young man of very amiable temper and fine poetical talents, and died the year after he was graduated. *Sereno Edwards*, who was graduated in 1803, forms the subject of a distinct article. *William Theodore*, now the Rev. Dr. Dwight of Portland, was graduated in 1813. *Henry Edwin* was graduated in 1815, and subsequently spent two years or more in preparation for mercantile life. Soon after his conversion, which took place about that time, he commenced the study of Theology, and, leaving his eldest brother's counting-house, entered the Seminary at Andover. There he studied with great assiduity and success for about two years, when he was attacked with hemorrhage of the lungs. He subsequently went to Europe for his health, where he spent four years. Some time after his return, he published an exceedingly interesting volume of "Travels in the North of Germany." He was engaged with his brother Sereno in conducting a gymnasium at New Haven, which was discontinued after about three years. His health gradually grew feeble, though he was able for several months to occupy himself in delivering a course of Lectures in New York and Philadelphia, connected with his European residence. He died greatly lamented in August, 1833. I have the most pleasant recollections of him as a classmate in College. The gentleness of his spirit and the urbanity of his manners made him a universal favourite ; and he subsequently became distinguished as a graceful and attractive writer. I heard him spoken of in Germany in terms of the highest respect, in regard to the qualities of both his intellect and his heart.

It was my privilege to pass my College life under the Presidency of Dr. Dwight, and, like all his pupils, I have a vivid impression of the peculiar features of his character, and a distinct recollection of many incidents which might serve to convey a similar impression to others. But as I have already recorded my personal reminiscences of him in another form,* I prefer to furnish the testimony and opinion of several eminent gentlemen who were contemporary with him, and had the best opportunity of estimating his character.

* Spark's American Biography, IV., 2nd Series.

FROM DENISON OLMSTED, L. L. D.,

PROFESSOR IN YALE COLLEGE.

YALE COLLEGE, October 27, 1849.

My dear Sir: I cannot refuse your request for some of my impressions in respect to the character of Dr. Dwight, though you must allow me to avail myself, to some extent, of a sketch which I wrote shortly after his death; and now, after an interval of more than thirty years, I cannot feel that I overrated, at that period, either his intellectual or moral character. Being one of the Tutors during the two last years of his administration, and often in his family, and being a member of a select class in Theology, who recited to him until within a week of his death, I enjoyed opportunities of becoming better acquainted with the President, and of contemplating his character under more aspects, than fell to the lot of most of his pupils; and my impressions of him were committed to paper in all their freshness. It was not my privilege to be much with him during his last hours, nor was I present at the closing scene; but I remained with the body the day after his decease, and being much of the time alone, it was to me a most interesting and solemn scene, and one that has never faded in my memory, to gaze for the last time upon features now fixed and motionless, which I had so recently seen lighted up with the highest expressions of the workings of the intellect and the emotions of the heart, that ever clothe the human countenance. Nor could I fail to recall to mind how often and how impressively I had heard the change now before me described by his own lips.

With a mind of vast capacity, President Dwight grasped at universal knowledge. At an early age, he had with great avidity entered the field of literary criticism and mathematical science; but he was soon arrested by a weakness of his eyes from which he never recovered. For the greater part of his life, he was able neither to read nor write. In ancient learning, therefore, he was not so great a proficient as Bentley, nor in science as profound as Horsley. He was more like Bacon and Boyle, being distinguished like them for originality, a thirst for knowledge, and a fondness for inductive philosophy. No one who knew him would hesitate to ascribe to him very superior intellectual faculties; yet it was his own opinion that whatever success he had exhibited in the acquisition of knowledge, and in the power of communicating it to others, was owing chiefly to the exact method to which he trained his understanding, and in which he had arranged all his ideas. To such perfection had he carried this art, that his mind resembled an ample and well regulated store-house of various wares, so well assorted and so systematically arranged, that the owner could lay his hands immediately on any article that might be inquired for. He availed himself, in a wonderful degree, of the advantages which so perfect an arrangement was fitted to confer. A few moments of reflection would enable him to place in their proper cells, along with kindred articles, the acquisitions of a single day, as the printer, with surprising dexterity, restores his types to their several compartments. Such skill in laying up his ideas was attended with a corresponding facility in bringing them out again, whenever it was necessary to use them. Few men, I believe, ever had their acquisitions so completely at command. His memory was either remarkably retentive by nature, or had become so by art. It was stored with a prodigious variety of numbers; though it was in the power of retaining numbers that he himself considered it most defective. He has been heard to say that he formerly made repeated efforts to remember a certain point of latitude, but was finally unsuccessful. His own thoughts, however, he could remember with the greatest ease and exactness, even to a distant period;—a proof of the distinctness and force with which they were conceived. Facts also he collected with great assiduity, arranged with minute care, and retained with infallible certainty.

But it will be useful to contemplate this great man in the several spheres in which his talents were developed, in order to form a fair estimate of their magnitude and variety.

As an instructor, it is not easy to overrate his merits. He united, in a remarkable degree, the dignity that commands respect, the accuracy that inspires confidence, the ardour that kindles animation, the kindness that wins affection, while, at the same time, he was able to exhibit before his pupils the fruits of a long and profound research, of an extensive and profitable intercourse with the world, and of great experience in the business of instruction. He taught much also by example. He exhibited a vast memory, and showed the pupil how it might be acquired. He urged the importance of observing and retaining facts, explained the principles of association and the various arts which would contribute to fix them in the mind, and also displayed in his reasonings and illustrations both the efficacy of his rules, and the utility of the practice which he so earnestly recommended. If he insisted on the importance of thinking in a train, and of adhering to an exact method in the arrangement of one's acquisitions, and in communicating his thoughts to others, the value of these directions he proved by the readiness with which he assembled his own thoughts to elucidate a point in discussion, and the clearness with which he unfolded them.

In his deportment towards the students, so well did he maintain the post of real dignity, that while the most timid approached him with confidence, the boldest were awed into profound respect. His feelings towards them all were truly paternal. His counsels, his warnings, his solicitude, his sympathy, were entirely in unison with such feelings. The student who uniformly merited approbation was encouraged by his smiles; he who had only been surprised into some unaccustomed neglect or violation of duty, was reproved in a gentle and persuasive tone; but the incorrigible offender trembled at his voice.

As a preacher, President Dwight's manner was distinct, forcible, and free from any appearance of affectation, either in action or utterance. It will not be difficult to discriminate the peculiar features of his pulpit eloquence. His voice was unusually heavy and sonorous. Its inflections were highly musical and agreeable, but limited to a comparatively small number. A very strong and frequent emphasis, though it imparted dignity, conspired with some uniformity of tones, occasionally to tire the ear and to lull attention. At times, however, he rose to an almost unequalled height, and exhibited some of the finest specimens of pulpit oratory. Whenever his mind was filled with peculiar transport, as in contemplating the capacities and employments of the holy angels and glorified saints, his eloquence resembled a mighty stream, flowing majestically through meadows of living verdure or groves of spices and golden fruits: whenever he was roused by viewing the awful nature and consequences of the Infidel Philosophy, it resembled the same stream, augmented to a mighty flood, and hurrying its way onward in an overwhelming torrent.

In his manners, President Dwight was, in the highest degree, dignified, affable, and polite. Like Johnson, he shone no where with brighter lustre than in the circle of friends he loved, when the glow of animation lighted up his countenance, and a perpetual stream of knowledge and wisdom flowed from his lips. As his was a life of observation and reflection, rather than of secluded study, his acquisitions were all practical; they were all at hand, ready to enrich and adorn his conversation. In Theology and Ethics, in Natural Philosophy and Geography, in History and Statistics, in Poetry and Philosophy, in Husbandry and Domestic Economy, his treasures seemed alike inexhaustible. Interesting narration, vivid description, and sallies of humour; anecdotes of the just, the good, the generous, the brave, the eccentric—these all were blended in fine proportions to form the bright and varied tissue of his discourse. Alive to all the sympathies of friendship, faithful to its claims, and sedulous in performing its duties, he was beloved

by many from early life with whom he entered on the stage, and whom, as Shakspeare says, he "grappled to his soul with hooks of steel." I think it may safely be said that those who gained the most intimate access to him, whether associates, or pupils, or amanuenses, admired, revered, and loved him most.

No love of study and abstraction ever detached him long from his family, or prevented his taking the deepest interest in their welfare. The multiplicity of his engagements did not hinder his being to the partner of his bosom, with whom he had been united from early life, a tender and affectionate companion. His children approached him with reverence, but still with the utmost freedom,—daily sharing his conversation and receiving his counsel. Nothing which promoted their enjoyment or gave them pain, was too minute to affect his feelings. His brothers and sisters also, and more remote connections, uniformly received the proofs and benefits of his strong attachment. Indeed the humblest domestic in his household regarded him with an attachment almost filial, and received a correspondent return from his feeling and benevolent heart.

I remain, dear Sir, very truly yours,

DENISON OLMSTED.

FROM THE REV. NATHANIEL W. TAYLOR, D. D.,*

PROFESSOR IN THE THEOLOGICAL SCHOOL CONNECTED WITH YALE COLLEGE.

YALE COLLEGE, February 20, 1844.

My dear Sir: It would give me great pleasure to comply with your request in relation to your proposed sketch of Dr. Dwight, were I confident that I could say any thing which would essentially subserve your design. I will commit to paper a few thoughts as they occur to me, and you can make whatever use of them you may think proper.

Dr. Dwight, in original powers, in mental acquisitions, and especially in elegant literature, was acknowledged to hold a place scarcely second to any of his contemporaries. If there were some other stars equally bright, there were scarcely any whose place was equally high. I think I never knew the man who took so deep an interest in every thing,—the best mode of cultivating a cabbage, as well as the phenomena of the heavens or the employments of angels. Attention,—stretching his mind in every direction, made him so great.

At the same time, I think there was still more to be admired in his character as a minister and a Christian. Nothing is plainer to my mind, (and I can speak from a long and intimate acquaintance with him,) than that, though by nature an ambitious and proud man, loving greatly distinction and influence, and claiming superiority above others, which was so extensively conceded,—his talents, his acquisitions, his influence, were conscientiously devoted to the cause for which the Son of God lived and died. His heart was in this cause. He was—what those who knew him less than I did, would perhaps not so readily admit—pre-eminently a conscientious, disinterested man, under the influence of a deep and earnest piety, without the least pretence or affectation of sanctity. His character has often presented itself to my admiration and love; but never so impressively as under the aspect of so much greatness controlled by so much principle.

Passing over his strong attachment to the system of religious faith held by the Puritan fathers, as well as the deep interest which he took in revivals of religion,—both of which, however, were prominent features of his religious character,—I may notice his earnest desire and vigorous efforts to increase the means of theological education. He always advised and even urged young men,—when the fashion was to be licensed to preach within a few months, or even weeks, after they were graduated, to remain and study Theology, at least for one or two years. It was in compliance with his counsel that I did so, though it was a thing nearly

* This and the two following letters were addressed to me with reference to a more extended notice of Dr. Dwight than the present, but they have not before been published.

or quite unprecedented, and though my classmates, and even ministers, regarded it as time and labour little better than lost. But Dr. Dwight, in his views of this subject, was greatly in advance of most of his contemporaries. To him I think is pre-eminently to be traced the great progress of theological education, especially in New England, for the last thirty or forty years. When I was his amanuensis, he told me that he had long had it in his heart to extend the means of a thorough preparation for the ministry in this College; that, in consequence of his wishes on this subject, his eldest son, Timothy Dwight, Esq., of this city, had then appropriated a certain stock in trade, with its profits, to the establishment of a Professorship of Theology in the College. It was this which resulted in the present extended theological department. I think he did much, though I cannot say exactly how much, in getting up the institution at Andover. I remember well that I was with him when the project was started. Doctors Morse and Spring came from Massachusetts to consult him on this subject, when the first donations were offered for the purpose. I heard much of their conversation with him. He entered into the subject with the deepest interest, unfolding his views of the advantages and necessity of such an institution; and seemed to exult as an eye witness of its great and blessed results. The gentlemen were evidently greatly influenced by his views in their determination to go forward with the enterprise. I remember his stating to them distinctly his own plans in regard to extending the means of theological education in this College; and particularly of his saying that, should the time come when this should be done, and the graduates of Yale should be induced to pursue theological study here, it must not be considered as interfering with their undertaking.

His support of missions, and especially his efforts for the establishment of an American Bible Society, deserve to be recorded. I would not venture to say that the latter institution is to be traced to him as its author; but I *can* say, not only that he was the first person from whom I heard any thing on the subject, but that he evidently supposed that none else had thought of it. State Bible Societies were already established; but any thing *national* in such matters was a novel idea; and when it was first talked of, was treated, to a great extent, as chimerical. Dr. Dwight conversed on the subject with ministers and others, and, if I mistake not, corresponded with some distinguished individuals in the Presbyterian Church.

The countenance and encouragement which he gave to young men, formed another most interesting feature of his character. He not only never failed to cheer and encourage the desponding and distrustful young man, but he often took pains to raise still higher the hopes and aspirations of those of whose talents and worth he had formed a favourable opinion. I know of more than one who has succeeded well in life, because, through Dr. Dwight's influence, he was led to a suitable appreciation of his own powers. I can speak on this point somewhat from experience. I came to College very young; my health failed; and I lost three years from study. When I came the last time, (for I entered three different classes,) it was rather to gratify my parents, than with any expectation or intention of being a scholar; for, though I had previously felt an intense interest in study, I had by that time entirely lost it. Occasionally, however, my emulation was stirred; but it was to little purpose, as I had abandoned the thought of either doing or being much in future life. In my Senior year, I read as an exercise before Dr. Dwight, an argument on the question—"Is virtue founded in utility?"—a question in which he always felt a peculiar interest. To those who preceded me he said, "Oh, you do not understand the question;" but when I had finished my argument, he remarked with great emphasis,—"*That's right,*" and added some other commendatory remarks which, to say the least, were adapted to put a young man's modesty to rather a severe test. But it certainly had one good effect—it determined me to make intellectual efforts, which, otherwise, I probably never should have made; not to say the very kind which, above all others, I love to

make. When I received a call to the church in this city, which I, in every suitable way, tried to avoid accepting, Dr. Dwight was very anxious that I should accept it. I told him frankly my principal objection. You know the great popularity of my predecessor in that pulpit; and I told Dr. Dwight that, if I were settled there, I could expect nothing else than that I should be dismissed within a year. "Why so?" said he. "Because," replied I, "I cannot satisfy the demands of the people as a preacher." He thought I could. I said, "I think not without a miracle." He answered with emphasis, "You do not know what you can do. No young man of even respectable talents knows what he can do, and hence, in many cases, they do so little. Believe me," said he, "I have no fears of the issue, and I know much better what *you* can do, than you know yourself." After I was settled, I was occasionally at the end of the matter as to sermons,—not exactly sermons, but such sermons as I was willing to preach. Once, after having preached several Fast sermons, (for the demand for these was pretty frequent in those days,) I went to him and told him in much depression, that I could not write another that would be fit to preach. "Why," said he, "you are in as bad a plight as President Edwards said he once was, when he could not find another text in the Bible on which he could make a sermon." He asked me if I had thought of a subject,—text,—plan. I mentioned to him that I had three or four, which, by his request, I repeated to him. "Which, on the whole," said he, "do you like best?" When I had named it, he said, "Go to your study, ask the Divine blessing, and make as good a sermon as you can on that text, and it will be good enough." I did so; and, with the cheerful courage which he inspired, I succeeded in making an effort, which, otherwise, I think, I could not have made. After a while I got over these fits of despondency, and no one can tell how much I owe to him for it.

I may notice also his efforts to bring the religion of the Gospel to educated minds. To appreciate these one needs to know how extensively this class of minds had come to regard religion as a thing fitted only for the lowest of the people. Before the entire community he stood up boldly,—in the face of the greatest of them, greater than they. Many of them, it is true, died infidels; some, however, after ceasing to despise religion, have been hopefully converted; several, since my own ministry began. He took great pains not only to elevate preaching, that it might command the respect of this class of men, but also to direct the religious reading of students and of the community around him. No man seemed to appreciate more highly the right sort of books, taking the standard of taste, style, &c., into the account. You know how current, at one time, was what may be called metaphysical preaching—dull, dry, tedious, and, to a great extent, useless. Dr. Dwight, I think, by his own preaching and instructions, did more to effect the requisite change in relation to this, and to bring preaching to bear on the higher classes, and on all classes, (though the lower classes are not now reached by our preachers as they should be,) than perhaps any other man of his day, at least in New England.

I might go on in a similar mode of specification respecting other parts of his character. His humility and condescension, when suitable occasions occurred, were in my view strikingly conspicuous. If Burke could learn something even from his hostler in his stable, Dr. Dwight could, for as good a reason, talk familiarly with any servant in his kitchen. I knew him once show as much interest in a theological conversation with Mr. H——, the college joiner, as he would have done with the profoundest Divine; and often with him, and with other good men like him, in the humblest walks of life, he apparently took as much pleasure in conversation as with men of cultivated minds. But the interest he took in youth,—even in little children,—I may say in all classes, on the subject of personal religion, was, I think, remarkable. After indulging the Christian hope in some faint degree, while a Junior in College, I had very many doubts and perplexities respecting my religious character. These I had often stated to Dr. Dwight. When I

was his amanuensis, he took a deep interest in me on this account, and would often introduce the subject as one on which he knew I was glad to hear and to learn. On one or two occasions, wishing evidently to encourage my hope, he was led to speak of his own. This conversation I could relate substantially, if it were desirable to do so. I will only say of it, that it was one of the most affecting and instructive that I ever heard on the subject. His own heart melted under it, and the tears flowed freely.

I do not think his powers as an extempore preacher were fully appreciated. I might assign the reasons for this. But without prolonging this detail, I will only say that, on some few occasions, I have heard him in an off-hand speech, surpassingly eloquent;—far exceeding any thing in himself, when preaching his most eloquent written discourses.

One thing more occurs to me as perhaps worthy of notice. Dr. Dwight told me that, when a young man, he was, on the subject of Christian resignation, a thorough-going Hopkinsian;—that he wrote a long Dissertation in support of that doctrine, and read it to Dr. Hopkins, who strenuously urged its publication. "But," said he, "I concluded to keep it, and think of the matter longer; and the result was, I put it in the fire." His tendencies in early life were to extremes,—the result of an ardent, sanguine temperament; but he was a striking instance in which natural foibles and tendencies are corrected by reflection, good sense, and good principles, and are made to result in great excellence and perfection of character.

I am yours affectionately,

N. W. TAYLOR

FROM THE HON. ROGER MINOT SHERMAN,
JUDGE OF THE SUPREME COURT OF CONNECTICUT.

FAIRFIELD, Conn., February 7, 1844.

My dear Sir: While I was a Tutor in Yale College, Dr. Dwight became the President. My acquaintance with him was intimate and continued during the residue of his life. Those distinguishing characteristics of his mind and heart, which gave him eminence, were constantly exhibited in his daily intercourse with society. His mind was richly stored with knowledge on subjects scientific and practical. When in company, he led conversation, and little would be said by any but himself. This was not the result of vanity or conceit on his part, but of the disposition manifested by others in his presence to hear rather than to speak. His mind was both profound and brilliant; his discourse sentimental and instructive; his manner animated, and his colloquial style easy and elegant. I have seen him in social circles among some of the most distinguished men of our country. There too he would lead the conversation. I have noticed but one exception. That was the late Chief Justice Ellsworth. Whenever he was present, Dr. Dwight, in his turn became a listener, and his remarks were generally in the form of interrogatories.

At the time he became President, infidelity, the offspring of the French school, was extensively prevalent among the undergraduates, and throughout this State. Laymen of distinction generally, and our most eminent lawyers especially, were its advocates. The high reputation of Dr. Dwight attracted these men, when the Legislature and Courts were in session at New Haven, into the College chapel. Such occasions were improved by him to meet the prevailing errors of the day. This he did, not by reproaches, but by sound argument and overwhelming eloquence. The effect was wonderful. The new philosophy lost its attractions. In Connecticut it ceased to be fashionable or even reputable; and the religion of the Pilgrims, which was fearfully threatened with extermination, regained its respectability and influence. The character of the College was restored; and its increasing numbers, gathered from all parts of the United States, extended an influence

over the nation, which, I trust, will be felt for centuries to come. I often expressed the opinion, which length of time has continually strengthened, that no man except "the Father of his Country," had conferred greater benefits on our nation than President Dwight.

Upon the subject of politics he was unreserved and decided. He always espoused the principles of the Federalists, in opposition to those of the school of Jefferson. This was not as a partisan, but from an honest conviction of the rectitude of the great constitutional principles which were adopted by Washington, Hamilton, and the other distinguished men of that class, who formed and first administered the national government. He viewed the contest as a struggle between the friends of law and order, on the one part, and those, on the other, who favoured the licentiousness of the French Revolution. He was a strong friend of liberty; but considered law, constitutionally enacted and justly administered, as its only preservative; and he regarded that freedom which elevates the people above the laws made and administered by their own officers, as its most dangerous enemy.

My high regard for Dr. Dwight and strong approval of his sentiments and character have led me to these remarks; and if they should be irrelevant to the particular object of your inquiries, I hope you will excuse it.

Accept, dear Sir, assurances of my high and sincere esteem.

ROGER M. SHERMAN.

FROM THE HON. JOHN COTTON SMITH,
GOVERNOR OF CONNECTICUT.

SHARON, February 13, 1844.

Rev. and dear Sir: My intercourse with President Dwight was official, rather than intimate and confidential. Indeed our acquaintance with each other was not particular, until after my entrance into public life; and even then, as the session of our Legislature at New Haven occurred during the autumnal vacation of College, the Doctor was generally absent on an excursion for his health. During the several years I was in Congress, I scarcely enjoyed an annual glimpse of him. Although our interviews became more frequent while I occupied the Executive chair of the State, and was *ex officio* a member of the Corporation of the College, yet you are sensible there is more of form than of familiarity in the meetings of such bodies. Still I have been favoured with the means of forming an estimate of his character; and a very high estimate it has been. He was not only an accomplished gentleman, but a ripe scholar, a profound theologian, and an eloquent Divine. He had a mind equally well adapted to soar in flights of sacred poesy, and to penetrate the depths of metaphysics;—a mind so wonderfully constituted, as to dictate to two and even three amanuenses at the same time, on as many distinct subjects, and keep them all busily employed. Nor were his colloquial qualities less remarkable. So fascinating was he in social intercourse, that, although he gave to others full opportunity to take their share in the conversation, they would rarely avail themselves of the privilege, unless for the purpose of suggesting some new topic, or eliciting some further information.

I will only add that I regret my inability to contribute any thing of importance in aid of your object, while I heartily rejoice in every effort to extend and perpetuate the fame of that illustrious man.

I am, Rev. and dear Sir,

Very respectfully, your obedient servant,

JOHN COTTON SMITH.

ISAAC STOCKTON KEITH, D. D.*

1778—1813.

ISAAC STOCKTON KEITH, the son of William and Margaret Keith, was born in Newtown, Bucks county, Pennsylvania, January 20, 1755. His parents were exemplary members of the Presbyterian church, and were particularly attentive to the religious education of their children. As this son early gave indications of a more than common intellect, and was much inclined to devote himself to books, the parents determined to give him the advantages of a collegiate education. Accordingly, at the age of fourteen, he was sent to the grammar school at Princeton, and having gone through his preparatory studies there, he became a member of the College,—Doctor Witherspoon being then President,—and graduated in 1775, at the age of twenty. It was during his connection with the grammar school that his mind became permanently impressed with religious truth; and his whole course from that period, both in the grammar school and in College, was marked with great circumspection and with every evidence of an humble and devout spirit.

Shortly after he was graduated, he accepted an invitation to teach a Latin school at Elizabethtown, N. J. But though he discharged his duties as a teacher much to the satisfaction of both his employers and his pupils, he did not remain in this employment long, as he was unwilling to be detained from what had then become the commanding object of his life—the Christian ministry. On retiring from the school, he placed himself under the care of the Rev. Robert Smith, of Lancaster county, Penn., and pursued his theological studies in conformity to his directions, while residing at his father's house.

In the autumn of 1778, having previously put himself under the care of the Presbytery of Philadelphia, he received from that body a license to preach the Gospel. The succeeding winter he was engaged in a sort of mission; but he returned in the spring to his father's, suffering from a severe and dangerous affection of the liver. The manner of his recovery was remarkable. A blister was applied near his shoulder blade, and the matter which had collected internally, and occasioned him intense pain, was thereby discharged; and this was followed by an almost immediate restoration.

In March, 1780, the Presbyterian congregation of Alexandria, to whom he had previously preached, being vacant, unanimously invited him to become their pastor. He accepted the call and was ordained by the Presbytery of Philadelphia, with a view to take the pastoral charge of that church. On the 30th of May, 1780, he received his dismissal from the Presbytery of Philadelphia to that of Donnegall, with which the church at Alexandria was at that time connected. He had previously declined a call from the church in Allentown, New Jersey.

Notwithstanding he had recovered, in a good degree, from the illness already referred to, he had by no means reached his wonted measure of bodily vigour; but, in the autumn of 1784, his constitution became still

* Yeadon's Hist. of the Circular Church, Charleston.—Biography prefixed to his Sermons.

more enfeebled by a violent attack of fever. His religious exercises at this period, as indicated by a letter that is still preserved, show that he was disposed to take the most serious view of this affliction, and that his chief desire was that it might minister to his spiritual improvement and promote the great ends of his ministry. On his recovery from this illness, he proposed the formation of a Society to consist of Christians of different denominations, that should meet at stated periods for the purpose of religious conference and devotion. The constitution for such a Society was found among his papers; but it is not now known whether the plan was ever carried into effect.

In the year 1788, Mr. Keith received a call to settle as colleague pastor with the Rev. William Hollingshead, over the Independent or Congregational church in Charleston, South Carolina. After some hesitation on his part, and amidst the deep regrets and remonstrances of his congregation, he finally determined to accept the call. Accordingly, on the 16th of September, the pastoral relation was dissolved by the Presbytery of Baltimore, who "recommended him very affectionately, as a valuable evangelical minister of the fairest character." His introductory sermon at Charleston was preached on the 30th of November, and was published,—though not till after his decease.

In 1791, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania.

Dr. Keith's ministry in Charleston was continued through a period of upwards of twenty-five years. On the 13th of December, 1813, he attended a meeting of the Charleston Bible Society, of which he had been a Vice President from its formation, and spoke with great earnestness in favour of sending the Scriptures to the destitute French in Louisiana, in their native language. Within thirty hours from that time he had made his passage through the dark valley. He died at the age of about fifty-nine. A Sermon on occasion of his death was delivered at the request of the Managers of the Charleston Bible Society, by the Rev. Dr. Flinn, from Psalm xii, 1. It was published.

Dr. Keith was married, shortly after his settlement in Charleston, to Hannah, daughter of the Rev. Dr. Sproat of Philadelphia. She died on the 30th of September, 1796. His second wife, to whom he was married on the 3d of April, 1798, was Catharine, daughter of Thomas Legare of Charleston. She died of a lingering disease on the 15th of May, 1803. His last wife was Jane Huxham, a native of Devonshire in England, and daughter of William Huxham, who had resided many years in South Carolina.

As Dr. Keith had no children, and yet had an estate of about thirty thousand dollars, he manifested his interest in various good objects by the liberal bequests which he made in aid of them. To the General Assembly of the Presbyterian Church he gave twenty-five hundred dollars. To each child bearing his own name, or that of either of his wives, (about twenty in number,) he bequeathed a copy of Scott's Commentary on the Bible. To the church of which he was co-pastor, he bequeathed about five thousand dollars, with the request that the income alone should be expended for pious purposes.

Dr. Keith published about half a dozen sermons and addresses delivered on special occasions during his life; and these, with two or three others

together also with the sermon occasioned by his death, a brief biographical notice of him, and a somewhat extended selection from his correspondence, were published in a volume in the year 1816.

FROM THE REV. EDWARD PALMER.

WALTERBORO', S. C., April 20, 1853.

My dear Sir: The venerable man concerning whom you inquire is associated with some of my earliest and warmest recollections, having been my revered and beloved pastor to the day of his death. I knew him very intimately, and I think I shall be in little danger of mistaking in regard to the prominent features of his character.

The personal appearance of Dr. Keith was imposing. Large in stature, dignified in manner, grave in aspect and in speech, it was impossible not to feel that you were in the presence of a much more than ordinary man. But, notwithstanding his appearance and manner were such as to repel every thing like frivolity, he was so courteous and affable as to invite the confidence of the most timid child. Indeed the affectionate freedom with which the young of his numerous flock actually approached him, showed how easy of access he really was. They looked up to him as a father, and he seemed to regard them as his children. Never can those of us who repaired weekly to his house for catechetical instruction, forget the paternal solicitude which he always manifested towards us, as the lambs of his flock, or the benedictions he was wont to pronounce upon us, as we left his presence and his dwelling. Alas! but few remain to call up these pleasant reminiscences.

Dr. Keith's example was in beautiful keeping with his religious profession—it was an epistle of Christ known and read of all men. Generous to a high degree, his heart was open to the calls of distress, his house to the stranger, his purse to the needy. The sick and afflicted always found in him a ready friend and substantial helper. He wept with those that wept, as well as rejoiced with those that rejoiced.

As a preacher, he undoubtedly held a high rank among the able preachers of this country. His views of Christian doctrine, which were fully in accordance with the Westminster Assembly's Catechism, he exhibited with clearness and power,—Jesus Christ and Him crucified always being held up as the life and substance of the Gospel. His discourses were well elaborated, and his applications were direct and pungent. In his prayers there was an uncommon degree of fervour and unction. You could not resist the impression that he was in close personal communion with the glorious Being whom he was professedly addressing.

For scarcely any thing was Dr. Keith more remarkable than for noticing and turning to good account the passing dispensations of Providence. Never did any peculiarly striking event occur, but that his hearers went to church the next Sabbath in the confident expectation of its being made the subject of a well digested and judicious train of reflection. He had also a most happy facility at adapting himself to the spiritual wants of individuals, especially at conversing with the inquiring and awakened of his flock. It were difficult to say whether his tenderness or fidelity was more prominent in these conversations; but his manner was such as to invite their confidence, and they always found in him a safe and excellent counsellor.

Neither was he deficient in reproving where reproof was needed; though he always performed this delicate office with a mildness and discretion, that left no room for offence. One incident now occurs to me as an illustration. Happening on a Sabbath, after the services of the morning, to be in company with a number of friends, most of whom were professors of religion, the conversation, as too frequently happens, had imperceptibly glided into subjects of mere worldly inter-

est. The Doctor, feeling that they were going too far, mildly interposed by saying—"Well, friends, if you please, we will defer the present discussion till the next Sabbath." All felt rebuked, while none took offence.

Dr. Keith's loss was deeply felt in every circle in which he had moved. Among the demonstrations of grief attending his funeral, one of the most touching was that of a venerable minister of the Episcopal Church bending over his lifeless form, and exclaiming with a profusion of tears,—“I have known a multitude of ministers of various denominations, both in Europe and America, but never have I known a more faithful servant of Jesus than this dear saint.”

In Gospel bonds, yours truly,

EDWARD PALMER.

SAMUEL WOOD, D. D.*

1779—1836.

SAMUEL WOOD, the son of Joseph and Ellen (Palmer) Wood, was born at Mansfield, Conn., May 11, 1752. He was the eldest of a family of thirteen children. His parents were worthy and pious persons, whose first desire in respect to their children was, that they might grow up in the fear and love of God. Before he was five years old, by the Divine blessing accompanying the instructions and counsels of his faithful mother, he was brought to serious consideration; and there is reason to believe that religion was then formed, as an abiding principle, in his soul. From that time, he always evinced a great dread of sin in all its forms; and seemed to delight in all those spiritual and devout exercises, which peculiarly mark a state of reconciliation to God. At the age of eleven, his mind was thrown, for a time, into great perplexity and darkness, from having heard some friend of his father's relate his experience, in which was included a much deeper conviction of sin than he had himself ever felt; and he was led in view of this, to question the genuineness of his own religious exercises altogether. He was, however, soon relieved from his despondency, by reading a book, entitled, “The sound believer,”—which corrected his misapprehensions in respect to the evidence of true piety, and gave him brighter views of the Gospel plan of salvation than he had had before.

When he was in his fourteenth year, his father removed his family from Connecticut to Lebanon, N. H., then a wilderness, with a view to accommodate his numerous children with land for settlement. Previous to this, the son had indulged the hope that Providence might open the way for his introduction to the ministry; but this change of residence operated, in no small degree, as a damper upon his hopes; for, as he was the eldest son, he saw that his father's dependance would be chiefly upon *him*, in clearing up the forest. He had not, at that time, made a profession of religion; but, in consequence of the death of his youngest brother, which occurred in his father's absence from home, he became deeply impressed with his obligation to do so, and was prevented only by the fact that there was then no

* Price's Fun. Sermon.—MS. from Dr. Bouton.

church in the immediate neighbourhood with which he could connect himself.

Things, however, began soon to assume a more encouraging aspect. Dartmouth College was established at Hanover, within about six miles of his father's farm. A church was formed at Lebanon, and the Rev. Isaiah Potter* was settled as its pastor. Young Wood was one of the original members of the church, and became such at the age of eighteen.

He seems, at no period, to have relinquished the purpose of ultimately entering the ministry; but it was not till he was about twenty-two, that he found it practicable to commence his preparation for it. He prosecuted his preparatory studies under the instruction of his friend and pastor, the Rev. Mr. Potter, and in August, 1775, entered Dartmouth College, being then in his twenty-fourth year. He graduated with the highest honours of his class in 1779. His Valedictory Address, delivered on that occasion, on the "importance of education," was considered a production of rare merit, and was afterwards printed.

As Mr. Wood had kept the ministry in view during his whole collegiate course, his studies, especially in the last year, were directed with reference to it; so that he may be said to have graduated with almost the requisite qualifications for the ministry, according to the standard of qualification which then prevailed. Within about seven weeks after his graduation, he was licensed to preach, and delivered his first sermon at Lebanon, on the morning of the following Sabbath, from John XII. 21.—"Sir, we would see Jesus." At the close of the service, two men, who had listened to his discourse, met him with the inquiry,—“What must I do to be saved?”

In 1780, he was married to Eunice, daughter of Hezekiah Bliss, of Lebanon, who also had then recently removed from Connecticut. Shortly after his marriage, he journeyed with his wife to Connecticut, where he spent some time in preaching, and received an invitation to a permanent settlement, which, however, he declined.

In the spring of 1781, he was invited to preach six months at Boscawen, N. H., and he consented to do so, notwithstanding the field of labour was considered as, in some respects, very unpromising. The result was that, in October following, having accepted a call from the church and society in that place, he was set apart to the ministry there by the usual solemnities.

The year after his settlement (1782) was signalized by an extensive revival of religion in his congregation, in consequence of which, between thirty and forty heads of families were added to the church. Other similar scenes were witnessed, from time to time, under his ministry. His ministerial connection with the town of Boscawen continued till May, 1802,—nearly twenty-one years; when, from a combination of circumstances and by mutual consent, his civil contract with the town was dissolved, though his pastoral relation to the church still continued. A new society was soon formed in connection with the church of which he was pastor; and though, in consequence of this change, he found himself in a smaller parish, he continued to labour as diligently as ever, and was increasingly respected both at home and abroad.

* ISAIAH POTTER was born in Plymouth, Conn., in 1746; was graduated at Yale College in 1767; was ordained first pastor of the church in Lebanon, N. H., in August, 1772; retired from active service September 19, 1816; and died by his own hand in August, 1817, aged seventy-one. He published a Masonic Sermon delivered at Hanover, 1802.

In 1820, the degree of Doctor of Divinity was conferred upon him by the Trustees of Dartmouth College.

In the spring of 1828. he was attacked by a violent disease, which, for some time, seemed likely to reach a fatal issue. His mind, during this period, retained its full vigour, and was cheered by the actings of a triumphant faith. Contrary to expectation, he survived this illness, and, after a few weeks, was able to return to his accustomed duties, though his constitution underwent a shock from which it never fully recovered.

In October, 1831, Dr. Wood preached a sermon containing an outline of the history of the church, of which, for half a century, he had been pastor. In it he states that the church had been favoured with ten revivals, four or five of which were extensive.

In 1832, having become too infirm to discharge all the duties devolving upon him as pastor of the church, a movement was made towards the settlement of a colleague, the result of which was, that the Rev. Salmon Bennett was installed as colleague pastor in December of that year. Mr. Bennett, having been thus associated with him four years, was dismissed by a mutual council, so that Dr. Wood again became sole pastor, at the age of eighty-four.

The increase of labour and responsibility now devolved upon him, proved too much for a constitution already greatly enfeebled by age; and it soon became apparent that the time of his departure was at hand. On the week preceding his death, he stated to a friend who called upon him, that he had just been preparing a sermon to preach the next Sabbath, on the death of an aged brother; and that sermon he actually delivered on the last Sabbath he spent on earth. His text seemed not only significant, but almost prophetic:—"I must work the works of Him that sent me while it is day; the night cometh when no man can work." And after the shadows of the night of death seemed to have gathered around him, and every thing indicated that his last words had already been uttered, he was enabled to say with an air of heavenly serenity,—"All is well;" and then the spirit fled. He died December 24, 1836, aged eighty-four years.

Dr. Wood was blessed, during much the greater part of his life, with vigorous health. He was a man of remarkably active habits, and the time which was not spent in his study or his parish, was devoted to his garden or his farm. From the time he commenced preaching till he was seventy years old, he never lost but three Sabbaths by sickness; and but nine, until he was seventy-eight. He was a good classical scholar, and was an efficient promoter of all the great interests of education. He was instrumental of establishing a library in the town; for twenty years officiated gratuitously as Superintendent of schools; and exerted an important influence, and made a liberal donation, towards the establishment of Boscawen Academy. In the course of his ministry, he fitted about one hundred young men for College, of whom nearly fifty became ministers, and about twenty, lawyers. He entered with great zeal into the various benevolent operations of the day, contributing cheerfully and liberally of both his influence and his substance for their promotion. He was greatly respected by the community at large, as well as by his brethren in the ministry.

Dr. Wood published a Sermon at the ordination of Benjamin Wood, 1796; a Sermon on the Public Fast, 1804.

Dr. Wood had a brother, *Benjamin*, who was also a highly respectable minister. He was born in Lebanon, N. H., September 15, 1772; fitted for College under the instruction of his brother Samuel; was graduated at Dartmouth in 1793; studied Theology partly under the direction of his brother, and partly under that of Dr. Emmons; was ordained pastor of the church at Upton, Mass., June 1, 1796; and died April 24, 1849, aged seventy-six. He was married to Betsey Dustin of Haverhill, and after her death, to Almira Howe. He had seven children. He published a Sermon delivered at Upton, 1796; a Sermon on the death of Mrs. Rachel Ruggles 1811; a Sermon at Sutton at the formation of an Education Society, 1812; a Masonic Address at Uxbridge, 1819; a Masonic Discourse at Milford, 1820; a Sermon on Baptism, 1823; a Masonic Address at Holden, 1825.

FROM THE REV. N. BOUTON, D. D.

CONCORD, N. H., December 10, 1849.

Rev. and dear Sir: I became acquainted with Dr. Samuel Wood, then a father in the ministry, in 1825, when he was about seventy-three years of age. I was at once struck with his venerable appearance,—his hoary locks, bright blue eyes, and placid countenance, and his humble and modest demeanour. His voice was somewhat tremulous with age, yet in preaching he was earnest, impressive, and often there were flashes which showed the fire of his youth. Dr. Wood rarely wrote out his sermons in full; he dwelt chiefly on what he regarded the leading doctrines of the Gospel; not, however, in an argumentative or abstract style, but rather persuasive and hortatory. He was not, in the highest sense, a great man, nor yet eminently learned, but sound, judicious, sincere, and earnest. I used to look upon him as a *model pastor*. Being a neighbouring minister, our exchanges and intercourse were somewhat frequent. His house was the abode of peace, good order, and Christian hospitality. His aged partner, who is still living, at the age of about ninety-three, partook of his excellent spirit and shared in all his joys and sorrows. Having no children of his own, he seemed to regard his church and parish with paternal affection, and they revered him as a father. In his last will, he left all his property to his beloved wife, in consideration of her prudence and good management in all domestic concerns, to be improved by her during her life, and then to be inherited by his church forever.

Among the pupils of Dr. Wood, as you may probably be aware, were *Daniel Webster*, and his scarcely less gifted brother, *Ezekiel*. These were his pride and crown. They ever cherished a profound respect for him as a pattern of all good works, and as a faithful servant of Christ; and I cannot but think that when Mr. Webster made his noble argument in defence of the Christian ministry, on the Girard will, before the Supreme Court of the United States, the image of his venerated teacher and pastor was full in his eye: certain it is that some of the most eloquent and truthful passages in that splendid eulogy are but a portrait of the Rev. Dr. Samuel Wood.

With much respect and esteem, I am yours in the Gospel,

N. BOUTON.

JONATHAN HOMER, D. D.

1780—1843.

FROM THE REV. WILLIAM JENKS, D. D.

BOSTON, January 12, 1853.

My dear Sir: The late Dr. HOMER was the friend of my early years, and I maintained an intimacy with him as long as he lived. You shall have my estimate of his character, and the result of my inquiries in respect to the history of his life.

The common ancestor of the family of *Homer* in America, as I learn from documents obligingly furnished me by P. T. Homer, Esq., of Boston, was John Homer, who emigrated to this country from Bristol, or the immediate neighbourhood, about 1670, and died in 1717, aged seventy, having had nine children. From his fourth son, Michael, descended a family of seven children, one of whom,—the second son, also named Michael, was the father of Jonathan Homer. The father was a mason, and was the master builder, as I have learned, of the present Old South meeting-house. From a portrait of himself taken in his early youth, which was in possession of Dr. Homer, I judge that the family were in comfortable circumstances, if not wealthy. Indeed the industry, frugality, and integrity, of the mechanics of Boston in that day, were often crowned with remarkable success. Notices of this will be seen in that interesting production of the first President Adams, in which he reviews Davila's History of the civil wars of France.

Jonathan Homer was born in October, 1759. He was graduated at Harvard College, after a preparation under the instruction of the well known Master Lovell, at whose school, the British Admiral Coffin, as he afterwards became, was a fellow pupil; and I am inclined to think both Mr. Greenough,—afterwards his near neighbour in the ministry, and Dr. Freeman also, the latter of whom was his class-mate in College, and subsequently, by marriage, his brother-in-law. His graduation was in 1777, and the Rev. Dr. Bentley of Salem was a member of the same class.

From a private memorandum I gather that Dr. Homer was early impressed with views of a serious nature, and indicated by his course of voluntary study his future pursuits in life; for I find him mentioning his taste for the beauties of nature, and love of biblical research, at the age of fifteen, seventeen, and eighteen. In fact, he seems, in more respects than one, to have resembled Hervey, in habits of thought and feeling; being characterized by a tender piety, a warm philanthropy, a love of the beautiful both in writing and in moral action, and a sympathy with affliction in all its forms.

I know not with whom he studied Theology, nor from what particular Association of ministers he received his license to preach. But it appears he was invited to settle in the New South Church of his native town, yet declined. He afterwards accepted a call from the First Church in Newton, and was ordained there on the 13th of February, 1782.

This was an ancient church, dating from 1662, and Mr. Homer was its fifth pastor,—Eliot, Hobart, Cotton, and Meriam^a preceding him in the

^a JONAS MERIAM was born at Lexington; was graduated at Harvard College in 1753; was ordained pastor of the church in Newton, March, 1758; and died August 13, 1780, aged fifty. He published a Sermon preached at Falmouth at the ordination of Thomas Smith, 1764.

order I have named. But, by an afflictive dispensation in 1770, the records of this church were destroyed in the burning of the pastor's house; and this circumstance engaged the young pastor to gather up the fragments of traditional information, and form a history of the town and church, which was published in the Collections of the Massachusetts Historical Society, Vol. v, in the year 1798. Of this Society he was a member.

His discourses, if I may judge from the little I actually heard of them, were observable more for the inculcation of practical godliness, than for deep investigation, broad views of Theology as a science, or bold speculation and metaphysical discussion. These I think he left, for the most part, to others. But, aided by a silvery voice, a serious earnestness of delivery, an engaged heart, and a blameless, benevolent life, his ministry and demeanour secured to him many cordial friends.

Besides the faithful discharge of the duties of his office, Dr. Homer occupied no little portion of his time in treasuring up various items of biblical literature and criticism. He was known to be a good belles lettres scholar, and his class-mates, Bentley of Salem and Freeman of Boston, were much addicted to literary pursuits; the latter especially was an expert and able mathematician, and skilled in natural philosophy and physics, while the former had opened a correspondence with Germany, become an adept in its literature among the earliest of his countrymen, and collected,—being a bachelor and so continuing, a numerous and valuable library. I have already alluded to the fact that Dr. Freeman and Dr. Homer married sisters. I mention these things to show the influences with which my friend was surrounded, as illustrating his character, situation, and conduct.

But what particularly distinguished him was a scheme on which he was providentially led to labour from the year 1824 to the end of his life. This was to ascertain the sources of the common English version of the Scriptures.

He had accustomed himself, even at College, and afterwards still more in his early ministry, to note down observations on difficult texts. As this became known, he was applied to by the publisher of "Teal's Columbian Bible" to superintend an edition of it, and to add whatever notes and introductions to the several books he pleased.

This employment made him regard with interest the republication in this country, by the late Hon. S. T. Armstrong, of Scott's Commentary on the Scriptures, or "Family Bible," and produced several letters on the subject. At length, by the enterprise of Deacon W. Hilliard, in purchasing, on his own agency, a large portion of the ancient libraries of monasteries secularized in Germany, he became possessed, by purchase, of several valuable documents, illustrating the labours of Luther and the early Reformers, in biblical learning. To this was added by the school-mate I mentioned before,—Admiral Coffin, the offer of procuring for him whatever aid the book market of London might afford. A similar offer made by a kinsman residing in England, had been accepted some years before. With all these helps for books, which now amounted to a respectable number, the task was attempted. And, although the whole process, and history, and result of this long continued and persevering labour has not been consigned to an appropriate volume, as was Dr. Homer's intention, yet he recounted the matter in two sermons delivered in Dedham in 1835, the tercentennial anniversary of the publication of the whole Bible in English. He has also recapitulated it in a

very valuable letter to me, which was inserted in the supplement of the Comprehensive Commentary, Vol. vi.

Bishop Marsh had asserted in his Lectures, that the English version of 1611, under the superintendence of King James' translators, was a compilation merely. Dr. Homer, from actual and laborious examination, came to the conclusion that this description applied to thirty-two parts of thirty-three in that version—therefore, that one thirty-third part of it should be accounted as originating with these translators themselves.

Not many years after his settlement, he was married to Miss Anna Curtis of Newton. He had never but one child, a promising, amiable son, with whom I was acquainted, and who died in 1804,—the year after his graduation at Cambridge. But he was employed as a guardian for several persons, both young and adult, and discharged the duties involved in this responsibility with scrupulous integrity and zeal. He had also students boarding in his family.

By his marriage I believe he became the owner of a considerable tract of land in New Hampshire. This occasioned him to journey thither almost annually,—which was, I doubt not, instrumental in preserving the health of a naturally feeble and slight frame of body. A few years previous to his death, he was relieved of a part of the burden of his labour by the settlement of the Rev. James Bates as his colleague; but, in April, 1839, he resigned his pastoral charge altogether. He lived to a good old age, dying on the 11th of August, 1843, and enjoying his eye sight, without artificial aid, to the last.

In person he was of middle height, but slender, and often reminded me of the excellent Dr. Stillman, whom, in voice also, and action, he considerably resembled. On his tombstone is inscribed this sentence—"My hope is in the mercy of God through Christ."

He received the degree of Doctor of Divinity from Brown University in 1826. In Providence he had long been happily acquainted with the highly influential family of Brown and its connections; the pious lady of Nicholas Brown having been an early, intimate friend of Mrs. Homer. This acquaintance was cherished with religious care and pleasing results.

The following is, I believe, a list of Dr. Homer's publications:—Character and duties of a Christian soldier: Artillery Election Sermon, 1790. Successive generations among mankind: A Century Sermon at Newton, 1791. Mourner's friend; or consolation and advice offered to Christian parents on the death of little children: A Sermon at Newton, 1792. Description and History of Newton, [Mass. Hist. Coll. v.,] 1798. The way of God vindicated: A Sermon on the death of his only child, 1804. A Sermon before the Massachusetts Society for promoting Christian Knowledge, 1828.

The above is, I think, all that I am able to state in respect to Dr. Homer that will be to your purpose; and I will only add that,

I am faithfully yours.

WILLIAM JENKS.

LEMUEL HAYNES.*

1780—1834.

This remarkable person was born at West Hartford, Conn., July 18, 1753. In such a state of society as then existed, and still exists in this country, scarcely any thing can be imagined less favourable to the prospect of respectability and usefulness, than the circumstances in which he began his existence: he was not only poor and friendless, and in the worst sense an orphan, but he was a half negro;—his father being of unmixed African blood, and his mother a white woman. The mother, however, was black in a far worse sense than the father; for, though she is said to have been respectably connected, she was cruel and base enough to abandon her own offspring. This, however, she did not do, until she had given him the name of the man with whom she lived, in retaliation for some real or supposed neglect.

At the age of five years, he was carried to Granville, Mass., and bound out as a servant in an excellent family of that place. His mistress particularly soon became deeply interested in him, and treated him, according to his own testimony, with the same affectionate attention which she bestowed upon her own children. He in turn showed himself uniformly docile and respectful, and before many years had passed, he was actually entrusted, in a great degree, with the management of his master's business.

While he was yet a mere boy, he was, in two or three instances, the subject of a signal deliverance from danger, which, though not the immediate occasion of those serious impressions which issued in his hopeful conversion, was nevertheless often alluded to by him in after life, with the most grateful recognition of God's providential goodness. Subsequently to these occurrences,—when he was about the age of nine or ten, he happened, while serving as a plough boy, to be brought in contact with a man of licentious principles; and, notwithstanding all the guards with which he had been provided through the influence of the pious family in which he lived, he actually began to imbibe the poison of infidelity. But the providence of God quickly provided an antidote to the influence of the scoffer. Death came into his family, bereaving him of one or more of its members; and the poor boy, whom he would fain have ruined, saw that his infidel system was utterly unavailing to sustain him in the hour of trouble. And thus it turned out that, though he walked upon the snare, he was mercifully preserved. At a subsequent period, when he was about sixteen, he was again placed in jeopardy from a similar cause. A professional gentleman, who was no friend to Christianity, having removed into the place with a small library, lent some of his books to Lemuel, and at length put into his hands one of decidedly infidel tendency. He, however, quickly discovered its character, and, without reading it further, returned it with a poetical note, conveying a delicate, but richly merited, reproof for making so disingenuous an assault upon his principles. His thirst for knowledge, even from his earliest years, was insatiable; and though he enjoyed, in common with other boys of his age, the benefit of a district school, yet his aspirations

reached much higher, and every moment of leisure that he could command, even some of the hours which are usually devoted to sleep, he occupied most industriously in endeavouring to enlarge his mental acquisitions. In 1775, he lost his excellent mistress, to whom, under God, he was probably more indebted than to any other person, for those impressions which ultimately gave the complexion to his life.

The following account of his conversion is extracted from a letter written by himself, in answer to the inquiries of a friend on the subject. The particular time, however, when the event referred to took place, cannot now be ascertained.

"I remember I often had serious impressions, or fearful apprehensions of going to hell. I spent much time in what I called secret prayer. I was one evening greatly alarmed by the Aurora Borealis, or Northern Light. It was in that day esteemed a presage of the day of judgment. For many days and nights I was greatly alarmed, through fear of appearing before the bar of God, knowing that I was a sinner: I cannot express the terrors of mind that I felt. One evening being under an apple tree, mourning my wretched situation, I hope I found the Saviour. I always visit the place when I come to Granville, and when I can, I pluck some fruit from the tree and carry it home: it is sweet to my taste. I have fears at times that I am deceived, but still I *hope*. Reading a verse in Mr. Erskine's sonnets a little strengthened me. In describing marks of grace, he asks,

"Dost ask the place, the spot of land,

"Where Jesus did thee meet?

"And how he got thy heart and hand?

"Thy husband then was sweet!"

Soon after I united with the church in East Granville, and was baptized by the Rev. Jonathan Huntington,* minister or pastor of the church at Worthington."

When the war of the Revolution broke out, young Haynes was on the alert to serve his country. In 1774, he enlisted as a minute man, in virtue of which he was required to spend one day in the week in military exercise, and to hold himself in readiness for actual service. In 1775, shortly after the battle of Lexington, he joined the army at Roxbury; the next year he was a volunteer in the expedition to Ticonderoga; and, at the close of his Northern campaign, returned to his home in Granville, and engaged again in agricultural pursuits.

But, notwithstanding the variety of his occupations, and the distracting nature of some of them, his efforts to increase his stock of knowledge, and especially of theological knowledge, were never intermitted. At length he determined to try his hand at writing a sermon; and he actually produced one which is still preserved, and which may justly shame the first efforts of many a man of better advantages and of a whiter face. It was the custom in the family in which he lived, to devote Saturday evening chiefly to domestic religious instruction and worship: and part of the exercise often consisted in the reading of a printed sermon. Young Haynes, being, on a certain occasion, called upon to read, slipped his own sermon into the book which he held in his hand, and read it to the family. The good deacon with whom he lived listened to it with great delight,—supposing that it was one of Whitefield's; but, upon inquiry, was surprised to find that the reader and the writer of the sermon were identical.

It is quite probable that this incident had an important bearing upon Mr. Haynes' subsequent life;—for it seems to have been one of the circumstances that suggested to his friends the idea of his entering the ministry.

* JONATHAN HUNTINGTON was a native of Windham, Conn.; did not receive a degree from any College; was ordained pastor of the church in Worthington, Mass., June 26, 1771; and died March 11, 1781, aged forty-eight.

An opportunity occurred about this time for his acquiring an education at Dartmouth College; but he could not bring himself to take advantage of it. He, however, shortly after, (1779,) accepted an invitation from the Rev. Daniel Farrand of Canaan, Conn., to reside with him, and study the Latin language under his tuition. Mr. Farrand was distinguished not less for his wit than his piety; and the remarkable resemblance to his character which Mr. Haynes exhibited in after life, renders it more than probable that the pupil, as he was a great admirer, became also insensibly, to some extent, an imitator, of the teacher. During his residence here, he studied several other branches beside Latin, and gave a portion of his time to the writing of sermons. He also composed a poem, which, however, was stolen from his desk; and it is said that he afterwards heard of its being delivered at a College Commencement. After this, he was engaged, for some time, as teacher of a school at Wintonbury, at the same time devoting his leisure to the study of the Greek. By his unremitting diligence, he became, in a few months, a respectable Greek scholar; and, at a later period, he showed himself no mean critic of both the Septuagint and the New Testament.

At length, when his attainments, in the estimation of competent judges, had become sufficient to justify such a step, he made application for license to preach the Gospel; and, on the 20th of November, 1780, he was approved as a candidate by several respectable clergymen to whom he submitted himself for examination. His credentials bear the signatures of Daniel Farrand of Canaan, Jonathan Huntington of Worthington, and Joseph Huntington, D. D., of Coventry.

It was certainly a singular triumph of sterling merit over the power of prejudice, that Mr. Haynes should have been immediately and unanimously invited to supply the pulpit in a newly organized church, in the very place in which he had passed nearly his whole life. But such was the fact; and instead of being subjected to the least inconvenience on account of his colour or his history, he every where met a most cordial welcome, and there was the highest appreciation of both his character and services. Here (in Middle Granville) he continued labouring for five years; and though, owing to the peculiar state of the times, he had a mighty current of evil in the form of both infidelity and immorality to resist, yet he moved steadily forward against all opposing influences, and performed a work which had a most important bearing upon the future prosperity of the congregation. No general revival attended his ministry, and yet many are believed to have been savingly benefitted by his labours.

At this period, Elizabeth Babbet, a young lady of intelligence and respectability, who had been greatly assisted by Mr. Haynes' counsel in her spiritual conflicts, and who was deeply grateful for the benefit she had received from him, actually offered to become his wife; and the result was that, after seeking heavenly guidance and the counsel of some of his brethren in the ministry, he acceded to her proposal, and they were married at Hartland, Conn. September 22, 1783.

After the lapse of five years, during which he had supplied the small congregation in Granville to great acceptance, it was deemed proper that he should receive ordination; and the church having signified their wishes to this effect to the Association of ministers in Litchfield county, they proceeded to ordain him, November 9, 1785. The ordination sermon was preached by his venerable instructor, the Rev. Daniel Farrand, on 1 Chro-

nicles, xvii, 16. "Who am I, O Lord God, and what is my house that thou hast brought me hitherto?"

Shortly after his ordination, he was requested to supply a vacant church in Torrington, Conn., where he continued his labours about two years. But though he was greatly esteemed both for his talents and piety, and a blessing manifestly attended his ministrations, and many wished to retain him as their permanent pastor, yet, owing to the sensitiveness of a small portion of the congregation, the majority consented to yield their wishes, in consequence of which he retired to another field.

In July, 1785, Mr. Haynes set out on a journey to the State of Vermont, which, at that time, presented a very important field of ministerial usefulness. While there were but few churches and few ministers, infidelity was alike common and arrogant in almost every part of the State; and Mr. Haynes was admirably adapted, by his peculiar talents, to confound this blustering foe. Not only had he made himself very familiar with the Deistical controversy, but his uncommon shrewdness and self-possession gave him an advantage which comparatively few possess; and those who ventured to encounter him, were very sure to gather but few laurels in the conflict. In March, 1788, he received a call from the West parish in Rutland to the pastoral office. He accepted it, and for thirty years remained there in the exemplary discharge of his various duties.

In the year 1805, Mr. Haynes published his celebrated sermon on the text—"Ye shall not surely die," in answer to Hosea Ballou, a well known preacher of the denomination of Universalists. The circumstances which drew forth that remarkable production, were as follows. Mr. Haynes had appointed a lecture at a private house, in a remote part of his parish, without being aware that, on the same day, Mr. Ballou had an appointment to preach in his (Mr. H.'s) meeting-house. After Mr. B.'s arrival in town, some of Mr. H.'s friends called upon him, and expressed their regret that his lecture would interfere with Mr. B.'s service, and moreover stated that Mr. B. had intimated a suspicion that the coincidence of the two services had not been, on the part of Mr. H., altogether accidental. Mr. Haynes finally concluded, in accordance with the wishes of his friends, to forego his own appointment and attend the other service. On arriving at the meeting-house, he was introduced to Mr. Ballou, who invited him to take part in the exercises, and rather urged it on the ground that he was to occupy his (Mr. H.'s) pulpit. Mr. H. however excused himself,—remarking, at the same time, that perhaps he might be willing to say a word after the sermon. Accordingly, in due time, the preacher turned to him, and remarked that there was an opportunity to speak, if he desired it; upon which he immediately arose, and with no other preparation than he could make while Mr. B. was preaching, delivered the discourse above referred to. The opinion has been often expressed that there is not in the language another argument on the same subject, and within the same compass, equally ingenious and effective. The sermon has gone through editions innumerable on both sides of the Atlantic, and is considered a very masterpiece of religious satire.

Mr. Haynes was a delegate, in 1814, from the General Convention of ministers in Vermont to the General Association of Connecticut, which held its session that year at Fairfield. On his way he stopped at New Haven, and preached in the Old Blue church, to a large and delighted audience, among whom was President Dwight. He afterwards preached at Fairfield before

the Association, where he was also listened to with profound attention and admiration. His presence as a member of the body is said to have given unusual interest to the occasion ; while his great shrewdness, qualified by his charming modesty, rendered him a universal favourite.

From early life, Mr. Haynes had always taken a deep interest in the civil affairs of the country, and had never attempted to conceal his political partialities. He was, from conviction, a decided and uncompromising Federalist. It is not improbable that, considering the violence of party spirit at the period now referred to, (1818,) he may have indulged too freely in animadversions upon the course of his political opponents. Be that as it may, a state of feeling was generated in his congregation, in consequence of his connection with politics, adverse alike to his comfort and usefulness ; and, accordingly, in April of that year, a mutual council was convened, and, after due consideration of the case, they declared his pastoral relation dissolved. The scene of parting is represented to have been one of the most touching character. In taking leave of his people, he addressed them in two appropriate discourses, full of most judicious counsel and instruction, which were afterwards published.

No sooner was his pastoral relation to the people of Rutland dissolved, than he was invited to take charge of the church then vacant in Manchester, —a beautiful village on the West side of the Green Mountains. Though it was not considered expedient that he should become the settled pastor of the church, he continued there about three years, labouring with great prudence, affection, and fidelity.

During his residence in Manchester, he was somewhat connected with an event of most extraordinary character, which, at the time, occasioned a deep sensation throughout the whole country ; and indeed it has rarely had its parallel in the history of the world. A man by the name of Russell Colvin, an inhabitant of that town, had become deranged, and had been accustomed for years to wander about the country in a state of complete mental alienation. It was not uncommon for him to be absent for several months at a time ; but, at length, in the year 1813, he suddenly disappeared, and years passed away and no tidings were heard respecting him. The conjecture, after a while, got afloat, that he had been murdered ; and suspicion attached to two of his wife's brothers, Stephen and Jesse Boorn. New developments, from time to time, were thought to render this more and more probable, until, at length, they were actually arrested, tried, condemned, and sentenced to be executed for murder. While they were in prison, awaiting the time of execution, Mr. Haynes visited them frequently as a spiritual friend and counsellor, and from his intercourse with them, became satisfied that they were, as they claimed to be, guiltless of the crime with which they were charged. Just thirty-seven days before the day that they were to suffer,—to the overwhelming astonishment of the whole village, the man whom they were charged with having murdered, suddenly made his appearance. thus bearing a testimony to their innocence which nothing could gainsay. Mr. Haynes preached and published an interesting discourse on the occasion of their release, from Isaiah XLIX. 9. "That thou mayest say to the prisoners, go forth ; to them that are in darkness, show yourselves."

Mr. Haynes' physical energies having begun perceptibly to decline, the people of Manchester, to whom he ministered, came at length to feel the importance of obtaining the services of some younger person ; and at the

same time the church in Granville, N. Y. communicated to him their wish that he would take up his residence among them, and preach to them as his health and strength would allow. He acceded to their proposal, and removed to Granville in February, 1822, where he spent his remaining days. Nor was this the least happy, nor the least successful, part of his ministry. In 1831, when he was in his seventy-eighth year, a general attention to religion pervaded his congregation, during which he seemed to renew his strength, and to forget that his vigour had begun to wane. While at Granville, he admitted nearly eighty to the church on a profession of their faith.

In 1832, he visited New York and attended the May Anniversaries. He preached in New York, Albany, and Troy, and was received every where with the utmost hospitality and kindness. In 1833, he made his last visit to Granville, Mass. Though the generation to which he belonged were nearly all gone, yet a few of the companions of his early years remained to welcome him, and the whole community testified towards him their respect and veneration. He preached several times to crowded and deeply interested audiences. He visited with intense interest the various localities which were specially consecrated by his early associations. And when he took leave of his friends, it was with the full conviction that he and they were to meet no more on this side the grave.

He now returned to his home and to his flock, admonished by increasing infirmities that the time of his departure was at hand. For some time, however, he continued his pastoral labours as usual; but in the early part of March, 1834, a species of gangrene appeared in one of his feet, which seemed to threaten almost immediate death. After about a month, the violence of his disease had so far abated, that he attempted again to preach, and actually did preach, for several successive Sabbaths; but he quickly became satisfied that his work in the pulpit was done. He suffered greatly in the course of the summer from the progress of his disease; but uniformly evinced the most cheerful submission to the Divine will. Two days before his death, having lain quietly during the day, he requested one of his daughters to come to his bedside, when he thus exclaimed—"What wonderful views I have had this day. I have been brought to the borders of the grave. Oh what views! Wonderful! Wonderful! Wonderful! I have heard singing! Oh how wonderful! I am well. Glory ineffable!" On the last day of his life, when his final conflict seemed actually to have begun, he suddenly revived and exclaimed with an air of transport—"Oh what beauties I have seen! Glories of another world! What joys do I feel! I have seen the Saviour." In this state of ecstatic triumph he continued until he fell asleep, to awake to a triumph still more ecstatic, in his Redeemer's presence. He died on the 28th of September, 1834. His funeral sermon was preached by the Rev. John Whiton, from Philippians i. 23. A hymn was sung, which Mr. H. himself had written specially for the occasion.

FROM THE REV. TIMOTHY MATHER COOLEY, D. D.

GRANVILLE, January 20, 1848.

Reverend and dear Sir: Being a resident in a parish of the same town in which Mr. Haynes was brought up, I knew him well, and heard him preach occasionally, from the commencement to the close of his protracted ministry. His sermons are the earliest which I remember, and all my recollections respecting him

as a *Man*, a *Christian*, and a *Minister*, are mingled with feelings of such esteem and love, as throw around his semi-African person the air of comeliness. The tincture of his skin and his shape and features indicated fully his African original; yet there was such an expression of intelligence, and so much sweetness of disposition and manners, as not only disarmed prejudice, but awakened respect and good-will.

Soon after his ordination as an evangelist, he was invited to supply a parish in Connecticut, and there was great sensitiveness with a few, in respect to his colour. One of the number was so much displeased that, for a time, he refused to attend his ministry. At length, however, prejudice was overcome by curiosity, and he came out to hear. He took his seat in the crowded house, and, from designed contempt, sat with his head covered. Mr. Haynes commenced with his usual earnestness and eloquence, as if unconscious of any thing amiss in the assembly. "The preacher had not proceeded far in his sermon," said this man, "before I thought him the whitest person I ever knew. My hat was instantly taken off, and thrown under the seat, and I found myself listening with the most profound attention." That day proved a memorable epoch to the scorner. Truth was carried home by the power of the Holy Spirit, and he became a man of prayer and of exemplary piety, and was afterwards an officer in the church.

Mr. Haynes was emphatically a *self-taught* man,—the founder of his own fortune; and considering his humble origin and his extremely limited means of education, he was certainly an extraordinary character. His influence over other minds was wonderful. He was a child of grace, and no one could more appropriately adopt the expression of the Apostle Paul, "By the grace of God, I am what I am."

Could I represent to you the elements of his great usefulness, and that assemblage of excellences, which made him so dear to many who knew him, it would aid others in their plans for doing good. These may be summarily expressed in the following particulars:—

QUICKNESS OF APPREHENSION.

Whenever a new or intricate subject was introduced, it was delightful to observe with what facility and ingenuity he grasped it and removed the difficulties it involved. Other men may have exceeded him in patient and protracted investigation; but for a sudden conflict, and an effort strictly extemporaneous, requiring all the energies of his mind at once, his powers were unrivalled. A text was often given him as he was about to commence a lecture, or a funeral sermon, which, as a matter of courtesy, he would accept; and he would illustrate it apparently with as much ingenuity and precision as if he had taken ample time for preparation. At an ordination, when the appointed preacher has failed, he has, with little premeditation, occupied the vacant place with much ability and acceptance. In one such instance, after the assembly had principally convened, he sketched the plan of a discourse, which was entirely appropriate and was received with admiration.

AN ACTIVE AND TENACIOUS MEMORY.

From childhood he was subject to just that course of discipline which is fitted to improve this faculty. He could obtain but few books, and the contents of these he devoured. "His memory was his library." When but a boy, he would collect a circle of his coevals around him in the intermission on the Sabbath, and repeat a great part of the morning sermon. His master required him, on Sabbath evening, to give a full account of the sermons which he had heard during the day. At the age of fifty, he could repeat nearly the whole of Young's *Night Thoughts*, *Paradise Lost*, Watts' *Psalms* and *Hymns*, and long unbroken passages from different authors, and more of the Scriptures than any person I ever knew. Whenever he had listened to a sermon or a conversation of great length, he could report the substance, and much of it in the very terms in which it was delivered.

His written preparation for the pulpit was a mere skeleton of the sermon, and in the freedom of an extemporaneous speaker, he referred to numerous passages of Scripture, always giving the chapter and verse with nearly infallible accuracy.

UNTIRING INDUSTRY.

He early imbibed the sentiment of Seneca,—that “time is almost the only thing of which it is a virtue to be covetous.” Throughout his long life, he was conscientious in the improvement of time. His early habits were formed with reference to a rigid pursuit of business, day and night. He rose at an early hour, and often trimmed the midnight lamp. He sometimes left his bed in the dead of night, especially if he had occasion to prepare a sermon in which his feelings were deeply interested. The darkness and solitude of midnight he considered as favourable to meditation. He was through life “a working man.” His own hands ministered to the necessities of a numerous family.

It has been a thousand times repeated that *Lemuel Haynes got his education in the chimney-corner*. This is literally true. Bound by indenture as a servant, he was obliged to labour hard through the day, so that the hours of the evening and the twilight of the morning, with the exception of a few months at a common school in winter, were his only opportunities for mental improvement. While his companions were sporting in the streets, and even round the door, you might see him sitting on his block, with his book in his hand. Evening after evening, he plied his studies by fire-light, having the preceding day laid in a store of pine knots for the purpose. The luxury of a candle he rarely enjoyed. Here he studied his spelling-book, and psalter, and other books which he could procure. He possessed that faculty in the acquisition of knowledge, which is the birth-right of genius. No breath of Christian charity was applied to fan the latent spark into a flame.

A HIGH ESTIMATE OF LITERATURE AND LITERARY MEN.

He felt and lamented through life his own limited advantages. The Latin language he had studied, and had acquired some knowledge of the Latin classics. In Greek, he was familiar with the Testament and the Septuagint, and often enriched his sermons with ingenious allusions to the original. He was an advocate for an educated ministry. A young clergyman, in conversation with him on this subject, remarked with much apparent sincerity that he thought ministers without learning succeeded well, and that ignorant ones did the best. “Won’t you tell me then, Sir,” said Mr. Haynes, “how much ignorance is necessary to make an eminent preacher.”

AFFABILITY.

After what I have said, it is hardly necessary to add that Mr. Haynes possessed social qualities of a high order. He was indeed the life of every circle in which he moved. His speech was with grace seasoned with salt. He was shrewd in his observations on men and things. I shall fail of giving you the whole character, and all the varied excellences of my friend, if I pass in silence his eccentricities, especially that vein of wit and facility at keen retort, which rendered him at once an amusing and instructive friend and a most formidable opponent. This talent in him was of the most innocent and chastened character, and imparted inexpressible sprightliness to his social powers, and inspired the ranks of infidelity with alarm at his approach. Those best acquainted with the circumstances of his location,—the bold and blasphemous infidelity, the cunning and obtrusive scepticism, with which the region was infested, have expressed the belief that this talent gave him an influence which could not have been otherwise acquired. A few of the many anecdotes which have been preserved respecting him, will give a better idea than any general description of his ready talent

—“Happily to steer,
From grave to gay, from lively to severe.”

As Mr. Haynes was travelling in Vermont, he fell in company with a person who soon discovered himself to be an unprincipled scoffer at religion. In the course of conversation, he demanded of Mr. Haynes what evidence he had for believing the Divine origin of the Bible. "Why, Sir," answered Mr. H., "the Bible, which was written much more than a thousand years ago, informs me that I should meet just such a person as yourself." "But how can you show that?" returned the caviller. "The Bible says, II. Peter III. 3, 'In the last days, scoffers shall come, walking after their own lusts.'"

A physician in a contiguous town, of rather libertine principles, arrived in West Rutland with a retinue of his friends, as he was about to remove to a distant part of the country; and Mr. Haynes seeing the Doctor drive up, and call at the public house, immediately went thither to take a friendly leave of him and his family. After exchanging salutations, Mr. H. said to him,—“Why, Doctor, I was not aware that you expected to leave this part of the country so soon;—I am owing you a small debt which ought to have been cancelled before. I have not the money, but will go and borrow it immediately.” The Doctor replied that he must have all his affairs settled, as he expected never to return to this part of the country again. Mr. H., as he went out to borrow the money, was called back by the Doctor, who had previously made out a receipt in full, which he gave to him, saying—“Here, Mr. Haynes, is a discharge of your account. You have been a faithful servant for a long time and received but small support. I give you the debt.” Mr. Haynes thanked him very cordially, expressing a willingness to pay, when the Doctor added, “But you must pray for me, and make a good man of me.” Mr. H. quickly replied,—“Why, Doctor, I think I had much better pay the debt.”

Only a few months before his death, Mr. Haynes was expressing his admiration at the progress of the benevolent operations of the day, and the amount of good accomplished by the American Bible, Missionary, Sabbath School, Tract, and Temperance Societies. A sceptic stood by and remarked with some earnestness that he believed the devil had got up these Societies. “What,” said Mr. H., “the devil a friend of the Bible! and Missions! and Temperance! Has the devil met with a change? I am sure he would not favour such things unless he had. He must have been very lately converted!”

As Mr. Haynes and others were engaged in an ecclesiastical council, a Free Mason's Lodge had a celebration in an adjoining town, and the Rev. Mr. D., one of the craft, attended and preached a sermon. The preacher, on his return, came into the room where several ministers were sitting in a recess of the council. “How do you do, Brother D.?” said Mr. H.—“then you have been preaching to the Masons, have you?” And receiving Mr. D.'s reply in the affirmative, he continued, “Well, it is rather small business, Brother D., for ministers of the Gospel to be preaching to these Masons. I think you might be better employed.” “Why,” said Mr. D., “Father Haynes, you don't understand the subject. If you did, you would not speak so disparagingly of Masons. Masonry began in Heaven!” “Began in Heaven!” said Mr. Haynes, with the strongest expression of surprise, and seeming for a moment to be at a loss for a reply—“Began in Heaven! Oh yes! I remember it did; but they cast it right out. They would not keep it there an hour. They cast it down to hell with all the inventors of it.”

It is stated that, some time after the delivery of his famous sermon in reply to Mr. Ballou, Mr. Haynes was met by two reckless young men, between whom and himself occurred the following conversation. Having agreed together to make trial of their wit, one of them said, “Father Haynes, have you heard the good news?” “No,” said Mr. Haynes, “what is it?” “It is great news,” said the other, “and if true, your business is done.” “What is it?” again inquired Mr. Haynes. “Why,” said the first, “the devil is dead!” In a moment, the old

gentleman, lifting up both his hands, and placing them upon the heads of the young men, in a tone of solemnity and concern, replied, "Poor, fatherless children! What will become of you?"

Perhaps no champion of the Gospel in that region was better furnished to meet the infidel and scoffer, than Lemuel Haynes. If they assailed him in argument, his replies were ready and appropriate, and with such naked point as made sophistry appear ridiculous; and if they railed and ridiculed, he knew well how to

"— teach the wanton wit
 "That while he bites he may be bit."

EMINENT PIETY.

Without personal and intimate acquaintance with the peculiarities of this extraordinary man, you will scarcely be able to perceive the consistency of these traits of character with great spirituality, and uniform, all-pervading personal holiness. However dangerous such talents may have been in other hands, I must say that, as far as I know, they rarely, if ever, were the occasion of the slightest blemish to his Christian or ministerial character. His religious experiences were grounded upon a change of heart, by the power of the Holy Ghost. He ever referred to the wonderful change which he experienced under the "apple tree," as the commencement of his religious hopes and joys. He was eminently the man of God,—in the pulpit and out of it. He manifested great tenderness of conscience, being deeply affected with the sense of his own unworthiness. In his devotional services, whether public or private, he seemed to court the lowest place. If he possessed any one of the Christian graces in a greater measure than the rest, it was *humility*. He was everywhere surrounded with incitements to pride. Whenever he preached abroad, he was sure to draw a large audience, who hung upon his lips with flattering attention. All classes were solicitous to open to him the door of hospitality. He received marked attention from his brethren in the ministry. Amidst the admiration of crowded assemblies, and the numerous attentions that were bestowed upon him, he discovered no other feelings than those of Christian humility. His life was "a living epistle," known and read of many on earth and in Heaven.

MINISTERIAL GIFTS.

Mr. Haynes possessed a clear head and a pure heart. He had indeed a rare union of qualifications for the Gospel ministry. His unoffending deportment and great spirituality, his tenderness and humility, his quickness of perception and strength of memory, his systematic views of Theology, his intuitive insight into the human character and comprehensive knowledge of all subjects connected with his work as a minister of Christ, fitted him to stand forth as "a burning and a shining light."

His piety was uniform, deep, consistent, and active. He was in his closet much,—watched, and prayed, and fasted much. He seemed like one standing on the verge of two worlds, viewing alternately the one and the other, and taking his measures in due regard to both.

His labours were blessed by a number of revivals which greatly augmented and edified the church of which he was pastor. More than three hundred were added to the church in West Rutland during the thirty years of his pastoral charge. Other churches sought and enjoyed his labours in seasons of special attention. He was much in revivals, and possessed a peculiar talent in solving the difficulties which perplex inquirers after salvation. The instructions which he has given to the diffident, the anxious, and the lingering, will be long remembered, not merely on account of their success, but as illustrations of the deceitful windings of the human heart, and of a happy method of deliverance from the wiles of the enemy. A young lady under the pastoral charge of a highly respectable neighbouring

minister, who was enjoying a special revival among his people, was deeply convicted of sin, but saw no light in the Gospel plan of salvation. She felt her need, but not her obligation, and was waiting for God to convert her by a miracle. Her pastor had conversed and prayed with her, but no light arose to her mind. Providentially, Mr. Haynes called, and the pastor proposed to her that if she desired to hear instruction from the voice of age and experience, he would invite him in. She readily assented; and after being informed of the state of her mind, he commenced the interview as follows:—"Young woman, do you expect to go home to-night?" "Yes, Sir." "How do you expect to get there?" "I expect to walk." "How will you walk?" The young lady was embarrassed and made no reply. "Well," said Mr. H., "I can tell you how you will walk. You will put one foot before t'other—that's the way you will get home, if the Lord pleases, and that's the way to get to Heaven. You must put one foot before t'other, and the Lord will take care of you. It is He who is calling you by his Spirit; and He calls you, not to wait for Him to carry you, but to follow Him;—and then you have his promise that He will guide you by His counsels. But He will not carry you to Heaven without your own walking, any more than He will carry you home to-night, while you are sitting here."

By this singular illustration he fixed the attention of the young lady upon the very point of her difficulty. He then urged upon her with warmth and simplicity her obligation to immediate submission and unreserved obedience in faith and love. His words were attended with the power of the Holy Ghost; and that night, as she walked towards home, every step she took, was an admonition, in the light of the instruction she had just received, to commit her ways unto the Lord. She soon gave evidence of hopeful conversion, and adorned the doctrines of the Gospel by her subsequent life,—holding in most grateful remembrance the instructions of Mr. Haynes in bringing her from darkness to light.

It was in the pulpit that Mr. Haynes appeared especially to be in the place for which God had made him a "chosen vessel." His manner was peculiarly his own. His preaching was distinguished for directness and unction, and was calculated to quicken the believer, rouse the careless, and guide the inquirer to Christ. Throughout his sermon he kept his subject so perfectly in view, and brought forward such convincing arguments and happy illustrations to confirm and explain it, that it was no easy matter to listen to it and remain unimpressed. You could not forget his sermons if you would. You would be carried through the various heads of his discourse as by the charm of a musical instrument. His enunciation, though distinct, was extremely rapid—a delightful flow of words and thoughts, as if crowding each other for utterance. He made no gestures, except to wave horizontally his reference-Bible.

He was happy in the choice of his texts. His sermons were so replete with Scripture proofs that his hearers usually felt that opposition to his doctrines was opposition to the Bible. His theological views were systematic, embracing essentially the New England orthodoxy of the last age. He knew what he believed, and he was distinguished for an uncompromising exhibition of the doctrines of grace. These doctrines he preached without distinction in revivals of religion. And remarkable as he was for pleasantries and turns of wit, I never knew him in the pulpit

"To court a grin when he should win a soul."

I have already extended these remarks beyond what I intended. I will only add that something may be learned respecting his general character from a remark of some of the young men of his parish. Considerable emulation existed between the two parishes in Rutland in regard to their ministers. The Rev. Dr. Ball was minister in the old parish. Mr. Haynes was always welcomed with great cordiality to both their families and the pulpit. The young men, however, by way of

pleasantry would sometimes rally their friends of the other parish about their *coloured minister*. The reply, on one occasion was,—

*"His soul is pure,
"All white! Snow white!"*

With the warmest fraternal affection, I remain Rev. and dear Sir, your brother in the Gospel of Jesus Christ,

TIMOTHY M. COOLEY.

WILLIAM GREENOUGH.

1781—1831.

FROM THE REV. WILLIAM JENKS, D. D.

Boston, December 30, 1852.

Rev. and dear Sir: It was in the REV. WILLIAM GREENOUGH's parish that I first saw the light. He was one of the kind and effective patrons of my early studies; and it is no more than a duty devolving on me, and a truly pleasant one, to endeavour that his venerated memory be preserved.

He was born in Boston on the 29th of June, 1756. His father, Thomas Greenough, was a mathematical instrument maker, and a grandson of Captain William Greenough, who, first of the family, settled in Boston between the years 1640 and 1650. He spent his early years in his native town. He graduated with high honour at Yale College in 1774, and remained at New Haven for two or three succeeding years in the character of a resident graduate. In 1779, he was admitted a member of the Second church in Boston, under the pastoral care of the Rev. Dr. John Lathrop. With whom he studied in his preparation for the sacred ministry I do not know. But I have ever thought that he took the advice occasionally of his learned kinsman, the celebrated Dr. Chauncy, whose remarks I often heard him repeat. And I have supposed that he meditated at one time the law as a profession, or perhaps merchandise; for he observed to me concerning his eldest son,—“If I thought he would suffer as much as I did, in determining on the choice of a profession, I could hardly desire his life.” Had he chosen the law, his strong mind and powers of reasoning, combined with his strict integrity, could not but have raised him to distinguished eminence; and if he had become a merchant, he could scarcely have failed to be rich.

Newton, originally Newtown or Cambridge village, was included at first in the town of Cambridge, which bore itself the prior name of Newtown, as you doubtless know. It was made a corporation, after a struggle for that privilege for about twenty years, in 1678; but a church had been gathered, a pastor settled, and a parish formed, some time before,—that is, in 1662, July 20th. At that time, John Eliot, Jr., eldest son of the respected worthy, who so deservedly obtained the name of “the Indian Apostle,” was placed over the church and parish, as their first minister. And it was not till October, 1781, that another parish was formed in the town. Of the latter parish Mr. Greenough became the minister, being ordained in November succeeding its formation. The sermon on the occasion was

preached by the pastor of the church with which he had connected himself.

Mr. Greenough was married twice; first to Abigail, daughter of the Rev. Stephen Badger of Natick, June 1, 1785; and second, to Lydia Haskins of Boston, May 22, 1799. There were children by both marriages.

He was very instrumental in preparing the measures which led to the formation of Park Street church, Boston, in 1810, being connected with some of the leading religious families in the Old South church, particularly that of Homes. But, after its establishment, he was not often seen in its pulpit,—which occasioned me no little surprise.

He was one of the founders of the "Society for promoting Christian knowledge," by a liberal subscription—a Society formed with a special view to check the growing tendency, as it then appeared, to Hopkinsianism, and to continue and maintain the influence of that system which was adopted by the New England fathers. This was about the beginning of the present century.

The only publication of Mr. Greenough's of which I have any knowledge, is a Foreign Missionary Sermon preached at Boston in 1814.

Mr. Greenough died at Newton, November 7, 1831, in the seventy-sixth year of his age. His last illness was severe and trying, but it was borne with most exemplary submission to the Divine will. I attended his funeral and addressed the people, at the invitation of the ministers present.

Mr. Greenough deserved most strictly and eminently the title of "an Israelite indeed, in whom is no guile." This application will be granted as just by all who knew him. It was his prominent and chief characteristic; that is, the characteristic which peculiarly distinguished him from ordinary good men and from the generality of ministers. And I would for a moment dwell on it, remembering that once he remarked to me on a certain case that required no small degree of moral courage—"If ministers will not go forward, who will?" This exhibits the spirit of his life. For although of tender and effective sympathy, and ever ready to serve a friend, yet his manner was of that curt, blunt character, which savoured more of "the fine old English gentleman," or perhaps of "the country 'Squire'" of former times, than of the measured, guarded, circumspect demeanour and converse of the wary, discreet, and polished clergyman and scholar.

Not that any thing clownish or vulgar attached to him. Far from it. But his convictions were deep and thorough; his reverence for God and his Word, his Sabbath and Ordinances, was sincere; his hatred of sin and detestation of it in all its forms, pointed and honest; his deportment fearless, independent, and strictly conscientious; and in the simplicity and integrity of his heart, he manifested these qualities with great uniformity and consistency,—seeming to wonder at the cunning, duplicity, hypocrisy, and selfishness, which he, at times, detected in others; but not hesitating to reprove it, with humanity and Christian compassion indeed, but with marked decision and abhorrence.

In person he was large and tall, stooping somewhat in his gait. He wrought at times with his own hands on his farm, especially in the season of haying. The cordiality of his friendships was calculated to win entire confidence. In his religious views he was a Calvinist of the old school; and he adhered to this system with an unyielding tenacity. He was also a believer in revivals; and although I know not of any remarkable instance

of the kind under his ministry, yet in a letter of my father's, I find that a report of such an event was made to his parish by Mr. Greenough from New Haven, when he was on a journey, and occasioned much feeling.

Mr Greenough would never allow the Scriptures to be quoted jocosely or irreverently in his presence, without reproof. Of the honours of the Sabbath he was jealous, and in his preparations for it, conscientious, sacredly reserving to himself the Saturday evening—of which some anecdotes are told that I forbear to repeat, as I have no authentication of them. But I have noticed his marrying a couple on the evening of the Lord's day, and declining to take the fee, saying he must be excused from receiving money on the Sabbath. Whether it were paid in the secular days of the week I never know.

Mr. Greenough's sermons were distinguished for simplicity, sound practical sense, and a clear exhibition of his own well defined views of evangelical truth. In fact, these were characteristics of the man. He excelled in the exercise of a ripe, sedate, and almost unerring, judgment, and that, not only in his capacity as a minister, but in his conduct as a man, a citizen, a father, counsellor, and friend. Accustomed to the use of property, with which he was comfortably furnished by inheritance, he was keen-sighted to notice the abuse or niggardly withholding of it in others; and I well remember his language of reprobation, when, having lost by fire his horse and chaise, while on an exchange, no offer was made by the people to remunerate him—"If God in his providence," said he, "took no better care of his ministers than the people do, their condition would be deplorable."

I am struck with surprise, as I notice the manner in which President Allen has described some traits of Dr. Chauncy's character, in finding how precisely he has given in them a portrait of Mr. Greenough. "He was respected," says President Allen, "for the excellence of his character, being honest and sincere in his intercourse with his fellow men, kind, and charitable, and pious. Dissimulation, which was of all things most foreign to his nature, was the object of his severest invective. His language was remarkably plain and pointed, when he spoke against fraud either in public bodies or in individuals. No company could restrain him from the honest expression of his sentiments."

With high respect and esteem,

I am, dear Sir, yours in the best bonds,

WILLIAM JENKS.

SAMUEL NOTT, D. D.*

1781—1852.

SAMUEL NOTT was a grandson of the Rev. Abram Nott, who was a native of Wethersfield, Conn.; was graduated at Yale College in 1720; was settled as minister of Pautapoug, (now Essex,) in Saybrook, Conn., in 1725; and died January 24, 1756, aged sixty-one. His father, Stephen Nott, and his mother, Deborah Selden of Lyme, were married in December, 1749, and had eight children,—two sons and six daughters. His mother died in October, 1788; and his father subsequently took up his residence with him at Franklin, was married, a second time, in November, 1789, to Widow Abigail Bradford, and died in January, 1790.

Samuel Nott was born at Saybrook, at that time the residence of his parents, January 23, 1754. When he was five or six years of age, his father's house was burnt; and his mother, as he told me, in her consternation, caught him from his bed, and threw him into the street; and some one took him up and carried him to a neighbour's house. He said he remembered seeing the people the next day rake the ashes with long poles. His father, for a few years previous to this calamity, had been in prosperous mercantile business; but, in consequence of this and some other adverse circumstances, became considerably reduced. He subsequently removed to East Haddam, (Millington,) and in 1772 removed again and settled at Ashford, which continued to be the home of the family many years.

The subject of this notice was, at the age of eight years, apprenticed to a blacksmith; but, at twelve, the indentures were given up, with a view to his assisting his father in shoe-making and tanning. When he was in his twentieth year, he went abroad in search of employment; and, after having worked a few months as a mason, returned with forty dollars, which he made over to his parents. He found at home an infant, and only brother, born in June, 1773—now the Rev. Eliphalet Nott, D. D., President of Union College.

Having arrived at the age of twenty, he commenced teaching a district school; and, while thus engaged, began not only to cherish the desire, but to entertain the purpose, of gaining a collegiate education; his parents having designed this in respect to him, in the days of their prosperity. In April, 1774, he began a course of study preparatory to entering College, under the instruction of the Rev. Daniel Welch of Mansfield; and, about this time, became settled in his religious views and feelings, and joined the church under Mr. Welch's pastoral care. After various interruptions in his studies, occasioned by the necessity of providing means of support, he was able to spend the summer of 1776 in Dr. Wales' school at Hartford, and in September of that year, became a member of Yale College. Here, during the early part of his course, he supported himself by waiting at Commons and ringing the College bell. In the third term of his Freshman year, the exercises of College were suspended and the students dispersed, in consequence of the incursion of the British troops. His class was advertised to re-assemble, first at Farmington, and afterwards at Berlin. In the winter

* Communication from himself.—MS. from his son.—McEwen's Fun. Sermon.

of 1777-78, he taught a private school, for a few weeks, at Mansfield; and, in the fall vacation of 1778, was engaged in teaching a few young ladies at Berlin. About the close of his Junior year, Joel Barlow, a resident graduate, who had had charge of a school in New Haven, gave it up to Mr. Nott, who taught it till his graduation in 1780; and subsequently continued it till March, 1781, when he was obliged to relinquish it on account of the failure of his health.

In connection with the business of teaching, Mr. Nott pursued his theological studies under the direction of the Rev. Jonathan Edwards, who, at that time, had a pastoral charge in New Haven. He was licensed to preach in May, 1781; and, during the succeeding summer, supplied the pulpit at Bridgehampton, Long Island, but was obliged to leave the place in consequence of an attack of intermitting fever. In October, 1781, he was invited to preach in the Second parish in Norwich, (then usually called *West Farms*, now *Franklin*,) as a candidate for settlement. The parish had been long without a settled minister, and was then in a very distracted state. His first sermon was on the text,—“I ask, therefore, for what intent ye have sent for me.” It made a powerful impression upon the people, and marked the beginning of a better state of things among them; for, after having preached to them on probation about three months, their divisions were so far healed, that they gave him a nearly unanimous call to become their pastor. He accepted the call, and was ordained March 13, 1782, the ordination sermon being preached by his instructor and patron, the Rev. Mr. Welch.

At the time of his settlement in the ministry, his health was considerably impaired, in consequence of having overtaken himself in his preparatory studies; and, for three years, he was obliged to use the greatest caution, in order to preserve so much vigour as was necessary to the ordinary routine of ministerial duty. His health, however, gradually improved, so that he not only laboured more, but lived longer, than almost any of his contemporaries in the ministry. In 1832, he preached his Half-century sermon, in which he stated that he had then not been detained from his Sabbath day labours by illness, in much more than a dozen instances, during his whole ministry. In 1842, he preached his sixtieth year sermon, at which time there was not an individual living who was a legal voter in the parish at the time of his settlement.

He was honoured with the degree of Doctor of Divinity from Yale College in 1825.

Dr. Nott continued in the regular discharge of his ministerial duties until December, 1847, after which, he only occasionally supplied the pulpit. In March, 1849, the Rev. George J. Harrison was ordained as his colleague in the pastoral charge. He preached, for the last time, in the summer of 1849; and his last effort in public was to assist in the administration of the Lord's Supper, about three weeks before his death; though he attended public worship the very day before the distressing casualty by which his death was occasioned. On the 15th of May, 1852, his dressing gown took fire from the stove in his room, and burned him so severely that he died in consequence of it, on the eleventh day afterwards—May 26th. During the first part of the intervening period, he was comparatively free from pain, and was occupied as usual in reading the Bible and other books, together with some of his own manuscripts; but a season of great bodily suffering then followed; though *that* gradually subsided into a peaceful slumber, which was broken

only by intervals of devotion. He died at the age of ninety-eight years, four months, and three days. His funeral sermon was preached by the Rev. Dr. McEwen of New London.

He was married to Lueretia, daughter of Josiah and Abigail Taylor of Mansfield, February 14, 1782. She died on the 22d of September, 1834. They had eleven children. Their eldest son, *Samuel*, was graduated at Union College in 1808, was among the first missionaries to the East, who went from this country, returned after a few years, and settled as pastor of the church in Wareham, Mass. One of his daughters was married to the Rev. Eli Hyde, and another to the Rev. John Hyde; both natives of Franklin, and graduates of Yale College in 1803. The latter was ordained pastor of the church in Hampden, (Mount Carmel,) Conn., in April, 1806, and resigned his charge after about five years. He was installed in 1812, pastor of the church in Preston, Conn., where he remained fifteen years. He was then dismissed; and, in the spring of 1828, was again installed at North Wilbraham, Mass., where he remained about four years. After this, he preached in various places, but did not again become a settled pastor. He died at Franklin, much respected and beloved, August 14, 1848, aged seventy-two. The Rev. Eli Hyde still (1855) survives.

The following is a list of Dr. Nott's publications:—A Sermon at the interment of Deacon Joseph Hunt, Norwich, 1786. A Sermon at the General Election, 1809. A Sermon at the installation of the Rev. Asahel Hooker, Norwich, 1812. Two Sermons on the death of the Rev. John Gurley,* Exeter, 1812. A Sermon before the Foreign Mission Society of Norwich and its vicinity, 1814. A Sermon on the death of Mrs. Mary Hanford Williams, consort of the Rev. S. P. Williams, Mansfield, 1815. A Sermon at the funeral of Joel Benedict, D. D., Plainfield, 1816. A Sermon on the death of Moses C. Welch, D. D., Mansfield, 1824. A Sermon on the death of the Rev. Zebulon Ely,† 1824. A Sermon at North Stonington, at the ordination of Joseph Ayer as an Evangelist, 1825. A Half-Century Sermon, 1832. A Sermon at the funeral of Andrew Lee,

* JOHN GURLEY was born in Mansfield, Conn., February 8, 1749; was graduated at Yale College in 1773; was licensed to preach the Gospel in the following spring; was ordained pastor of the church in Lebanon, (Exeter parish,) Conn., in May, 1775; and died at the close of February, 1812, in the sixty-fourth year of his age, and the thirty-seventh of his ministry. He was distinguished for benevolence and piety, and was a very Moses for meekness.

† ZEBULON ELY was born in Lyme, Conn., in 1759; was fitted for College under the instruction of the Rev. Elijah Parsons of East Haddam, Conn.; and was graduated at Yale in 1779. When the British were approaching New Haven in July of that year, he was employed at an advanced post in firing at them, in company with a few of his fellow students. He kept his station behind a tree until he was left alone; and before he was aware of it, a scouting party of the enemy, concealed under the fence, were well nigh upon him. He escaped, however, with the loss of his hat and coat in the chase, in which he was briskly followed by bullets. He was licensed to preach by the Association holding its session in North Guilford, in May, 1780; was a Tutor in Yale College in 1781-82; was ordained pastor of the church in Lebanon, Conn., November 13, 1783; experienced a paralytic affection in October, 1818; continued to preach with occasional intermissions until March, 1822, from which time his faculties more perceptibly decayed, until the last gleam of consciousness seemed to be gone. He died November 18, 1824. He had a family of twelve children who arrived at mature age, one of whom is the Rev. Ezra Stiles Ely, D. D., of Philadelphia. He published a Sermon on the death of Governor Trumbull, 1785; a Sermon at the ordination of Shubael Bartlett, 1804; [who was graduated at Yale College in 1800; studied Theology under President Dwight; was ordained pastor of the Second Church in East Windsor, February 12, 1804; and died June 6, 1855, aged seventy;] an Election Sermon, 1804; a Sermon at the ordination of his son, 1806; a Sermon at the funeral of Amos Leech, Mrs. Lueretia Buell, and a young child, 1809; a Sermon at the funeral of (the second) Governor Trumbull, 1809; a Sermon on the death of Solomon Williams, 1811; a Sermon on the death of the Hon. William Williams, 1811; a Sermon before the Foreign Mission Society of Windham County, 1815.

D. D., Lisbon, 1832. A Sermon on the sixtieth anniversary of his ordination, 1842.

In the winter of 1810-11,—the year that I entered College, I taught a district school within the limits of Dr. Nott's parish, and was examined by him in respect to my qualifications. I found him very skilful at examining, having been not only an examiner, but a teacher, during a great part of his life. He treated me then and ever after with great kindness, though my intercourse with him was not very frequent, nor yet exactly that of an equal. I used to like to hear him preach, though his preaching was generally extemporaneous, and I think not characterized by great variety. I scarcely saw him from that time, till I went purposely to see him at his own house, in the autumn of 1849, when he was ninety-five years old. I found him in good health and very sociable, with his memory quite tenacious of ancient events, but nearly oblivious of more recent ones. I could not make him remember me; and when I told him that he once examined me to teach a school in his parish, he said—"Very likely, for I have examined a great many in my day." He complained that he had a cold in his head, that prevented him from thinking; but I found that that was a standing complaint, and the last time I heard of him previous to his death, I was told that it continued still. He repeated several times over that he had always kept going night and day, and was doing so then as much as ever; that he educated himself, and then educated his brother Eliphalet, (the President of Union College,) &c., &c. He mentioned several times, as if it were a fact to which he attached much importance, that the late Dr. Moses C. Welch sometimes heard his recitations while he was fitting for College; and that *he* preached Dr. Welch's funeral sermon. He would, at intervals of a few minutes, look up to me and say—"But I don't know who you are;" and *that* notwithstanding I had told him as often as he had expressed his ignorance. He asked me to implore a blessing at the table, and he himself gave thanks with perfect propriety, and at considerable length. His granddaughter told me that he wrote two or three sermons every week, and she gave me several specimens which were really quite respectable. When I came away he was getting ready to attend the funeral of one of his parishioners, a mile or two off. I never saw him afterwards.

FROM MR. DAVID N. LORD.

EDITOR OF THE THEOLOGICAL AND LITERARY JOURNAL, &c.

NEW YORK, 11 January, 1856.

My dear Sir: I was, in my early years, well acquainted with the late Samuel Nott, D. D., of Franklin,—my native town. Though our house was not in his parish, and for convenience we attended public worship in Hanover Society, Lisbon, yet I often heard him preach in his own and other pulpits, and he was frequently at our house, attended funerals in our neighbourhood, and visited our school.

He was of medium height and slender, of an unusually clear complexion, a keen eye, graceful and expressive features, and a silvery voice that varied in its tones with his emotions,—always grave, often highly pathetic,—and that transfused into the hearer with an artless ease, and sometimes a resistless power, the striking forms and attitudes of thought and flashes of feeling that swept through his own mind.

He was simple in his manners, warm in his affections and highly social; took a lively interest in the joys and sorrows of those around him, and excelled in the

ease and skill with which he introduced religious themes in conversation, and gave instructions and counsels that were suited to those whom he addressed.

In the pulpit he was grave, dignified, earnest, and impressive, beyond any other preacher in that region, and had eminently the air of an ambassador from God. His sermons were marked by great simplicity of thought and style, and were devoted to the inculcation of the great doctrines and duties of religion. He was not learned, but had a quick and strong sense, an imagination of sufficient power to illustrate his thoughts often by bold figures, and a tenderness and fervour of feeling that gave them a deep impression on his hearers. He never indulged in abstruse speculations, nor wasted his efforts on trifles. His discourses were not written, I think, generally, and were, for that reason, more effective. When animated, his attitude and air often became commanding, and occasionally thoughts and emotions flashed from his lips that were strikingly beautiful and impressive. I recollect, on one occasion, when treating of Christ's readiness and desire to save the perishing, and portraying the patience, tenderness, and earnestness with which He invites, commands, and urges them to come to Him, that they may live, he referred to the illustration of it given by the Saviour Himself, in the man who, having an hundred sheep, if one of them strays, leaves the ninety and nine, and goes to the mountains in search of that which is lost;—and, turning half round, pointed with his hand as though to a mountain, and drawing it, as it were, with a gesture, painted it and the Saviour, with the affections that glow in his heart, in so graphic a manner, that the whole scene seemed to spring into visible existence, and gave birth to the towering emotions which the spectacle itself would have excited. It was the work of a moment, and sent a sense of the reality and grandeur of Christ's love through the depths of my heart, such as I had never felt before. Of all the bursts of eloquence that I have ever heard, that was one of the loftiest and most entrancing.

In prayer, he was simple, pertinent, and fervid. He read the Scriptures with unusual propriety and force,—his enunciation being clear and emphatic, and his tones and cadences so natural and suited to the theme, that the text became a vivid picture, and its personages, acts, and scenery, invested with the hues in which they would have appeared, had they been present. His addresses at funerals were peculiarly appropriate and impressive. He knew how to touch the conscience; to rouse the thoughtless; to awe the bold; and to move the emotions of the tender and sympathetic. I recollect well the last funeral I attended in his parish, more than thirty years ago. After the burial, he walked with his wife and youngest daughter to the place,—a few paces distant, where several of his children were interred; and, after a moment or two of weeping, spoke of it as the couch where they should ere long be laid till the morning of the resurrection. It was a most touching spectacle. Every heart throbbed with feeling; every eye was moistened with tears. He was largely disciplined in the school of affliction—outliving most of his numerous family—and long ere the shadows of his evening fell around him, became prepared for those blissful realms, to which, after a laborious, exemplary, and useful life, he has now passed.

With earnest wishes for the Divine blessing on your efforts to commemorate the ministers who, like him, have been an ornament and blessing to our churches,

I am truly yours,

DAVID N. LORD.

DAVID AUSTIN.

1781—1831.

FROM THE REV. NICHOLAS MURRAY, D. D.

ELIZABETHTOWN, January 1, 1850.

My dear Sir: You ask of me some account of the REV. DAVID AUSTIN, one of my predecessors in the church with which I am here connected as pastor. With this request I cheerfully comply. Having seen Mr. Austin once when I was a boy, and hearing very much about him, on my settlement here, from some of the old people, upon whose minds he made a very deep impression, I set myself industriously at work to collect all that was needful to form a true narrative of his life and character. The following narrative is the result of my researches, and is placed at your disposal.

David Austin was born in New Haven, Conn., in the year 1760. His father, who was a man of great respectability, piety, and wealth, was, for many years, Collector of the Customs, and afterwards a successful merchant. David was the eldest of a numerous family, all the members of which who lived to maturity, became hopefully pious. He was early fitted for College, and was graduated at Yale in 1779. After graduating, he pursued his theological studies with Dr. Bellamy, and, according to the custom of that day, was soon licensed to preach the Gospel. He preached to great acceptance, and in several places was strongly solicited to settle as a pastor. Having determined to visit Europe, before taking a pastoral charge, he declined all these proposals, some of which were highly flattering and advantageous. He spent some time in foreign travel, and returned with an ardent desire for the work of the ministry. He married Miss Lydia Lathrop of Norwich, whose father was a wealthy and highly respectable citizen of that town; and, shortly afterwards,—September 9, 1788, was ordained and installed pastor of the Presbyterian church in Elizabethtown.

From the time of his settlement, he continued his labours here, greatly beloved and extensively useful, until the close of 1795. The effect of a natural eccentricity connected with a most enlarged benevolence, which his private fortune enabled him to exercise, was only to increase the number of his ardent friends. In that year he had a violent attack of scarlet fever, from which he but slowly recovered, and which very seriously affected his mind. During the period of his convalescence, he commenced the study of the Prophecies, and the effect was soon obvious in a mental derangement from which he never wholly recovered. When he resumed his labours, he commenced preaching on the sixtieth chapter of Isaiah, from which he taught the doctrine of the personal reign of Christ, and that his second coming was to take place on the fourth Sabbath of May, 1796. The attention of the people now became wonderfully excited, and such was the rush from neighbouring towns, that multitudes on the Sabbath could not get room to stand in church.

At length the appointed day drew near. On the previous evening, a meeting was held for prayer and preparation in the Methodist church, and the house was crowded. He dwelt on the history of the Ninevites, who repented at the preaching of Jonah, and exhorted his hearers to imitate

their example. Weeping and mourning were heard in all parts of the assembly. The next day the sun rose with more than its usual splendour, and a vast multitude of people crowded the house and surrounded it. But the day passed away without any unusual occurrence; and many of his followers were only now convinced that he was under a delusion, and that they had been deluded by him. His friends hoped that disappointment would dissipate his delusion, and the Session of his church remonstrated with him; but his ingenuity soon found excuses for his Lord's delay, and his enthusiasm was only the more inflamed. He charged his Session and the members of his church that opposed him, with the sin and guilt of Uzzah, and stated that it was because of the mere mercy of God that they did not suffer his punishment. At this time, he took the vow of a Nazarite, and preached incessantly,—sometimes three sermons a day, through that part of the country. Wherever he went, crowds followed him, and God overruled the excitement he produced to the conversion of many souls. His great theme was the near approach of the personal reign of Christ upon earth; and he maintained that, as Joshua led the Jews into the promised land, as John the Baptist was the forerunner of the Saviour, so he was appointed of God to bring in the glorious millennial reign of righteousness.

The congregation being now seriously agitated by his proceedings,—he having declared that he was about to establish a new Church on earth, a public meeting was called, and a committee of eleven was appointed to wait upon him. They stated their grievances, asked some questions as to his future proceedings, and requested a written answer. It was as follows:—

“To JONATHAN DAYTON, of the committee of eleven appointed by the congregation of Elizabethtown to wait on Mr. Austin, their pastor, in respect to the present course and object of his ministry, and of the concerns of the congregation in general:

“In conformity to the request of the committee, that the answer to their application might be given in writing, it may be said—

“In respect to that part of the paper read, which hinted at and complained of an avowed design of the pastor to institute a new Church, and to set up a new order of things in ecclesiastical concerns, ‘independent of the Presbytery, of the Synod, or of the General Assembly;’—it may be openly answered that such is my fixed and unalterable determination. For a warrant thus to proceed, reference may be had to the third and sixth chapters of the Prophecy of Zechariah, and to many other passages of Scripture, which foretell of these things and of these days.

“On the testimony of the Scriptures, and on the inward teachings of the Holy Spirit of God, and on the present aspect of Providence, and on uncommon and extraordinary revelations of the mind and will of God to this point, dependance is had in proof of a special and designating call to proceed in this solemn and interesting work.

“Be it known then to the committee, and to the congregation, and to the Presbyterian Church, and to the world at large, that such extraordinary call I do profess to have received; and that it is my glory openly to avow, and solemnly to profess, my determination to maintain and to discharge the duties of it, through the faith of that power and constant grace which hath called and accompanied me in this concern thus far.

‘Under such impressions, standing collected and firm, I again announce to the committee, to the congregation, and to all concerned, that implicit obedience to the voice of Heaven is my fixed determination.

“Let this declaration be productive of what consequences it may, be it remembered that the anticipations of Divine support are so ready and abundant, that the instrument of the Divine designs feels himself ready, and professes himself willing, to meet all obstacles, and to brave all dangers, in the prosecution of the noble object which Infinite Wisdom hath placed before him.

“The baptism of the cloud and of the sea opened the journey of God’s ancient Israel towards the goodly land; and answeringly to the former example, the present course of spiritual journeying is now to be taken up; and if the scenes of the ancient warfare are again to be repeated, faith in God pronounces the eternal arm to be mightily sufficient to secure the victory in every conflict in which his own shall be engaged. And it may be well for opposers to the predestinated purposes of God to remember that the disasters of those whose carcasses fell through unbelief, and the utter extirpation of those who stood in the way of the advancing forward of the host of Israel in search of the goodly land, are but a lively figure of what those are to expect who are found imitating their faithless and wicked example in these latter days.

“Submitting the whole concern to the unqualified sovereignty of God, and to the decisions of those to whom these presents may come, I subscribe to the congregation an affectionate pastor, and to the people of God in every place, an unfeigned friend, and servant of God in Christ Jesus.

DAVID AUSTIN.

“Elizabethtown, Friday, April 7th, A. D. 1797.”

Twelve days after the receipt of the above answer, the following petition was sent to the Presbytery of New York, with which the church was then connected:—

“At a meeting of the Elders, Deacons, Trustees, and members of the First Presbyterian congregation in Elizabethtown, at their meeting house on Wednesday, the 19th of April, 1797, at two o’clock in the P. M. of that day, agreeable to adjournment, [Mr. Elias Dayton, Moderator, and Mr. Aaron Ogden, Clerk,] it was resolved, unanimously, that the following petition be presented to the Presbytery of New York, at their next session:—

“The Elders, Deacons, Trustees, and members of the First Presbyterian congregation in Elizabethtown, respectfully petition the Reverend Presbytery of New York to dissolve the pastoral relation now subsisting between the Rev. David Austin and said congregation, provided they are of opinion that the following reason is a sufficient foundation for the application,—namely, the declaration of the Rev. Mr. Austin’s intention to set up a new Church, independent of Presbytery, Synod, or General Assembly; as will fully appear by an acknowledgment under his own hand, and herewith sent.

“Resolved, unanimously, that Mr. Jeremiah Ballard, Benjamin Corey, and Shepard Kollock, be a committee for the purpose of presenting the foregoing petition.

ELIAS DAYTON.

“Attest, Aaron Ogden, Clerk.”

The following is the decision of the Presbytery in the case, which, whilst it dissolves his pastoral relation to the congregation, and protests against his

errors, and warns the churches against him, yet bears ample testimony to his moral character.

“ Thursday, May 4, 1797.

“ The consideration of the petition from Elizabethtown was resumed. The Commissioners from the congregation of Elizabethtown, being asked whether they had any thing further to offer respecting the business, answered, ‘ Not at present.’ Mr. Austin being then called upon to know whether he had any thing to offer respecting the petition and application before Presbytery from the congregation of Elizabethtown, replied that he had no objection to the Presbytery’s deciding upon that petition as they should think proper ; and that he took this opportunity to signify his intention to withdraw, and declared that he actually did then withdraw from his connection with this Presbytery, and from all Presbyterial connection and government.

“ The parties being removed, the Presbytery proceeded to deliberate and to form a judgment upon the case ; and, after due deliberation, unanimously judged that the way was clear for granting the petition from the congregation of Elizabethtown, to have the pastoral relation between Mr. Austin and said congregation dissolved, and did accordingly dissolve it, and hereby declare the congregation vacant.

“ With respect to Mr. Austin’s declaration of his having withdrawn from his connection with this Presbytery, and from all Presbyterial connection and government, they also unanimously declare that they are sensibly and tenderly affected upon the occasion, and sincerely lament the unhappy circumstances which have led to these measures. And whilst it is their wish to treat Mr. Austin’s person and character with all possible delicacy and tenderness, and whilst they declare that they have nothing to allege against his moral character, yet as they are clearly of opinion that Mr. Austin is, and has, for more than a year past, been under the powerful influence of enthusiasm and delusion, evidently manifested by his giving credit to, and being guided by, supposed revelations and communications of an extraordinary kind ; his alleged designation and call to particular important offices and services ; his undertaking to fix the precise time of the commencement of the millennium to the fifteenth day of May last, and to designate the circumstances of its commencement ; and his present declaration of his intentions to institute a new church, and to set up a new order of things in ecclesiastical concerns ; and his having persisted and still persisting in similar views and conduct, notwithstanding his having been faithfully and tenderly dealt with on this head by the Presbytery, in an extra judicial capacity as well as by individual members,—the Presbytery having taken these things into consideration, feel themselves bound, in justice to the Church of Christ in general, and particularly to the congregations under their care, to declare that they cannot recommend Mr. Austin as one who, whilst under the influence of this enthusiasm and delusion, promises usefulness in the service of the Gospel ministry ; but, on the contrary, feel it to be their duty solemnly to caution all against giving heed to any irrational and unscriptural suggestions and impressions, as delusions of Satan, the effects of a disordered imagination, tending to mislead, deceive, and destroy the souls of men, and to affect the union, the peace, and the harmony of the Church of Christ.”

After his removal by the Presbytery from his congregation, Mr. Austin preached in the surrounding country for a short time, and then returned to

New Haven. Believing in the literal return of the Jews to the Holy Land, and that New Haven was to be the place of their embarkation from this country, he erected houses and a wharf for their use. Unable to pay the debts he incurred, he was imprisoned for some time. During his confinement, his mind seemed in some measure to recover itself; but yet, on the subject of prophecy, was distracted. He returned to this town in 1804, when, being refused admission to his old pulpit, subscriptions were circulated for putting the Methodist church into a state of repair for his use. The object was obtained; and he preached there for a short time, but the state of his mind now became obvious to all; his friends could no longer encourage him, and he again returned to New England. His mind gradually emerged from the cloud that obscured it; and he again entered upon a career of usefulness. His excellent wife, possessed of an ample patrimony, exerted a most happy influence upon him, and greatly aided in restoring his mind to its former balance. For a number of years he preached in vacant churches in the Eastern part of Connecticut. In 1815, he received a call from the church in Bozrah, where he was installed on the ninth of May of that year. Here he preached regularly and with great acceptance and success, until his death, which took place at Norwich, February 5, 1831, in the seventy-second year of his age.

Mr. Austin was decidedly one of the most popular preachers of his day. Up to the time of his great affliction, no man could be more universally beloved and admired. Dignified in personal appearance, polished in manners, eloquent in his public performances, and prompt to meet every demand that was made upon his ample fortune, he exerted a commanding influence not only over his own congregation, but also over many of the leading minds of his day. His memory was retentive and his conversational powers extraordinary. His devotional exercises were peculiarly happy and impressive; and all who remember him testify that few have ever surpassed him in public prayer. Besides performing a great amount of pastoral labour, he rendered good service to the theological literature of his country. He edited and published a Commentary upon the Bible, and some of President Edwards' most valuable works; and also a series of original Sermons in four volumes, by distinguished living ministers, under the title of the "American Preacher." In addition to these, he published *The Millennium, or the thousand years of prosperity promised to the Church of God, in the Old Testament and the New*, shortly to commence and to be carried on to perfection, under the auspices of Him, who, in the vision, was presented to St. John, 1794; *Prophetic leaf containing an illustration of the signs of the times*, 1798; *a Discourse at East Windsor on the 4th of July*, 1799; *a Sermon entitled "Masonry in its glory,"* 1799; *a Sermon on the death of Washington*, 1800; *The Dawn of Day introductory to the Rising Sun: in nine Letters*, 1801; *Proclamation for the Millennial Empire*, (folio sheet) 1805; *a Sermon at the dedication of the new meeting-house, Bozrah*, 1815.

Ever affectionately yours,

NICHOLAS MURRAY.

FROM THE REV. ABEL McEWEN, D. D.

NEW LONDON, December 25, 1849.

Dear Sir: My acquaintance with the Rev. David Austin commenced when I was a member of Yale College, in the year 1800,—twenty-one years after he graduated at that institution. It was during a season, which, to him, was one of excitement and perplexity. He had been a highly respectable and popular clergyman in New Jersey. By embracing and avowing the doctrine of the Second Advent of Christ, he had brought himself into disrepute and trouble. He was not a man to be satisfied with the mere theory of any thing religious. His speculations upon any thing usually carried him into action. Having appointed the day and the place for the descent of the Lord Jesus, he drew together thousands of people to see the sight. But there was no descent, except that of Mr. Austin. He fell from the dignity of a prophet into the mortifying condition of a man who had made a great mistake. Soon he was dismissed from the pastoral office; and the Presbytery, instead of recommending him to the churches, formally declared their conviction that he was under a deep delusion.

He retired to New Haven, his native place, and engaged in the building of expensive houses and stores. To inquiries concerning his design, he seriously, or what is more probable, facetiously, replied, that the large stores were to be a place of deposit for the goods of the Jews in this country, who were to assemble in New Haven, and thence go to Jerusalem to meet the Son of David, who was soon to reappear. In a manner more comic than otherwise, he still maintained that the personal reign of Christ on earth was soon to commence. The making of turnpike roads—then a work in its incipient movements, was a fulfilment of prophecy, ushering in the millennium, when every mountain was to be brought low, every valley to be exalted, and the rough places to be made smooth.

This enterprise of building involved him in pecuniary embarrassments. His own ample estate, and not a little of the property of his wealthy relatives, were engulfed in this disaster. His conduct, at this period, was so erratic that many people regarded him insane. Others, and those who, early in life, were his intimate associates, ascribed the peculiarities which he developed to a mental constitution as unlike that of ordinary men as his conduct was wide from their's. For my own satisfaction, I enquired particularly of an intelligent gentleman, conversant with Mr. Austin, while they were boys and young men, whether he was, or was not, insane. His reply was, "No more insane than he has been from infancy; he never was like other folks. He was always brilliant, eccentric, and humorous. Exciting occurrences and scenes always operated upon his strange mind to make him do what no one else would do, or think of doing." Years after this question was put, and thus answered, Mr. Austin and I had become resident in the county of New London, where his deportment, though more chastened than it was in the early years of my observation upon him, was sufficiently peculiar to keep up the question whether he were sane. Dr. Benedict, then of Plainfield, though formerly of Lisbon, spoke of his acquaintance with Mr. Austin, when he was a young preacher, and was visiting the lady in Norwich, who became his wife. I asked how he was then. Said Dr. Benedict, "Oh he was Mr. Austin. I lived in Newent; to a meeting of ministers at my house he came with a gentleman from Norwich. One of my most respectable parishioners, Mr. Kinsman, applied for Mr. Austin as a guest. At the close of the evening, I billeted him accordingly, with his most hearty approbation. In the morning, at break of day, the weather exceedingly cold, on my way to the barn, I met Mr. Austin; his fine blue cloak was covered with hay, and I said, 'Mr. Austin, I believe you slept in the barn.' 'Verily I did, Sir,' was his reply."

After his return from Elizabethtown to New Haven, his embarrassments there brought him, for a little while, into the debtor's jail. Having, as the term of

enlargement then was, "the liberty of the yard," he amused himself by sitting on the piazza of the County House, and having his servant bring his elegant pair of horses daily for him to look at and caress. One afternoon of Saturday as he was playing with the horses, he mounted one, and was soon out of sight upon the Hartford road. The Sheriff issued a reward of fifty dollars for his apprehension. Two men started in pursuit. They followed him through Hartford, and overtook him at Lebanon, just as he was entering the meeting-house of Mr. Ely, his classmate, in the afternoon. Mr. Austin made his way directly into the pulpit; his pursuers took a pew below. "Brother Ely," said he "I want to preach." "No, Mr. Austin," said Mr. Ely, "I must preach myself: my sermon is to have connection with the one which I delivered in the morning; I cannot let you preach." "Very well," Mr. Austin replied, "preach, if you must, but I shall preach too;" and forthwith he took the desk and named his text—"Whither I go, ye cannot come." After preaching a discourse appropriate to his pursuers, he came down and with good grace surrendered himself. The two men mounting him on one of their jaded horses, brought him down through New London. He complained that the gait of the animal was unpleasant, and that he rode uncomfortably. After they had crossed the ferry at Saybrook, "Now," said he "gentlemen, you have the river behind you; let me ride my own horse." They granted the indulgence. Mounted on his courser, and getting the length of him ahead, he cheered them with a "good-bye, gentlemen," and was quickly out of sight. Taking the first turn to the right, he made great headway for a while, when, arriving at a tavern, he dashed off to quench his thirst. On the table lay the advertisement: "Fifty dollars reward for David Austin, a debtor, who escaped from the jail in New Haven." Seizing the paper, he bent his course with all speed to the city, presented himself to the Sheriff, before the arrival of his escort, and demanded the reward.

He was soon relieved from duress; and he manifested a strong inclination to resume preaching; but, on account of his recent irregularities, and the equivocal relation he sustained to his Presbytery, his domestic friends and his clerical brethren discouraged, and, as far as they could, prevented him. He could not brook the prohibition, and he turned Baptist, and was immersed, that he might preach where he could, as it was difficult to do it where he would. Journeying about, he found a vacant Baptist church in the county of Windham, whose pulpit he engaged to occupy for a Sabbath. This church embraced the opportunity to celebrate the ordinance of the Lord's Supper. As Mr. Austin rose to commence the sacramental service, a deacon of the church stepped up, and asked whether he were an open or a close communionist. This was an unlooked for question. Unwilling to be caught in his own trap, he said he was an open communionist. This information fell like a frost upon the deacon and the church. The administrator was a man of expedients; but no arguments which he could use, convinced his brethren that it was right for them to receive the ordinance at his hands. In the kindness of his heart, for which he was always remarkable, he proposed to administer the elements, but himself to refrain from partaking them. To this they agreed. When he had closed the service, with great meekness and solemnity, he rose up and said, "Though it be not meet to take the children's bread and to cast it to the dogs, yet the dogs may eat of the crumbs that fall from their master's table." He then helped himself to his share of the remains, and retired, in a triumph of his own sort, from the scene.

His new religious association was not congenial to his taste and former habits; and without a formal abdication, or any dismissal from the Baptists, he betook himself, practically, to the Congregationalists. The clergy of this denomination, and his relatives and friends, shut the door, as far as possible, to his preaching. Restless, and fertile in expedients for finding opportunities, he would occasionally hold forth to some sort of an audience. In this state of things, I asked him

whether he preached much now-a-days. "Not much," he replied; "now and then, I go up to Wallingford, and from Brother Noyes' three-decker, give them off a few broad-sides. Perhaps I may take a political swath about the State."

He was domiciled with his Uncle Street,* the aged pastor of the church in East Haven. He issued an advertisement in the newspapers, that on a particular evening named, "an Oration, on the Conquest of Canaan, would be delivered in the Stone Chapel, across the brook Kidron, three miles east of the city of Jerusalem, by David Austin." Just at this time, the Phi Beta Kappa Society of Yale College inserted an advertisement that Dr. Eli Ives, lately returned from the Medical Institution in Philadelphia, would deliver an oration on the then new subject of Chemistry in the Centre Church in New Haven, on an evening which fell out to be the same which Mr. Austin had designated for his exhibition. Whereupon, Mr. Austin changed his advertisement in the next edition of it, appointing time and place identical with those for the proposed exercise of Dr Ives. Mr. Austin was asked what his design was in taking the subject which he had selected for his oration. Said he, "I have found by my reading that none of the poets in the ages past have gained much attention from the public, until some subsequent orator took up the subject of the poem and commended it to the attention of the people; and," he added, "I am inclined to do a favour of this sort to one of my distinguished contemporaries."† The evening for the two orations came. The Centre Church was filled with people. Dr. Dana, the pastor, with the orator and officers of the Phi Beta Kappa Society, occupied the pulpit and filled the seat. At this instant, the stately and comely figure of Mr. Austin, dressed in a suit of clergy grey, cut and trimmed somewhat in the fashion of a military undress, was seen moving with dignity and grace up the middle aisle. Without hesitation, he laid his course up the pulpit stairs, and with benignity and assurance looked a reception among the dignitaries of the occasion. However, as the door was not opened, he bowed his retirement down stairs, and, with composure well displayed, took a chair at the foot of them. At the instant the oration was closed, he began to reascend; but Dr. Dana having the hats ready, the cavalcade of officials met the aspirant for the second speech midway, and he civilly gave place. But, the steps cleared for him, he appeared, without loss of time, in the desk, and with winning face and voice said,—"I have given public notice that an oration would be delivered here this evening; perhaps, however, the occasion may be better employed by preaching. We have had a little treat of Chemistry—if you please, we will try our hand to a small experiment in spiritual Chemistry. After ten minutes, if you will be in your seats, I will preach a sermon." Seeing the multitude beginning to move, he exclaimed, "If you will drop into your positions to hear, I will commence the services immediately. Not to be tedious, we may as well dispense with the pleasant services of prayer and singing, and enter at once upon the sermon. Forthwith he gave out his text: I Kings, vii, 25,—"It stood upon twelve oxen; three looking toward the North; and three looking toward the West; and three looking toward the South; and three looking toward the East; and the sea was set above them; and all their hinder parts were inward." In his introductory remarks, he described the speaker:—"I am the last charge, shot out of that great gun of the Gospel, Dr. Bellamy." Here followed a detail of the theological tenets inculcated upon his mind by that revered instructor. The last doctrine in the series he stated. "That," said he, "I did not get from Dr. Bellamy, but it was communicated to me when at Elizabethtown, by the Rev. gentleman who lately occupied the seat at my right hand; and had he had permanency of soul enough to remain

* NICHOLAS STREET was a son of the Rev. Samuel Street, (by his third wife, Hannah Glover,) of Wallingford, Conn.; was graduated at Yale College in 1751; was ordained pastor of the church in East Haven, October 8, 1755; and died October 3, 1806, in the seventy-seventh year of his age. He was distinguished for prudence, benevolence, and godly sincerity.

† Dr. Dwight.

in his seat until now, I should have paid him a handsome compliment." This last touch of facetiousness excited laughter in some of the auditors. A pious old Welsh lady, in the pew where I was, enquired, "Is this preaching?"

The preacher then entered upon the subject of his text. "This brazen sea upon the backs of the twelve oxen, we may regard as a great mirror,—the Atlantic Ocean, if you please—Empire and Science, Literature and the Arts, Civilization and Liberty, civil and religious, have travelled from the East to the West. From the West to the East, they, vastly improved, shall travel back. Yes," said he, casting his eyes up to the boys of the College, "if my recollection of Optics serves me, the angle of incidence is just equal to the angle of reflection. Light has come from the Alps and the Appenines, struck the great mirror and glanced upon our Alleghanies and Andes; from them, with tenfold brightness, it shall glance back again upon the European glaciers." After this flight and many others like it, he rounded off his discourse upon spiritual Chemistry by saying,—“I understand that the Society have gone over to the Court House to eat some bread and cheese, and perhaps we cannot do better than to follow them.—Amen.”

A procession of such members of this Literary Society as had remained to hear him, led by him, repaired to the Court House. He took his seat among the dignitaries; and, made, by the excitement of the occasion, unusually sprightly and voluble even for him, he electrified the assembly by his conversation. In the midst of his torrent of drollery, a coloured man advanced with a waiter of wine. "Stop, stop," said Mr. Austin, "behold, Ethiopia stretcheth forth her hands." The gentlemen took off each his glass. "Mr. Austin," said Mr. Goodrich, the President of the Society, "we will wait on you for a toast." "No Sir," was the reply. Judge Daggett repeated the President's request, but got the same answer. "Yes," said Dr. Dana, "Mr. Austin, give us a toast—you are one of the orators of the evening." Instantly, David raised his glass and said, "Dr. Dana, the shadow of good things to come."*

Mr. Austin was a good classical scholar, never lacking words in his mother tongue, whether speaking in a public harangue or in private conversation. In all mass-meetings and literary gatherings his presence was sure to be known, for he never failed to be one of the speakers, nor to throw a handful of his spice into the entertainment. He was never appointed or called to such services; but was always tolerated in them. One of the voluntaries on all occasions,—had he been asked for whom or by what authority he appeared, he would have replied, as the Yankee did, when, in the battle at West Point, he was asked to what company he belonged, and answered that he was acting on his own hook.

Mr. Austin was remarkable for conceits, sudden, sometimes trivial, sometimes sublime, always amusing. I once fell in with him on the road. As we were crossing Saybrook ferry, he looked up the Connecticut and said, "A noble river, Sir." "Yes," I replied, "a very long river for the size of it." "Yes," said he,—“suppose it to be a tree;” and stepping one foot forward, as though he were grasping the trunk, he added, "raise it up here,—what a tree it would be! two hundred miles high! the towns on the branches would be the leaves; the meeting houses would be the birds' nests; and" (hitting me a rap) "we ministers should be the birds' eggs."

After residing a while at New Haven, he removed to Norwich, the native place of his wife, whose deceased father had made ample provision for their support. His itch to preach, inveterate, incurable, worried him. He still laboured under embarrassment from his peculiar relations to his Presbytery. He respected their vote much less than the Congregational clergy of New London County did; who were reluctant to admit him to perform within their precincts, services which they regarded as at least of a questionable character. At length, however, he had an application to preach, a few Sabbaths, to a little congregation near Col-

* The reference was to Dr. Dana's thin and almost ghostly appearance.

chester. Mr. Cone* of Colchester, not averse to help, with some stretch of kindness toward Mr. Austin, let him preach once or twice for him. One afternoon, as Mr. Cone was sitting, oppressed with a hypochondriacal affection, he observed an unusual movement of his parishioners along the streets, and of his family he enquired the occasion of this movement. No one could inform him. Just then Mr. Austin came dashing up on his high-mettled steed, and suddenly entered the house. "What," said Mr. Cone, "is this movement of the people?" "A lecture," was the reply. "Lecture! I have not appointed one," said Mr. Cone. "No," replied Mr. Austin, "I appointed it." "How is this?"—answered the indignant pastor—"appoint lectures in my parish without consulting me?" With all meekness and benignity, the interloper replied, "Brother Cone, don't be angry; I confess it is a little irregular; but the pigeons are down; let us spring the net upon them."

As Mr. Austin had never been actually suspended by his Presbytery, and as he had so far recovered from his mental malady, that it was thought he might be useful in the ministry, he was set apart as the pastor of a Congregational church in Bozrah, though he still resided at Norwich. Having preached at Norwich myself a Sabbath,—Monday morning, agreeably to invitation, I called in to see him. Having introduced me to his wife and her mother, after some conversation, he said, "Well, ladies, if you think you have seen Mr. McEwen long enough to know him next time, he and I will go out to the office." We went out to the counting-room of a store, which he had fitted up in rather fantastic style for his study. I remarked that he had a good room and that all his accommodations were pleasant. His reply was in character:—"The will of the old gentleman was an injunction upon his sons to give Mrs. Austin and myself a respectable livelihood. Well worded—a respectable livelihood—what is it? Why, good table-fare every day, money in pocket, good horse and chaise, five horse-whips; namely—one for each of us, lady and gentleman, when we take saddles; one for the chaise, a long one to touch the leader if we should have one, and old Jack's with a wooden handle, hanging up in the stable, worth more than all the rest. Yes, this study is very well. Here I sit and try to think; been at it this morning. One text came into my mind—'The world, the flesh, and the devil.' Could not get rid of it. Well, I thought I would see what I could make out of it—a very convenient text for some folks. They say, 'we must conform to the world.' Then the flesh,—we are made as we are, and cannot be much to blame for taking a natural course; what the world and the flesh don't take, the devil must: so they think they have got rid of all guilt. But the trouble is, it will all come back again: for think of it; 'the world, the flesh, and the devil'—every man has a good deal of this trinity in him."

Taking the oversight of his charge in Bozrah, and, nothing loath, acting often as its minister of exterior relations, he one day came to a wealthy man in Norwich, and said,—“Mr. Spaulding, Bozrah people have taken it into their heads to paint Bozrah meeting-house; and they lack money; and when we lack money, Sir, we know not what to do but to go where money is.” “One thing more, Mr. Austin, is important,” said the rich man; “not only must you go where money is, but to those who are willing to give—I am not willing to give money to paint Bozrah meeting-house.” “Very well,” said the applicant, “no harm done, I trust. What would you advise then, Mr. Spaulding?” “Why, Sir, I advise you to go down to Judge Perkins of New-London; he, it is said, is now the great patron of meeting-houses.” “A good thought,” said Mr. Austin,—“I go.” He mounted his horse and rode with his usual rapidity towards New London. About half-way, he met Judge Perkins and another gentleman in a carriage. Raising

* SALMON CONE was a native of Bolton, Conn.; was graduated at Yale College in 1789; was ordained pastor of the First church in Colchester, February 29, 1792; was dismissed August 11, 1830; afterwards preached for some time as a stated supply in the neighbouring parish of Goshen, and died March 24, 1834.

himself in the stirrups, extending his hand, and electrifying his whole figure with surprise and joy, the horseman exclaimed,—“A kind providence—the very man I was after.” “What now, Mr. Austin?”—said the Judge. “Why, Sir, Bozrah people have undertaken to paint Bozrah meeting-house; and they lack money; and when we lack money, we know not what to do, but to go where money is, and” (raising his hand with earnest gesticulation) “now Sir, I want you to give me one hundred dollars.” “No, no,” said the Judge, “Mr. Austin, I won’t give you but forty.” “Done, I take it,” said Mr. Austin, ratifying the treaty by smiting his hands together with a cheering rap. In narrating the occurrences afterwards, the Judge laughed heartily, saying, “I should not have given him more than ten dollars, but he leaved on me so high and suddenly, I thought I could not get off under forty.”

A house for public worship was to be dedicated in Stonington. The clergy of the neighbourhood were called in. Mr. Austin and myself were assigned to the bountiful hospitality of General Williams. In the evening, conversation passed concerning our host’s dairy of seventy cows, and his whaling ships then at sea. All this told upon the peculiar susceptibility of my companion. We were put for lodging into a large chamber, a bed at each end. His habit was to soliloquize in the morning, and as the light of the breaking day revealed objects of nature, to address them, mingling ejaculations to God with his sayings to creatures. Very early, I heard him engaged in such exercises. When he thought it light enough to make conversation civil, he directed his loquacity to me. “Sir, in this whaling business there is a magnificent consistency.” The reply to this early and well-studied proposition was, “I hear your statement, Sir, how do you make out the truth of it?” “Why, in the first place,” said he, “whales are great fish; secondly, they live in great oceans; thirdly, great ships are sent to take them; fourthly, great pots are used to try out the oil; and fifthly, great casks to put the oil in—I say, Sir, that in this business there is a magnificent consistency.” He came to a window near me, and, looking out upon a wall of great height and length, and composed of very heavy stones, and looking also upon the highway, originally rough, but made smooth by great labour, he said,—“This man who has given us beds and black-fish, is no ordinary chap.” “No,” I replied, “he is a thorough man.” “Last year,” resumed Mr. Austin, “I came along here when he was doing this work. I told him he was a sort of terrestrial missionary. Transitions will occur. He has become now very nearly a celestial missionary; he has built him a church. No miracle neither: for

“Whales in the sea
“God’s voice obey.”

Mr. Austin manifestly felt deep regret for the calamities which he had brought upon some of his friends, by depriving them of property. Particularly, he laboured to comfort a brother, who, by being surety for him, had incurred great loss. After the death of Mrs. Austin, he compromised with her brothers, to receive, during his natural life, instead of the “respectable livelihood,” four hundred dollars *per annum*. With this and his small salary from Bozrah, he was able to aid his brother, whose family was very large. He purchased a house in Norwich, settled his brother with himself in it, helped him into business, and as David had no children of his own, he adopted those of his brother, without taking them from their natural parents.

At Bozrah he is remembered with much affection. His ministry there, though not a very well-regulated one, the people speak of with interest. He was well bred; he had seen much of the world; he had an overflowing kindness of soul—why should he not do ten thousand things to please his people?

While prosecuting that ministry, he attended all convocations of the Congregational clergy in the country, and to them he reported much of his projects and doings as a pastor. He was often admonished that his measures were ill advised;

for them he was sometimes rebuked. One thing was always remarkable—he took advice with humility, and rebuke with meekness, from his brethren, even from the youngest and the most insignificant of them. He had little power for discussion; for his unruly and unmanageable imagination destroyed all method, and to any great extent, all consecutive thought. But he would always pray with fervour and with adaptedness of sentiment and language to the occasion. To prevent a speech his brethren often requested him to pray.

He closed life unusually well. Nearly a year before his death, his health began to decline. His forwardness, his eccentricity, his extravagance, his drollery, were all laid aside. An increasing simplicity and gentleness, with brotherly love and faith, characterized him the residue of his days. In life, he had commanded great attention; in his decline and death, he awakened great interest in the hearts of his Christian friends.

With the above sketch of a very extraordinary man, accept assurance of great respect from your humble servant,

ABEL McEWEN.

REUBEN PUFFER, D. D.

1781—1829.

FROM THE REV. WILLIAM A. HOUGHTON.

NORTHBOROUGH, Mass., August 27, 1850.

Dear Sir: By request of Madam Puffer, widow of the late Dr. Puffer of Berlin, I transmit to you the following brief sketch of his life.

REUBEN PUFFER was the son of Jabez and Hannah Puffer, of Sudbury, Mass., where he was born, January 7, 1756. His father was a farmer in the middle walks of life. He lost his mother when he was about nine years old. No particular incidents or characteristics of his childhood are preserved, except a remarkable application to intellectual pursuits. He fitted for College under the instruction of the Rev. Samuel Woodward of Weston. He became a member of Harvard College in 1774, and graduated in 1778. After his graduation, he taught a school, for a short time, in East Sudbury, now Wayland. He prosecuted his theological studies chiefly under the direction of the Rev. Elisha Fish of Upton. His earliest ministerial labours were the first enjoyed by the South parish in Bolton, now Berlin. From this parish he soon received a call to the pastoral office; and having accepted it in June, 1781, he was ordained on the 26th of September following. He united with the church, at the same time, by letter from the church in Sudbury. The meeting-house not then being completed, the ordination services were held under a tree, which is still standing near the church. The ordination sermon was preached by the Rev. Jacob Bigelow* of Sudbury.

The degree of Doctor of Divinity was conferred upon him by Harvard University, in the year 1810.

* JACOB BIGELOW was born at Waltham, March 2, 1743; was graduated at Harvard College in 1766; was ordained pastor of the church in Sudbury, Mass., November 11, 1772; and died September, 1816, in his seventy-fourth year.

Notwithstanding Dr. Puffer was always the minister of a retired country village, his excellent talents and great moral worth caused him to become known much beyond the limits of his own parish. He was called to preach on several public occasions, which have usually put in requisition the best clerical talent in the Commonwealth. In 1803, he preached the Election Sermon; in 1808, the Dudleian Lecture at Harvard College; and in 1811, the Sermon before the Convention of Congregational ministers. The Dudleian Lecture particularly, excited great attention at the time it was delivered, and was printed by request of the students, who subscribed for it very liberally, not merely to testify their respect for the preacher, but to aid him, in a delicate way, by a pecuniary contribution. The sermon, as a specimen of well digested and luminous reasoning, on the evidence of Christianity, is entitled to very high commendation. The Convention Sermon was delivered at a time when the parties were just beginning to range themselves in the Unitarian controversy; and, though there is nothing in it that partakes of the polemic, it left neither the hearer nor the reader in any doubt as to the preacher's theological views. Besides the Discourses above mentioned, he published an Address delivered at Berlin on the Fourth of July, 1810, and two Sermons, one on leaving the old meeting-house, the other on entering the new meeting-house, in 1826.

Dr. Puffer was blessed with a good constitution, and enjoyed vigorous health till near the close of life. He was very industrious in the duties of his calling, and always had a number of sermons in advance: at the time of his death he had about fifty. On the 22d of March, 1829, he was attacked with a rheumatic fever, and died on the 9th of April following, aged seventy-three years and two months. Dr. Kellogg* of Framingham preached his funeral sermon, from Matthew xxv, 21.

Dr. Puffer was accustomed, for many years, to exchange indiscriminately with all the Congregational clergymen in his neighbourhood; but, for some years before his death, his exchanges were only with those who held substantially the same theological opinions with himself. He was, however, never given to controversy, and retained, till the close of life, the affectionate respect and veneration of even those whose views were quite at variance with his own. After his death, the parish overruled the church in favour of a Unitarian ministry, in consequence of which, the mass of the members of the church withdrew and formed another religious Society.

Dr. Puffer was married (it is believed in 1779) to Hannah, daughter of Obadiah Perry of Sudbury. She died January 5, 1812. By this marriage he had thirteen children. He was married, December 15, 1812, to Phœbe, widow of Capt. William Stowe of Marlborough, and daughter of Capt. William Morse. By the latter marriage he had but one child,—a daughter, who died at the age of eighteen. Of his other children nine survive; but none of them are in professional life.

If my own recollections of Dr. Puffer, as a native of the town in which he exercised his ministry, and a statement of the general estimation in which he was held, may aid you in any degree in conveying to your readers a correct idea of his character, I may add that, in his whole bearing, he was

* DAVID KELLOGG was born in Amherst, Mass., November 10, 1755; was graduated at Dartmouth College in 1775; was ordained pastor of the church in Framingham, Mass., January 10, 1781; received the degree of Doctor of Divinity from the College at which he was educated in 1824; and died much beloved and lamented, August 13, 1843, aged eighty-seven. He published a Masonic Sermon delivered at Framingham, 1796.

pre-eminently *ministerial*. He possessed great dignity of person and urbanity and suavity of manners. He was universally acceptable as a preacher. There was much power in the unaffected solemnity of his manner, and the impressive sense he always seemed to have of the truths he uttered. In his devotional exercises, he was distinguished for reverence and earnestness, and for the appropriateness and compass of his language; and his prayers, as well as his preaching, are still most vividly remembered.

His doctrinal views were clearly and decidedly orthodox, according to the prevailing New England standard. The controversy which sprung up during his last days, no doubt had the effect of giving additional definiteness and explicitness to the expression of his religious sentiments. The following extract from his Dedication Sermon, preached in 1826, may suffice as an illustration of his views, and of the importance which he attached to them.

"In order to secure the inestimable benefits of the Christian tabernacle it is indispensably necessary that the Gospel be plainly and faithfully preached in it.

"No other method of preaching, there is reason to conclude, will be attended with success. If some of the doctrines of the Gospel are suppressed, and others so modified as not to militate with the feelings of a corrupt heart, no good is to be expected. God will bless his own truth, and none but that. It has ever been by a clear representation of the deplorable condition of mankind by nature, as depraved, guilty, and undone, and by pointing them to the only remedy, the atoning sacrifice and righteousness of the Redeemer, and the renovating and sanctifying operations of the Holy Spirit, that sinners have been reclaimed, converted to holiness, and prepared for Heaven. As for that mode of preaching which disturbs not the security of guilt, but leaves the sinner in possession of his self-flattering dream of happiness, it operates as a fatal poison to the souls of men.

"Let it not be said that in our zeal for the doctrines, we supersede, or at least depreciate, the virtues of Christianity. Repentance, faith, and holiness, with every moral and social virtue, are matter of inculcation in the Christian tabernacle, and compose no inconsiderable portion of its duties. But these must not exclude the fundamental truths of the Gospel. They are the fruits, not the root, of true religion: branches of the tree of life, not the tree itself.

"No doubt it is your wish, my friends, that this house may be to you the gate of Heaven. That it may be so, let it be your care that the doctrine of salvation by faith in the blood of Christ and his regenerating Spirit, be the basis of its ministrations. If ever the time shall come,—which Heaven forbid,—when this doctrine shall cease to be taught here; when it shall be supplanted by a lax Theology, which sinks the Gospel nearly down to a level with natural religion, you will have lost sight of the object for which this house is to be consecrated. But sooner let the stone cry out of the wall, and the beam out of the timber answer it, than the honour of the Redeemer and the purity of his Gospel, shall cease to be maintained here."

I am, my dear Sir, most obediently yours,

W. A. HOUGHTON

FROM THE REV. JOSEPH ALLEN, D. D.

NORTHBOROUGH, September 12, 1850.

My dear Sir: You ask me for some account of the circumstances attending the preaching and the publishing of Dr. Puffer's *Dudleian Lecture* in Harvard College, when I was an undergraduate. I am happy to comply with your request, as the circumstances interested me much at the time, and have lost none of their interest by the lapse of more than forty years.

I had never heard the name of the man who was to address us, till that time; and then we were told that he was a poor country minister, with a large family, and a very small salary. Of course we did not expect to be much edified or interested by what should come from such a source. We went to the chapel, just as we were accustomed to go to our recitation rooms,—because it was required of us. We had taken our seats when, in company with President Webber, and the Professors, and other officers of the University, the preacher entered the chapel

and took his seat in the desk. We were struck at once by his whole appearance,—so dignified, and yet so modest and unassuming. And when he arose to address that silent audience, his serious aspect, his distinct and manly utterance, the music of his voice, and the ease and grace of his gestures, at once arrested and enchained our attention. He had taken for his text Nathaniel's exclamation, with Philip's reply—"Can any good thing come out of Nazareth? Philip said unto him, come and see." And his discourse was listened to with the profoundest attention, and without the slightest sign of impatience or weariness on the part of even the youngest and most thoughtless of the students there assembled. And I remember well how, on leaving the chapel, we began to express to one another our admiration of the discourse, and our interest in the man whose persuasive words had so touched our hearts. We heard that he was in very straitened circumstances, and our sympathies were enlisted in his behalf. Class meetings were called, and a committee, composed of one member from each of the classes, was appointed to request a copy of the discourse for publication, and to obtain subscribers; it being understood that an extra price should be charged for the copies subscribed for, the profit of which should go to the eloquent preacher, who was bringing up a family of ten children, on a salary of eighty pounds, lawful money. The price of each copy was, I think, fixed at twenty cents; and some of the more wealthy students from the city and the Southern States, agreed to take a large number of copies, so that a very handsome sum was collected in this way; which, added to the fifty dollars paid from the Dudleian fund, was a valuable consideration to one, who had learned from hard necessity the art of living on a little.

I cannot forbear to add that a few years after I was thus charmed by the simple manners and graceful oratory of Dr. Puffer, I was, by the arrangement of Providence, brought into his immediate vicinity, visited in his family, shared in his friendship, interchanged ministerial labours with him, prayed at his bedside in his last short sickness, received his parting blessing, and followed his mortal remains, as a bearer of his pall, to their last resting place.

Very sincerely yours,

JOSEPH ALLEN.

SETH PAYSON, D. D.

1782—1820.

FROM THE REV. ISAAC ROBINSON, D. D.

STODDARD, N. H., May 1, 1848.

Rev. and dear Sir: In compliance with your request, I send you the following sketch of the life and character of my excellent friend, the late REV. DR. SETH PAYSON.

He was a son of the Rev. Phillips Payson, who was a native of Dorchester; was graduated at Harvard College in 1724; was ordained at Walpole, Mass., September 16, 1730, and died January 22, 1778, at the age of seventy-four. He was a highly respectable and excellent minister. He published two Fast Sermons, occasioned by the war with Spain, 1741. The son was born in September, 1758. Little is now known respecting his early youth, except that he had a feeble constitution, and was subject to epilepsy, which threatened him with loss of reason, and premature death.

He was, however, free from that malady during the greater part of his life; and enjoyed vigorous health till within less than a year of his death.

In 1773, he entered Harvard College, where he enjoyed the esteem and affection of both his instructors and fellow students. Possessed of a versatile and comprehensive mind and a habit of intense application, he made rapid progress in the acquisition of knowledge; and when he graduated in 1777, he received one of the highest honours in his class.

At what age he became the subject of a spiritual renovation is not known. In his early religious opinions, he is said to have leaned towards Arminianism; but he subsequently settled down into a decided Calvinist. He was ordained pastor of the church in Rindge, N. H., in December, 1782; and, during a long ministry, he laboured with exemplary fidelity and zeal.

Soon after his ordination, he was married to his cousin, Grata Payson of Pomfret, Conn.,—a lady of distinguished piety, talents, and acquirements. They had seven children;—two daughters, both of whom have deceased; and five sons, two of whom became ministers, namely,—*Edward*, (afterwards Dr. Payson of Portland,) and *Phillips*, who was born at Rindge in August, 1795; was educated chiefly by his father and brother Edward; studied Theology at Andover, and was licensed to preach in 1821; was settled as pastor of the church in Leominster, Mass., in 1825; resigned his charge in consequence of ill health, April 17, 1832, since which he has been occupied partly in preaching and partly in teaching a school.*

It was universally conceded that Dr. Payson possessed much more than common abilities. His intellect was sharp and vigorous, his imagination lively, and his memory highly retentive. His acquisitions were extensive and varied; and there were few subjects on which he could not converse with intelligence, and no class of men that were not interested in listening to him. He was known as a distinguished civilian in New Hampshire, and for two years successively held a seat in the Senate of that State, and was regarded as one of the ablest of its members. But, though he paid considerable attention to political economy and was somewhat in political life, yet Theology was his favourite study and the ministry his favourite work. As his ideas were admirably arranged in his own mind, so he was able to communicate them to others with great clearness and force. His brethren in the ministry were always gratified and edified by his conversation. As a preacher, his reputation was deservedly high. His sermons were plain, luminous expositions of Divine truth, fitted at once to secure attention, to awaken the conscience, and impress the heart. He excelled especially in devotional exercises. Free alike from affectation, uniformity, and tedious repetition, his prayers were appropriate and impressive to a degree rarely surpassed.

In the discharge of the various branches of ministerial duty, Dr. Payson was eminently faithful. His unceasing solicitude was to promote the highest interests of the people of his charge; and he watched for their souls as one who realized that he must give an account. And while he was thus laborious and faithful, he possessed, in a high degree, the esteem and affection of his flock. But it was not by them alone that he was held in high estimation—he had a reputation that was far from being confined even to his own State. He was frequently called to preach on important occasions,

* He died in Fayetteville, Nova Scotia, February 16, 1856. He had the reputation of being a critical scholar, a devout Christian, and an earnest and faithful minister.

and I believe he never failed to satisfy public expectation. In June, 1799, he preached the Annual Sermon before the Legislature of New Hampshire, from the text—"One sinner destroyeth much good." It left a powerful impression on the audience, and was said to have had no small influence in leading the General Court to revise and strengthen the Statute for the observance and sanctification of the Sabbath.

In 1802, Dr. Payson published a duodecimo volume of about three hundred pages, entitled,—"Proofs of the existence and dangerous tendency of modern Illuminism." To render their opposition to Christianity the more effective, the French and German infidels had formed secret Societies, the members of which were called "the Illuminati." It was believed that similar Societies were springing up in this country, aiming at the overthrow of the Church and of Civil Government. To exhibit proofs of this fact, and to guard the community against their anti-Christian designs, was the object of this volume. In a literary point of view the work was highly respectable. It was extensively read, and exerted a salutary influence in arousing the religious community to a sense of danger, and in enlisting the pulpit very extensively for a vigorous exposition and defence of the claims of Christianity.

In addition to this volume, he published the following occasional Sermons:—A Sermon at the ordination of Ebenezer Hill,* 1790. A Sermon at the ordination of Joseph Brown,† 1795. A Sermon at the consecration of the Social Lodge in Ashby, 1799. New Hampshire Election Sermon, 1799. A Sermon at the interment of Mrs. Sybil Waters, 1802. Abridgment of two Fast Sermons, 1805. A Sermon at the interment of John Cushing, 1806. A Sermon at the ordination of Edward Payson, 1808. A Sermon at the ordination of Joel Wright, 1812. A Sermon at the funeral of the Rev. Levi Pillsbury,‡ 1819.

About the commencement of the present century, he performed a missionary tour of two or three months in the new settlements, in the then Province of Maine. While on this tour, an incident occurred, of which he often spoke with much satisfaction. Arriving at a dwelling to which he had been directed, he overheard the good woman say to a neighbour who had called upon her—"What shall I do? I have nothing to offer the minister, but Indian cake." "Set it on," replied the neighbour; "if he is a good man, he will be satisfied; if he is not a good man, 'tis better than he deserves." The Doctor thought there was much truth and wisdom in the reply.

As a counsellor and peace maker, his advice and assistance were extensively sought and cheerfully afforded; and to his great wisdom churches not a few were indebted for the termination of unhappy divisions and the restoration of peace and prosperity.

* EBENEZER HILL was born at Cambridge in 1766; was graduated at Harvard College in 1786; was ordained pastor of the church at Mason, N. H., November 3, 1790; and died in 1854. He published a Sermon at the interment of Ruth Batcheller, New Ipswich, 1811, and a Sermon at the interment of William Kimball Batcheller, New Ipswich, 1811.

† JOSEPH BROWN was born in Chester, England, and was a preacher in his native country; was settled pastor of the Second church in Exeter, N. H., November 20, 1792; was dismissed in 1795; was installed pastor of the church in Shapleigh, Me., in January, 1796; was dismissed in May, 1804; was installed pastor of the church in Alfred, Me., November 13, 1805; was dismissed in 1809; was installed pastor of the church at Deer Isle, Me., the same year; and died suddenly in September, 1819.

‡ LEVI PILLSBURY was born at Dracut, Mass., August 8, 1771; was graduated at Dartmouth College in 1798; was ordained at Winchendon, Mass., June 24, 1801; and died April 5, 1819, in his forty-eight year.

In 1809, Dartmouth College conferred on him the degree of Doctor of Divinity. In 1813, he was elected a Trustee of that institution, and held the place till his death, and during the unhappy controversy between the College and the Legislature of the State, he exerted himself zealously in defence of its chartered rights; which he had the happiness at length to see sustained by a decision of the Supreme Court of the United States. He was likewise, for several years, Vice President of the New Hampshire Bible Society, and a member of the American Board of Commissioners for Foreign Missions, and was appointed to preach the annual sermon before the Board, in September, 1819,—which appointment, however, he was providentially prevented from fulfilling.

In 1815, he represented the General Association of New Hampshire in the General Assembly of the Presbyterian Church at Philadelphia. An incident occurred on his arrival there, which he used to mention as a striking illustration of a particular providence. It was evening; he was an entire stranger in the city, and he found the hotels crowded to overflowing, inso-much that his first two attempts to obtain lodgings were in vain. Going out into the shed, he asked himself, with a half murmuring spirit,—“Has Providence brought me here to lodge out of doors?” On his next application, he offered to sleep on the floor, if there was no alternative. The inn-keeper kindly accompanied him to a private house, where, on being introduced into the parlour,—whom should he find but his own son, Dr. Payson of Portland! The surprise was great, as neither of them had been apprized of the design of the other to be there. The son, being in feeble health, had been invited by the captain of a Portland packet, who was a member of his church, to accompany him to Philadelphia, in the hope that he might derive benefit from the voyage; and thus occurred the unexpected meeting.

In 1819, a plan was formed to remove Williams College to a more central location; and several towns in the vicinity of Northampton made liberal offers to have it brought within their limits. A Committee consisting of Dr. Payson of New Hampshire, Chancellor Kent of New York, and Governor Smith of Connecticut, was chosen to examine and decide on the rival claims. He fulfilled this commission; but, just as the business was concluded, had an epileptic fit, and returned home much debilitated. He was, however, soon able to resume his ministerial labours, which he continued till the anniversary Thanksgiving of that year; when it became manifest, from the character of his discourse, that his mind had become unstrung. He soon sunk into a state of insanity, from which neither medical skill, nor conjugal or filial tenderness, could restore him. He had, however, some lucid intervals, and then he seemed transported with the prospect of Heavenly glory. He lingered till February 26, 1820, when he went to mingle in other scenes. His funeral was attended, on the 1st of March, by a large concourse of mourning friends and brethren; and he still lives in the affectionate remembrance of many who had the privilege and happiness to be acquainted with him.

Yours in the bonds of the Gospel,

ISAAC ROBINSON

FROM THE REV. ASA RAND.

PETERBOROUGH, N. Y., April 16, 1849.

Dear Sir: A memorial of the Rev. Seth Payson, D. D., is worthy of a place among your proposed biographies of honoured and beloved servants of Christ, who have gone to their reward,—worthy of a more extended notice than you will probably be able to obtain. He has been dead twenty-nine years. He served God and his generation in a retired country parish; and almost all who knew him intimately, have themselves passed away. I was born and nurtured in a remote part of his parish, and in my childhood and youth I attended on his ministry with considerable regularity. I was often solemnly affected by his discourses, and would go home to weep, to resolve, and to forget. Yet I have ever regarded his influence upon my wayward mind, as having prepared the way for the subsequent effectual application of Divine truth. My classical and theological studies were prosecuted in other places; and from the commencement of those studies till his death, my acquaintance with him and his ministrations was continued only by occasional and short visits to my native place. He lived seven years after I was married to his eldest daughter; and survived that excellent woman nearly two years. But my location was remote from his, and we seldom met.

In the pulpit Dr. Payson was solemn and impressive. His discourses were distinguished rather for the didactic and argumentative, than the hortatory or pathetic. Yet he rarely failed to secure the wakeful and earnest attention of all classes of hearers. Pious people hung on his lips with delight. The impenitent acknowledged the everlasting import of the truths he uttered. Even opposers of religion seldom found any evil thing to say of him. When they did, they usually manifested their opposition to the *Gospel*, and betrayed an inward respect for the *man*.

It was the privilege of Dr. Payson to labour thirty-seven years with one congregation. During the first half of that period, the ministers and churches in that region were generally unblest with copious showers of Divine grace. They were unacquainted with revivals of religion, and did not employ those direct efforts for promoting them, which have since become so prevalent. Dr. Payson held on his way,—faithfully declaring the Gospel on the Sabbath, and was blessed in building up a comparatively enlightened and spiritual church, enlarged by occasional additions from the world. Early in the present century, his people were favoured with times of refreshing; and his own labours were characterized by greater frequency, energy, and unction. The latter part of his ministry was far more successful and happy than the former. He lived and laboured to produce *permanent* effects, and the results are witnessed to this day. The pastor who succeeded him still dwells among his own people; and I doubt not he will gratefully testify that the memory of his predecessor is written upon their hearts. Survivors, who knew him, will never forget him. The children of departed ones rise up, blessing him whom their parents revered almost as an angel of God.

You are well aware that, during the Revolutionary war, the advantages for theological education were very circumscribed; and then it was that Dr. Payson was trained for the ministry. Nor were his energies called forth in public benevolent enterprises, till he had passed the meridian of life. Yet he became a man of extensive reading and general information. His talents and character were such that he could not be hidden. He was extensively known, loved, and honoured. When the age of benevolence commenced, he was ready to every good work; and, in the State where he resided, took a leading part in the operations of benevolent Societies.

Dr. Payson wrote but little for the press; but he did much by his voice and manner of life to impress God's truth on the fleshly tables of men's hearts. The

salutary results of this influence are the "works that do follow" him, now that he "rests from his labours."

Your brother in the bonds of Christ,

ASA RAND.

Dr. Payson of Rindge had a brother, *Phillips*, who was graduated at Harvard College in 1754; was ordained at Chelsea, October 26, 1757; received the degree of Doctor of Divinity from Harvard in 1800; and died January 11, 1801, in his sixty-fifth year. He was a zealous patriot in the Revolution. He was a fine classical scholar, and prepared many young men for College. His acquaintance with Astronomy and Natural Philosophy is evinced by the valuable contributions he made to the American Academy of Arts and Sciences. He preached with great energy and pathos, and was a model of pastoral fidelity. He published a Sermon preached at the ordination of his brother, *John Payson*; [who was graduated at Harvard College in 1764; was ordained pastor of the church at Fitchburg, January 27, 1768; was dismissed May 2, 1794; and died May 21, 1804, aged fifty-nine;] an Election Sermon, 1778; a Sermon at the ordination of his brother at Rindge, 1782; a Sermon on the anniversary of the battle at Lexington, 1782; a Sermon on the death of Washington, 1800.

JOHN CRANE, D. D.*

1782—1836.

JOHN CRANE, the son of John and Rachel (Terry) Crane, was born in Norton, Mass., March 26, 1756. His parents belonged to the Society of Friends. He was graduated at Harvard College in 1780. He studied Theology under Dr. Emmons; and in 1782 was invited by the Society in Northbridge, Mass., to preach to them as a candidate for settlement. Shortly after, a church was gathered, and he received a regular call to become its pastor. He accepted it and was ordained on the 25th of June, 1783. He was honoured with the degree of Doctor of Divinity from Brown University in 1803. He represented the town of Northbridge for several years in the General Court. He resigned his charge on the 14th of March, 1832, but continued nominal pastor till his death. On the first Sabbath in May, 1835,—about a year before his death, he preached his last sermon in the old meeting-house, in which he had ministered for half a century,—just before it was taken down, on the text—"The prayers of David, the son of Jesse, are ended." He died on the 31st of August, 1836, in the eighty-first year of his age, and the fifty-fourth of his pastorate.

Several revivals occurred under his ministry; the most extensive of which was in 1831, when nearly seventy were added to his church.

He published a Thanksgiving Sermon, 1800; two Fast Sermons on Civil Liberty; an Oration at Douglas on the Fourth of July, 1802; eight Discourses on Baptism, 1806; a Discourse at Upton, 1810; a Sermon at the

* Hist. of the Mendon Association.

ordination of Ezekiel Rich; a Sermon at the ordination of Calvin Park, 1815; a Sermon at the ordination of John Taylor, 1816; two Sermons on the nature and design of John's Baptism; Lecture on Sacred Music at Sutton; Reasons why I am not a Baptist, by Bickerstaff.

Dr. Crane was married to Rachel Taft of Northbridge, by whom he had three children,—all daughters. One of them was married to the Rev. Ezekiel Rich.

FROM THE REV. JOEL HAWES, D. D.

HARTFORD, March 7, 1856.

Dear Sir: I knew Dr. Crane well, having been an inmate of his family six months, and been fitted for College under his instruction. Though my impressions concerning him are chiefly those of a young man, I received them under such circumstances that I can have no doubt of their general correctness.

Dr. Crane was by no means remarkable for an attractive exterior. He was above the middle stature, rather inclined to be stout, and had a face more indicative of strength than refinement. He neither studied nor manifested any thing like gracefulness in his movements; and his whole manner would leave upon you the impression that he attached little importance to any thing merely external. In his ordinary intercourse he was sociable and agreeable; though he had a highly bilious, sanguine temperament, which exposed him to become suddenly ruffled, and occasionally gave to his manner an air of severity.

Dr. Crane's intellect was in keeping with his person and manners—it was distinguished, in a high degree, for sound judgment, accurate discrimination, and rugged strength, but not for the more elegant and graceful qualities. This of course went far to give the general character to his preaching. His sermons were not loose and declamatory productions, but were skilfully constructed, having a distinct plan, which easily impressed itself upon the memory and showed the workings of a logical and well trained mind. Though he was well qualified by the structure of his mind for abstract reasoning, his preaching was generally of a practical cast, designed and adapted to operate directly upon man's moral nature—I recollect, however, to have heard him preach, during my residence with him, several sermons on the doctrine of Election, which seemed to me to contain a remarkably luminous and able, as well as impressive, view of that subject; and though I, in connection with one of my friends, strongly solicited him to publish the sermons, he utterly declined. His manner in the pulpit, as well as out of it, evinced no art, and certainly no extraordinary culture; but it was simple, direct, honest, and sometimes quite tender and impressive. He evidently had little regard to style, except as a vehicle of thought; and hence, while his style was always clear and simple, it had no approach to any thing like ornament. It was not uncommon for him, when he was about to utter any thing that might seem severe, to close his eyes and look at his audience only mentally—a peculiarity which certainly was more striking than attractive. He was accustomed to read closely in the pulpit; though he never lacked freedom in his more private extemporaneous exercises.

Dr. Crane was an extensive reader as well as vigorous thinker; and you could not converse long with him without having evidence of both. I do not suppose that he was a highly accurate classical scholar, though he was accustomed to prepare young men for College, and was considered as being thus far a successful teacher. I remember, when I commenced my studies with him, being somewhat disheartened by the strange appearance of the Latin, and his saying to me, at my second recitation in the Grammar—"You can make your memory what you please—iron, brass, or steel,"—meaning that it was susceptible of almost any

degree of cultivation. I treasured the remark as a ponderous one; and I think, I subsequently derived great benefit from it.

Dr. Crane was a man of truly devotional feelings and habits, and evidently had the interests of Christ's Kingdom deeply at heart. He exerted a commanding influence in the region in which he resided.

I am very truly yours,

JOEL HAWES.

JOSEPH McKEEN, D. D.

1784—1807.

FROM THE REV. JOHN W. ELLINGWOOD, D. D.

BATH, Me., June 7, 1848.

Dear Sir: Agreeably to your request, I send you the following brief account of the REV. JOSEPH McKEEN, D. D., the first President of Bowdoin College, under whose ministry I spent my early years.

Joseph McKeen was born in Londonderry, N. H., October 15, 1757. He was of Scotch origin,—his ancestors having emigrated from Scotland to the North of Ireland in the reign of James the First. His grandfather, James McKeen, and his father, Deacon John McKeen, who were of the Presbyterian faith, came from Ireland to this country about the year 1718; and were both of the company by whom the settlement of his native town was commenced. At an early age, he engaged in classical studies, under the tuition of the Rev. Mr. Williams * of Windham, N. H.; and such was his proficiency that he entered Dartmouth College in the thirteenth year of his age. Of his college life but little is known, excepting that he showed a decided predilection for mathematical studies,—in which he made, while there, very respectable attainments,—and graduated in 1774 with the reputation of being a good classical scholar.

On leaving College, he engaged as a school teacher in his native town, and continued in that employment there for eight years. Within this period, as is supposed, he united with the Presbyterian church under the pastoral care of the Rev. Mr. McGregor. In the mean time, when his duties as an instructor would permit, he employed himself in reviewing his college studies and extending his acquaintance with general literature. While employed in this school, his labours were suspended, for a season, by the events of the Revolutionary war. A pressing call being made for soldiers, he shouldered his musket and joined the army under General Sullivan, and was with that officer in his celebrated retreat from Rhode Island. At the expiration of the eight years above mentioned, he went to Cambridge, and placed himself under the instruction of Dr. Samuel Williams, then recently appointed to the Professorship of Mathematics in Harvard College. There he pursued a

* SIMON WILLIAMS was born in Trim in Ireland in 1729; was graduated at the College of New Jersey in 1763; was ordained at Windham, N. H., in December, 1766; and died November 10, 1793, aged sixty-four.

course of studies in Natural and Experimental Philosophy, Mathematics and Astronomy, which had been his favourite studies while an undergraduate.*

At the end of this course, he repaired to Windham, and entered on theological studies preparatory to the Gospel ministry, and was in due time examined and licensed as a preacher, by the Londonderry Presbytery, of which his teacher, the Rev. Mr. Williams, was a member. About this time, he was employed, for a considerable period, as an assistant in the Academy at Andover, then under the preceptorship of Dr. Pearson. After having preached a while in Boston, with much acceptance, to a society then recently collected by the Rev. Mr. Moorhead, composed chiefly of "Presbyterian strangers," he received an invitation to preach as a candidate for settlement over the First church and society in Beverly, which had been rendered destitute of a pastor about five years before, by the elevation of Dr. Willard to the Presidency of Harvard College. With great unanimity, the church and parish in Beverly invited him to take the pastoral charge of that flock, which invitation he accepted; and, having dissolved his connection with the Presbytery, he was ordained in May, 1785, being then twenty-seven years of age. In this place he laboured as a minister of Christ for seventeen years, till called in providence to the office of President of Bowdoin College, then recently established in Brunswick, in the "District of Maine," but which had not yet gone into operation. He was inaugurated as President, September 2, 1802; and as the College had then no chapel, and there was no church in the village, the public services of the occasion were performed in a grove, a little distance from the site of the present college buildings.

He was honoured with the degree of Doctor of Divinity from Dartmouth College in 1803.

Dr. McKeen was, in his person, considerably above the ordinary stature, and of noble appearance. He was dignified, yet simple and conciliatory, in his manners, of kind and condescending spirit, always gentlemanly and affable. His whole intercourse in the community, as a citizen, was marked with great urbanity and propriety. In the civil and political councils of his country he took a deep interest, and was not afraid to avow his sentiments openly respecting them, both in private and in public, on all suitable occasions. Sometimes, on days of public Fasting and Thanksgiving, he announced his political opinions from the pulpit, as was not uncommon in his day; though he always did it with great prudence. So judicious was he in all his movements that he rarely gave offence to persons of any party or sect, save to a very few individuals who were of ultra political views. His unbending integrity and spotless morals were acknowledged by all, and often applauded by persons of every class.

As a Christian, Dr. McKeen was decided in his views and consistent in his practice,—uniformly serious and devout, but without the least appearance of ostentation or austerity. His walk before the church and world was with an unhalting step, "giving none offence, neither to the Jews, nor the Gentiles, nor to the Church of God." So blameless was he in his life that, though I was a member of his parish for seventeen years, and a part of the

* His attention to mathematics did not cease, even after his settlement in the ministry; for we are informed that "it was owing to a very nice mathematical calculation, made by President McKeen, while at Beverly, relative to the first ingress of twilight, that a certain criminal was cleared from the charge of burglary. From this statement it was made to appear that there must have been some glimmer of solar light on the horizon at a moment considerably earlier than the general apprehension had fixed."

"ALDEN'S EPITAPHS."

time, of his church, and located near his person, I have no recollection of ever hearing him charged with the least impropriety of conduct, with the slight exception above noticed. He emphatically "kept his tongue with a guard, and his mouth with a bridle." It may well be questioned whether any man of his day in public life ever came nearer than he to that apostolical description found in James III. 2. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

President McKeen's theological views were in substantial accordance with the Assembly's Catechism,—which he taught to the children and youth of his parish through the whole period of his ministry,—holding annual Catechisings in different districts. I was myself among the number who received the benefit of his instructions on these occasions, and have a vivid remembrance of the solemn impressions made on my mind by some of his remarks.

As a public speaker, Dr. McKeen's voice was clear and strong, and his articulation and enunciation so distinct that he was easily heard by every person in his audience, whose hearing was not impaired, although his congregation at Beverly was ordinarily very large, and his place of worship ninety feet long. The style of his sermons was marked by simplicity, purity, and strength, and his reasoning was lucid and impressive. His manner was always solemn, clearly showing that he believed that what he uttered was important truth. I may safely say that nothing light, or trifling, or adapted to provoke a smile, ever escaped him in the pulpit.

A few only of Dr. McKeen's productions were given to the public through the press,—namely, a Fast Sermon, 1793; a Sermon at the ordination of Rufus Anderson, 1794; a Sermon at the ordination of A. Moore,* 1796; two Discourses on the Fast, 1798; Massachusetts Election Sermon, 1800; a Sermon on the Fast, 1801; Inaugural Address at Bowdoin College, 1802; together with some papers in the Transactions of the American Academy.

As a pastor, he was affectionately attentive to his flock, and especially in cases of affliction, was ever ready to sympathize with them, and do all in his power to assist and comfort them. The territorial limits of his parish were extensive, and his congregation large, numbering more than three thousand souls, so that, in visiting the sick and bereaved, he has often been known to travel on foot from five to eight miles in a day. So fond was he of pedestrian exercise that he kept no riding establishment, during the greater part of his ministry. Having the esteem of his people to an unusual degree, his visits of this description were highly appreciated; and complaints of being neglected by him in these respects were, it is believed, rarely made. It must, however, be admitted that ministerial visiting was not so much required in those days as now. While other parishes around were divided and distracted, his was in peace. Although the leaven of French infidelity was prevalent, to some extent, in his parish, for several years, yet, by his able instructions and judicious management, it was kept in check, and finally, to a great degree, rooted out.

So highly was Dr. McKeen esteemed for his attainments in science and literature, and so distinguished was he for his gentlemanly and Christian qualities, that his elevation to the Presidency of Bowdoin College gave great

* ABRAHAM MOORE was a native of Londonderry, N. H.; was graduated at Dartmouth College in 1789; was ordained pastor of the First church in Newbury, Mass., March 23, 1796; and died June 24, 1801, aged thirty-three years.

satisfaction to the friends of education in New England, and particularly in Maine; it being generally supposed that he was eminently qualified to give form, and solidity, and extended usefulness, to the new institution. Their expectations were not disappointed; for, by a discreet management of its affairs in its infancy, he contributed, in no small degree, to lay the foundation of its future prosperity. Not only was he well qualified, by his superior scholarship, to take charge of the *instruction* of this seminary, but, by his extensive knowledge of human character, and his mild, yet firm, and decided, spirit, was eminently fitted for its *government*. He succeeded well in the Presidential office, and did all that the friends of the College could reasonably expect, in promoting its interests; and left it, at his decease, in a flourishing condition. Not only did he exert himself for the advancement of science and literature, but also for the promotion of piety and religion, as well in the surrounding community as in the College. I have now before me, in the hand-writing of Dr. McKeen, a constitution of a Missionary Society for the District of Maine, called the "Eastern Missionary Society," which must have been drawn up before any Missionary Society was formed in the District. How long before his death this constitution was written is not known; but as he died in 1807, and the Maine Missionary Society was not formed till the next year, the presumption is that it was the first of the kind ever prepared in Maine.

In September, 1805, when he had been at the head of the College four years, he was attacked by what was thought to be a disease of the liver,—which terminated in dropsy, and put an end to his valuable life, July 15, 1807, in the fiftieth year of his age. His long and distressing illness he bore with Christian submission and fortitude, and deep humility. Towards the close of life, the fifty-first Psalm was his favourite subject of meditation and conversation. Deeply sensible of his ill-desert as a sinner, and relying on God's free and sovereign mercy in Jesus Christ, this distinguished man fell on sleep and was gathered to his fathers.

With respect and affection,

I am, my dear Sir, your friend and brother,

JOHN W. ELLINGWOOD.

FROM ROBERT RANTOUL, ESQ.

BEVERLY, March 23, 1849.

Dear Sir: I cheerfully comply with your request for some brief notices of the Rev. Dr. McKeen, who was formerly settled in the ministry here. My recollections of him are as distinct as they are agreeable.

Dr. McKeen inherited from his father an admirable constitution of body. From his early years he was strong and athletic, and, at the juvenile age, excelled in all those manly sports and exercises to which the hardy yeomanry of our country were then accustomed. After his settlement in the ministry in Beverly, he sometimes indulged himself in athletic sports. An occasional visitor at his house boasted, in the presence of Dr. McKeen, of his power and skill in the exercise of wrestling; whereupon the Doctor invited him to retire to a suitable place that they might make trial of their abilities in that way. The visitor accepted the invitation; and, after repeated experiments and repeated falls, acknowledged that it was not always the case that when the black coat was put on, the man was left off.

He possessed a strong and discriminating mind, was of a cheerful temperament, and devoted himself with unwearied industry to the promotion of science and

religion: indeed his talents, acquirements, and unostentatious piety gave him an honourable rank among the distinguished men of his day. Mildness and firmness were united in his spirit, dignity and urbanity in his manners. Habitual cheerfulness joined to his other excellent qualities, rendered him a most agreeable companion. He did not scruple, on proper occasions, to join in scenes of moderate conviviality, though, in doing so, he never lost sight of the dignity of his office as a Christian minister.

Dr. McKean's publications consisted chiefly of some pieces in the Transactions of the American Academy of Arts and Sciences and a few occasional sermons. The sermon which probably excited more interest than any other which he ever published, and which is still vividly remembered by some of his parishioners, was a Fast Sermon which he preached in 1801, immediately after the violent struggle which issued in the discomfiture of the Federal party and the election of Thomas Jefferson to the Presidential chair. The subject of the sermon was "Speaking evil of Rulers." The licentiousness of the press and of the tongue had never before met with so much indulgence as during this Presidential canvass. To check this evil became the duty of all good men; but it was a duty from which many pusillanimously shrunk. Dr. McKean preached to a congregation who were very generally disappointed, displeased, irritated, with the result of the election. They were warned against the sin of indulging a propensity to speak evil of the rulers who had succeeded in attaining to office, in opposition to their strong wishes and earnest efforts; and they were exhorted to wait patiently for the measures of the new administration and to judge of them with candour. "No one," says he, "who is really a friend of good order and government thinks it of so much importance, *who* does the business of the State as *how* it is done. He will never employ scurrility and abuse to displace those who are in office, whether they conduct well or ill. If they conduct well, it is of little consequence who they are; and if they conduct ill, it is better to endure that ill, than to employ scandalous and malicious falsehoods to displace them." His sermon, however much it contravened the views and feelings of heated partisans, was generally well received, much read, and doubtless had no inconsiderable influence in moderating the excessive violence of party spirit.

Dr. McKean, in his theological views, so long at least as he continued the pastor of our church, ranked with the class who, at that day, were called moderate Calvinists. In consequence of this, some individuals in his parish, who preferred rather a higher type of orthodoxy, worshipped, at least a part of the time, in Salem,—a distance of two miles, where there were one or two churches in which somewhat stricter views of theological truth were supposed to be inculcated. Some of these persons, however, who had complained somewhat of Dr. McKean's doctrinal views, while he was here, after his removal to Bowdoin College, became satisfied that he was not otherwise than orthodox, according to their own definition of the term.

Dr. McKean interested himself much in the management of our public schools, and aided in the establishment of a public library, as well as in various other measures designed to improve the inhabitants of the town in knowledge, virtue, and happiness. In April, 1796, it was voted unanimously at a town meeting "that a Memorial be presented to Congress, praying that provision be made to carry into effect the treaty between Great Britain and the United States," commonly known as "Jay's Treaty;" and Dr. McKean, with four others, was appointed to draw up and forward to Congress such a memorial. He accordingly prepared and signed this paper. It contained such views of public affairs as would always be taken by a true patriot, and was so devoid of party allusions as to command the votes and secure the approbation of men of both the leading parties, although there was great political excitement in reference to the Treaty. Dr. McKean's popularity and influence were necessary to secure unanimity on the

occasion, when party spirit had alienated the leading men, and had spread its baneful influence far and wide in the mass of society.

I am very respectfully, dear Sir, your obedient servant,

ROBERT RANTOUL.

SAMUEL AUSTIN, D. D.*

1784—1830

SAMUEL AUSTIN, the son of Samuel and Lydia Austin, was born at New Haven, Conn., October 7, 1760. His parents were persons of exemplary piety and reputable standing in life. They were eminently faithful in the education of their children, and were privileged to know that their parental vigilance and fidelity were attended with the Divine blessing.

Samuel, the eldest of their two children, when he was only a boy of sixteen, was a soldier in the army, having taken the place of his father, who had been drafted to perform military service. In this capacity he served until the British took possession of the city of New York, when he received his discharge and returned home; and, for several succeeding years, he was employed partly in the public service, and partly in teaching school. At the age of about twenty, having determined to devote himself to the legal profession, he commenced the study of Law, under the direction of Judge Chauncy, in his native town. But, as he soon came to feel the need of a more thorough course of intellectual discipline, in order to ensure the success which his ambition coveted, he exchanged the study of the Law for the study of the classics, and, by dint of earnest application, became fitted for, and was actually admitted to, an advanced standing in Yale College, in the summer of 1781.

Of the commencement of his religious experience nothing very definite is known. He seems to have been first permanently impressed with Divine truth while he was preparing for College; and, from some incidental remarks which he is remembered to have made, it has been inferred that his convictions of sin were unusually deep and pungent. In July of the same year that he entered College, he made a public profession of his faith, and was admitted to communion in the College church.

Every one who has had experience, knows how great are the temptations and hindrances to spiritual culture, incident to a collegiate course; but Mr. Austin met them all with great firmness and in humble reliance on Divine grace; insomuch that the years of his college life were years of decided and distinguished growth in Christian character. The diary which he kept during this critical period is still in existence, and shows that he regarded nothing in comparison with the evidence of the Divine favour, and that no engagements were so pressing as to be allowed to interrupt those more spiritual duties in which the life of religion especially consists.

But, while the culture of the heart was evidently with him the *great* concern, this never interfered with his appropriate duties as a student;—on the contrary, it was no doubt rendered subservient to his intellectual

progress; for he had an excellent reputation as a scholar through his whole course. Among the eminent men who belonged to his class were David Daggett, Abiel Holmes, Jedediah Morse, and John Cotton Smith, all of whom subsequently became identified with the history of their country.

Shortly after he was graduated in 1783, he commenced a course of theological study under the direction of the Rev. Dr. Jonathan Edwards, then of New Haven, and, at the same time, engaged in teaching a Grammar school. In the summer of 1784, he accepted an invitation to take charge of an Academy, then recently established at Norwich, Conn.; though he did it reluctantly, as it involved the necessity of postponing his entrance upon the duties of his profession. He, however, still continued his theological studies, and was also abundant in his private religious labours.

In October, 1784, he was licensed to preach the Gospel by the Association of New London county, then in session at Lebanon. His first sermon was preached at Chelsea, (Norwich landing,) on the succeeding Sabbath, and was rendered specially interesting and affecting, by its having reference to the death of a young man whose funeral had occurred the day before. He continued his connection with the Academy until the autumn of 1785,—generally supplying some pulpit in the neighbourhood on the Sabbath,—when he resigned his place as a teacher, with a view to give himself fully to the work of the ministry. From the very commencement of his labours, he was regarded as among the most popular and promising young preachers of the day.

As he was journeying to Philadelphia shortly after this, he stopped in the city of New York, and preached with so much acceptance in one of the Collegiate Reformed Dutch Churches, of which Dr. John H. Livingston was then a pastor, that he was solicited to settle as his colleague. It is understood that he declined the proposal from conscientious scruples about becoming connected with a church which recognised, as that did, the "Half-way Covenant."

He was subsequently called to the pastorate in Hampton, Conn.; but this invitation also he felt constrained to decline. But, in the autumn of 1786, he received a call from the Society of Fair-Haven, (New Haven,) which he accepted. He was duly set apart to the pastoral office, on the 9th of November, and, at the same time, his classmate, Morse, afterwards Dr. Morse of Charlestown, was ordained as an Evangelist. The Sermon on the occasion was preached by Dr. Edwards, and the Charge given by President Stiles.

On the 14th of September, 1788, he was married to Jerusha, daughter of the Rev. Dr. Samuel Hopkins, of Hadley, Mass. She proved a most affectionate and devoted wife, and was always a helper to both his comfort and usefulness. They had no children.

The church of which Mr. Austin now became pastor, had formerly been a part of that with which Dr. Edwards was connected; and it was thought best, after some time, owing to various circumstances, that the original union should be restored. In order that this arrangement might take effect, Mr. Austin, after having served them about three years, resigned his pastoral charge. The First Congregational society in Worcester, Mass., having, previous to his dismissal, become apprised of his intentions, sent him an invitation to become their pastor, as soon as he should be at liberty. This invitation he, in due time, accepted, and was installed minister of the said

society on the 29th of September, 1790. Dr. Hopkins, his father-in-law, preached on the occasion.

At Worcester he continued labouring diligently and faithfully during a period of nearly twenty-five years. The "Half-way Covenant," which had prevented his acceptance of the call from New York, had been in use in the church with which he now became connected; but it was given up as a condition of his accepting the pastoral charge. The church gradually increased in spirituality under his ministry; and, for several of the last years, it seemed to enjoy an almost uninterrupted blessing. It was favoured with an extensive revival not long after he left it, which was no doubt to be regarded, in a great measure, as the fruit of his labours.

But his usefulness was by no means limited to his own immediate charge. He directed the theological studies of a considerable number of young men in their preparation for the ministry; and among them was the late Dr. Samuel Worcester, who, especially from his connection with the missionary enterprise, has left an imperishable name. He was one of the prime originators of the General Association of Massachusetts. He assisted in the formation of the Massachusetts Missionary Society, in which also he held the offices of Trustee and Secretary, until he left the State. He preached on many special occasions, and his wisdom was often put in requisition in settling ecclesiastical difficulties. But one of the most important services that he rendered during this period, was his collecting and editing the works of the elder President Edwards. It was a laborious task, but he performed it with excellent judgment, and to the general satisfaction of the Christian community.

In 1807, he received the degree of Doctor of Divinity from Williams College.

In 1815, Dr. Austin was called to the Presidency of the University of Vermont. That institution, which, in 1791, had been incorporated and liberally endowed by the Legislature of the State, had, from a train of circumstances, been involved in great embarrassment, and, for a considerable time, seemed to be on the point of extinction. During the war of 1812, it was quite abandoned, and the College edifices, occupying one of the most beautiful spots in New England, were used as barracks for the soldiers. It was shortly after the termination of the war,—when the institution was actually at its lowest point, that its friends determined to make an effort for its resuscitation; and then it was that Dr. Austin was called to the Presidential chair. Notwithstanding he was greatly endeared to his congregation, and exerted an important influence, not only among them, but in the community at large, he believed, on the whole, that the providence of God indicated that he should accept the appointment; and, accordingly, he did accept it, and was inducted into office as President on the last Wednesday of July, 1815. It was a question with many of his friends whether this was not an ill-advised step; and it is understood that he himself afterwards had serious doubts whether he had not mistaken his duty.

His connection with the College continued about six years. Though he was indefatigable in his labours, and perhaps accomplished as much as he had a right to expect, under the great embarrassments to which the institution was subjected, yet the result of his efforts was, by no means, equal to his expectations; and, after struggling with various difficulties and encountering many disappointments, in the effort to raise the College from its depressed

state, he, finally, though not without having accomplished an important work, resigned his office as President. He had found that he loved no employment so well as the ministry; and, during his residence at Burlington, he was occupied very generally on the Sabbath in preaching to some destitute congregation in the neighbourhood.

From Burlington Dr. Austin went to reside in Newport, R. I., where he took the pastoral charge of a feeble church, formerly under the care of Dr. Samuel Hopkins. He chose this as his field of labour, and actually wrote to the people, frankly proffering them his services. They gladly and gratefully accepted his proposal, and accordingly he planted himself down among them, and continued for four years their spiritual guide. At length, however, finding that the infirmities of age were accumulating upon him, and that his health was perceptibly on the decline, and withal being probably somewhat discouraged by the continued depression of the church, he resigned his pastoral charge, and returned to Worcester, with an intention to pass the evening of his life in the circle of friends among whom he had so happily lived during many of his earlier years. He went to reside in the family of a nephew, whom he had adopted and educated as a son; but scarcely had he become settled in his new home, before his nephew was attacked by a disease which medical skill could not arrest, and which, within a brief period, terminated his life. In consequence of this afflictive event, he was obliged to make other domestic arrangements,—and not only so, but in the attempt to settle his nephew's estate, which unexpectedly proved insolvent, he became involved in serious pecuniary difficulties, and, at one time, by some incautious management, had come near to sacrificing the whole of his own property. At the same time, his sympathies were strongly awakened in behalf of the widow and three fatherless children, who were to be cast helpless upon the world. These adverse circumstances operated with great power upon both his physical and mental constitution, and it soon became apparent to his friends that he was sinking into a deep, and as it proved, a protracted and incurable melancholy.

When his mind first became unstrung, it was occupied almost entirely with those pecuniary difficulties to which his attention had been so much and so painfully directed. But, after a short time, it took a different turn, and became absorbed in the most gloomy views of his own spiritual condition. He was writing bitter things against himself continually. When the consolations of the Gospel were proffered to him, he refused them, on the ground that he belonged not to the class by whom they could be legitimately claimed. Such were his paroxysms of mental anguish, that it was painful in the extreme even to witness them. Still there was evidence, not only in spite of them, but growing out of them, that he had formed a mistaken estimate of his own character, and was really in the exercise of some of the sweetest of the Christian graces; for that which chiefly occasioned his agony, was the prospect of a separation from a holy God and from all his holy creatures.

In March, 1827, he went to reside with his brother-in-law, John Hopkins, Esq., of Northampton. But the change of residence had no salutary effect upon the state of his mind—the cloud which had enveloped him so long, continued as thick and dark as ever.

In the summer of 1828, he went to live with his nephew, the Rev. Samuel H. Riddel, then of Glastenbury, Conn., where he remained till death gave him a release from the burden which had so long oppressed him. For a few

months previous to his death, his complaints were so far alleviated, and his spirits so far revived, as to awaken some hope in his friends that he might emerge entirely from the cloud. But this hope God did not permit them to realize. Just at the time when his prospects for recovery seemed the brightest, death came and summoned him away. Two days previous to his departure, he seemed rather more feeble than usual, but there was no change to excite any serious apprehension. The next morning, he seemed still more indisposed, and apparently noticed little that was passing around him; and once he was heard to exclaim with great fervour of spirit, "Blessed Jesus, blessed Jesus, sanctify me wholly!" Shortly after this, he complained of drowsiness, and quickly fell into an apoplectic sleep, out of which he awoke into the next world. He died on Saturday evening, the 4th of December, 1830, in the seventy-first year of his age. His funeral was attended on the succeeding Wednesday, when an appropriate discourse was delivered by the Rev. Dr. Tenney of Wetherstfield, from John XIII, 7.

The following is a list of Dr. Austin's publications:—A Funeral Oration on Mr. David Ripley, of Windham, a Junior Sophister in Yale College, 1782. A Sermon delivered at Exeter, Conn., on occasion of the death of Benjamin and Mary Smith, 1790. Disinterested Love, the ornament of the Christian and the duty of man: A Sermon at New York, 1790. A Sermon at Worcester on the Lord's day immediately succeeding his installation, 1790. A Sermon on the death of Hannah Blair, 1794. A Thanksgiving Sermon, 1796. A Sermon at the ordination of Samuel Worcester at Fitchburgh, and of Nathaniel Hall,* 1797. A Sermon entitled "True obedience to the Gospel harmonious and entire," in a volume of "Sermons on important subjects," 1797. An Oration at Worcester on the Fourth of July, 1798. A Sermon at the ordination of Leonard Worcester, at Peacham, Vt., 1799. A Sermon before the Massachusetts Missionary Society, 1803. A Sermon at the installation of the Rev. Samuel Worcester at Salem, 1803. An Examination of the Rev. Daniel Merrill's† Seven Sermons on Baptism, 1805. Mr. Merrill's defensive armour taken from him, 1806. A view of the economy of the Church of God as it existed primitively under the Abrahamic dispensation and the Sinai law, 8vo, 1807. A Sermon at the ordination of John Milton Whiton at Antrim, N. H., 1808. A Sermon at the ordination of Warren Fay at Brimfield, 1808. A Sermon at the dedication of a new meeting house at Hadley, 1808. Two Sermons entitled, "The incomparable excellency of religion as the life of man," and "God glorified in building up Zion;" published in the *Columbian Preacher*, 1808. A Fast Sermon, 1811. A Sermon at the ordination of John Nelson at Leicester, 1812. A Sermon on the Special Fast, 1812. A Sermon on the National Fast, 1812. A Sermon at the ordination of Gamaliel S. Olds at Greenfield, 1813. Inaugural Address as President of the University of Vermont, 1815. Vermont Election Sermon, 1816. Protest against the Proceedings of the First Church

* NATHANIEL HALL was graduated at Dartmouth College in 1790; was ordained pastor of a church in Granville, N. Y., October 4, 1797; and died in 1820.

† DANIEL MERRILL was a native of Danvers, Mass.; was graduated at Dartmouth College in 1789; was ordained pastor of the church in Sedgwick, Me., September 17, 1793; professed a change of sentiments on the subject of Baptism in 1804; was immersed, with about eighty others, mostly members of his church, on the 15th of May, 1805; when a Baptist church was constituted, and he was re-ordained as its pastor. He published *Mode and Subjects of Baptism* examined in *Seven Sermons*; to which is added a *Miniature History of the Baptists*, (Tenth edition,) 1812. Eight Letters on Open Communion, addressed to the Rev. Rufus Anderson, 1805; Letters occasioned by the Rev. Samuel Worcester's two Discourses, 1807; *Balaam disappointed: Thanksgiving Sermon* at Nottingham West, 1815. Mr. Merrill died in 1833.

Worcester, 1821. An Oration on the Fourth of July, at Newport, 1822. A Sermon at the dedication of a new meeting-house at Worcester, 1823. A Discourse before the American Board of Commissioners for Foreign Missions, 1824. An Oration at Worcester on the Fourth of July, 1825.

FROM THE REV. PAYSON WILLISTON.

EAST HAMPTON, August 3, 1855.

Dear Sir: My recollections of my class-mate, Austin, are of the most agreeable kind. He comes up to me now, as he was, when I first met him at College,—a tall, stately young man, somewhat of a ruddy countenance, and a lively, bright eye, of fine powers of conversation, and of frank and pleasant, though not highly cultivated, manners. He was decidedly among the best scholars in our class, and graduated with one of the highest honours. His Commencement Oration was among the best performances of its kind that I ever listened to. It evinced uncommon ingenuity, and elicited intense approbation.

After we separated at College, our meetings were never very frequent, though I occasionally saw him at New Haven, and once at least at Worcester, at a meeting of the General Association of Massachusetts. He was a person of kindly affections and dignified deportment, though he was constitutionally subject to fits of hypochondria, which gave a tinge of sadness to his social character, and no doubt interfered considerably with his usefulness, especially towards the close of his life. His mind was cast in a somewhat philosophical mould, and he delighted in traversing the remoter regions of thought; and I am inclined to think that his preaching was sometimes of a more abstract character than was best suited to edify the mass of hearers. In his manner he was simple, direct, and earnest; and sometimes evinced a very considerable degree of feeling. There was a good deal of variety in his tones, and a manifest fervour and unction pervading all that he said, which could scarcely fail to make a strong impression. His Theology was, I suppose, of nearly the same type with that of Dr. Hopkins, author of the "System of Divinity;" and, if I mistake not, he attached much importance to the peculiarities of that System. Some of my impressions in respect to him have been received from others, though they fully accord with what I have known of him personally, and I have reason to believe that they are substantially correct.

I might probably add to what I have said, but presuming that I have said enough for your purpose, I subscribe myself

Yours most affectionately,

PAYSON WILLISTON.

FROM THE REV. JAMES MURDOCK, D. D.

PROFESSOR SUCCESSIVELY IN THE UNIVERSITY OF VERMONT AND THE THEOLOGICAL SEMINARY AT ANDOVER.

NEW HAVEN, January 25, 1848.

Rev. and dear Sir: So many years have elapsed since I was associated with Dr. Austin, that my impressions respecting his character have lost much of their former vividness and minute accuracy; and as Dr. Caleb J. Tenney, who resided several months in his family, and who knew him well, has given a far better description of this excellent man than I could form at this late period, I beg leave to copy some of the outlines of his description, as being the best account which I can furnish you. It is as follows:—

"Tall, erect, and manly in his person, he was dignified and courtly in his manners. He was highly affectionate in his disposition, refined and noble in his feelings. His intellect was superior—its operations were marked by rapidity, vigour, and general accuracy. His views were peculiarly enlarged and comprehensive, which, aided by a vivid and strong imagination, enabled him to present

subjects with great copiousness of language and sublimity of description." Dr Tenney next mentions, with much delicacy, the chief defect in his character, viz: "his constitutional susceptibility to the influence of circumstances," which frequently embarrassed his intellectual operations, and occasionally led him to an unhappy precipitancy of judgment and of purpose. "His piety was habitual and ardent, deep and discriminating. As a writer for the pulpit, his mind was original and fertile; his style at once copious and discriminating; and his discourses always instructive and interesting, doctrinal and persuasive. In delivery, he was animated and vehement; in his whole manner, he was affectionate, dignified, and commanding; while, occasionally, he rose to high and powerful eloquence. The topics on which he delighted most to dwell were the benevolence, the sovereignty, and the glory, of God; the great system of redemption; the character of Christ and his sufferings, with their extensive results upon the universe, and especially in the sanctification and salvation of his *chosen* people. His ministry, as well as his private and pastoral services, was eminently conducive to the growth of Christians in knowledge and conformity to God. In the appropriateness, and enlargement, and spiritual glowing fervour of his public devotions, he has seldom been excelled."

While I state my conviction of the perfect accuracy of the preceding description, so far as it relates to the person and character of Dr. Austin, as a man and a preacher, I will add, from my own personal knowledge, that, as the President of a College, he was faithful to his trust. His efforts to promote the interests of the College were untiring; and he enjoyed, in a high degree, the respect and confidence of the public. He presided with dignity and urbanity, and treated all around him with courtesy and kindness. For the spiritual welfare of his pupils he was deeply solicitous; and if his knowledge in the physical sciences, in philology and general literature, was, in any degree deficient in precision and accuracy, it was yet various and comprehensive. In the metaphysical sciences, and particularly in moral and mental philosophy, he was, for that day, an able and interesting instructor. All his pupils respected and loved him; and to his subordinate officers he was uncommonly affectionate and kind.

I will only add, that I am,

Dear Sir, respectfully yours,

JAMES MURDOCK.

FROM THE REV. JOHN NELSON, D. D.

LEICESTER, Mass., May 12, 1852.

Dear Sir: It would afford me unmingled pleasure to give you my recollections of the late Dr. Samuel Austin, if I felt more competent to do justice to his memory. I had, it is true, the opportunity of a protracted and intimate acquaintance with him; having steadily attended upon his ministry for a considerable period; having been a member of his church, and, for some time, while pursuing my theological studies, an inmate of his family; and I may add, having regarded him as a father and friend from early youth, until I had been in the ministry, in his immediate neighbourhood, for some three years.

Nothing is more indelibly impressed on my memory than the fine commanding person, the dark and somewhat thin, yet strongly marked, features, of this venerable man. His air was dignified, and his whole bearing gentlemanly. He was sometimes depressed; but, for the most part, especially in conversation, his countenance wore a cheerful and animated expression. He had indeed in the pulpit a solemnity of manner almost amounting to sternness; but I think this resulted chiefly from the deep sense which he had of the importance of his office and his message. In the family and the social circle he was agreeable and instructive; equally removed from the two extremes of levity and austerity. In the discharge of his pastoral duties he was diligent and affectionate; and always showed that

his commanding object was to do good to his people, especially in regard to their higher and immortal interests. He possessed an ardent temperament, which gave a complexion, in a great degree, to the whole conduct of his life. His prayers were evidently the breathings of a deep and earnest devotion. It was manifest that he had an uncommonly impressive sense of the Divine presence, and pleaded with his Maker as a man pleads with his friend.

While he was faithful and attentive as a pastor, always manifesting the tenderest solicitude for his people, he devoted much of his time to study. His mind was vigorous rather than polished; and his sermons were far less distinguished for elegance than strength. His object seemed to be to set forth the strongest truths in the strongest manner. I am not sure but that his exuberant use of terrible imagery, rather lessened the effect of his preaching: his hearers became so much accustomed to startling representations and appeals that they, in a measure, ceased to be moved by them. His preaching was always instructive, and he rarely, if ever, got through a discourse without some burst of highly impassioned eloquence. It was a remark of a plain but excellent woman of his church, that "she loved to hear Dr. Austin preach, because he so roused her up by the *good spots* in his sermons."

In the earlier part of his ministry, his Theology, like that of some other of the most prominent Divines of Massachusetts, partook pretty strongly of the character of Hopkinsianism. Whether his opinions were modified or not in the latter part of his life, I do not know; but it is certain that he gave far less prominence to the peculiarities of the system which he had been understood to hold. I think it may be said with truth that, in no period of his ministry, did he allow his metaphysics to usurp the place which belongs to Bible truth.

One misrepresentation that has gone abroad extensively in regard to Dr. Austin's religious belief, I feel it my duty and privilege, as it is in my power, to correct. It has been very currently reported and believed that he preached the doctrine of *infant damnation*, using the most offensive language on the subject that can well be imagined. I can truly say that, during the whole time that I sat under his ministry, I never heard a word from him, either in the pulpit or out of it, to favour such an idea;—and more than that,—I once told him that such a charge had been made against him, and repeated to him the expression which it was alleged that he had used; and he assured me that the allegation was utterly untrue, and that he viewed the sentiment with perfect abhorrence.

I can never cease to think of this venerable man with reverence and affection. Years have passed away since he descended to the tomb, but his image is impressed indelibly upon my memory and heart.

Very truly and affectionately yours,

JOHN NELSON.

JEREMIAH HALLOCK.*

1784—1826.

JEREMIAH HALLOCK was born at Brookhaven, Long Island, March 13, 1758. He was the son of William and Alice (Homan) Hallock, and was the eldest of nine children who lived to maturity. When he was about eight years old, his father removed with his family to Chesterfield, (now Goshen,) Mass. Here he remained till he was twenty-one, laboriously engaged in assisting his father to bring under cultivation an entirely new farm. He was twice called out to perform military service during the Revolution, and, in two or three instances, experienced a remarkable deliverance from impending death.

As he was favoured with a strictly religious education, he was often the subject of serious impressions during his childhood and youth; but it was not till a revival of religion that occurred in the year 1779, just after he had reached his majority, that he attained to the consolations of "a good hope through grace." From the very beginning of his Christian life, he seems to have had the deepest sense of the worth of the soul, and a most intense desire to promote the spiritual interests of his fellow men. He not only conversed privately, and in great fidelity, with those around him, in respect to their eternal well-being, but accustomed himself to take part in meetings for prayer and religious conference.

He began now almost immediately to meditate the purpose of entering the sacred ministry. With a view to this, he went to Northampton, and became a member of Mr. (afterwards President) Dwight's school. Here, though he was one of the oldest of the scholars, he found himself among the most deficient in learning. For the study of Latin, which he now commenced, he had little relish; and indeed it was difficult for him to realize that the time was not lost which was devoted to any thing else than the immediate spiritual duties of religion. After remaining a few weeks at this school, his health began to decline; his religious comforts, in a great degree, left him; and he went home abandoning all hope of being a minister of the Gospel, and expecting to spend his days in labouring on a farm. After his studies had been thus suspended about three months, there was such manifest improvement in the state of both his body and mind, that the hope and purpose of devoting himself to the ministry began to revive. He accordingly returned to Mr. Dwight's school, where he spent part of the next year in the study of Latin; and subsequently, for about eighteen months, he pursued his studies under the instruction of the Rev. Mr. Strong† of Williamsburgh.

* Memoir by the Rev. C. Yale.

† JOSEPH STRONG was a descendant in the fourth generation from Elder John Strong of Northampton, and a son of Joseph Strong of Coventry, Conn., where he was born in the year 1729. He was graduated at Yale College in 1749; was ordained pastor of the church at Salmon Brook, (now Granby,) Conn., in 1752; resigned his charge in 1770; was a Chaplain to the Connecticut troops on Long Island in 1776; was installed pastor of the church in Williamsburgh, Mass., December 26, 1781; and died January 1, 1803, aged seventy-four. He published a Sermon at the ordination of Starling Graves; [who was graduated at Yale College in 1765; was ordained pastor of the church in Hartland, Conn., June 29, 1768; and died in 1772;] a Discourse on the death of the Rev. Gideon Mills; [who was born at Windsor, August 15, 1715; was fitted for College by his elder brother, the Rev. Jedediah Mills of Ripton, Conn.; was graduated at Yale College in 1735; was ordained pastor of the First church in Simsbury, Septem-

On the 8th of March, 1781, he made a public profession of his faith, and united with the church in Goshen.

In September, 1782, he supposed himself fitted for College. On the invitation of Mr. Abraham Fowler,* who had preached at Goshen as a candidate, and with whom he had formed an agreeable acquaintance, he set out, towards the close of May, 1783, for his house in West Simsbury, Conn., with a view to study with him during the summer. Here he continued until the close of September following, when he went to reside with the Rev. Samuel J. Mills of Torrington, with whom he had previously formed an acquaintance. He was now brought in contact with many excellent ministers, whose society he greatly valued, and from whom he received much valuable instruction and counsel. In December he left Torrington, and went to Stockbridge, where he resumed his studies, under the direction of the Rev. Dr. Stephen West. It was his intention, after he had been here a few weeks, to offer himself to be examined by the Association with a view to licensure; and he made two attempts to do so; but in each case was defeated by a violent storm, that prevented the Association from assembling. By the advice of Dr. West, he then applied to the Association of Hampshire County to examine him; but they declined, partly in consideration of his not having received a collegiate education, and partly because they had a rule which required that all candidates for licensure should be previously introduced and recommended by some one of their own body. Mr. Hallock now returned to Goshen, not a little dispirited by this result; and so much were some of his friends disappointed and dissatisfied by it, that they were inclined to encourage him to preach, even without being regularly licensed; but he refused to listen to any such suggestions, not doubting that if it were the will of Providence that he should enter the ministry, the way would, in due time, be made clear for him.

Having now spent about seven weeks in Goshen, during which he was employed in reading theological works, instructing a few youth, and exerting himself, in various ways, for the advancement of the cause of Christ, he returned to Stockbridge early in April, with a view to make another attempt to meet the Berkshire Association. In this he was successful; and the result was that he was duly approved as a candidate for the Gospel ministry.

Mr. Hallock's first sermon was preached at Lee, on the Sabbath immediately succeeding his licensure. Shortly after, he received an invitation to supply the pulpit in West Simsbury, and another to remain at Goshen, where his early days had chiefly been spent. He accepted the former invitation, and entered the field of his future labours, the latter part of June.

ber 5, 1744; resigned his charge for want of an adequate support, after about ten years; was installed pastor of the West church in Simsbury, February 18, 1761; and died August 4, 1772, in the fifty-seventh year of his age, and the twenty-eighth of his ministry;] the Church of Christ one, under the old and new dispensations, &c., 1783; two Sermons in a volume entitled "Sermons on various important doctrines and duties of the Christian religion," 1799. Mr. Strong had a son *Joseph*, who was born in Granby, April 7, 1756; was graduated at Yale College in 1784; after studying Theology under his father's direction, was licensed to preach by the Hampshire Association, August 2, 1785; after preaching for some time as a missionary in Maine, was ordained pastor of the church in Heath, Mass., October 27, 1790; was dismissed June 10, 1803; was a settled pastor in Eastbury, a parish of Glastenbury, Conn., from 1806 to 1818; then resided successively at South Hadley and Belchertown, Mass., and Preble, N. Y.; and died at the house of his son, Professor Theodore Strong, in Clinton, N. Y., December 19, 1823, in his sixty-eighth year.

* ABRAHAM FOWLER was a native of Lebanon, Conn.; was graduated at Yale College in 1775; preached for some time as a stated supply at West Simsbury, Conn.; was ordained pastor of the church in Salem, (Waterbury) Conn., in 1785; resigned his charge in 1800; was installed pastor of the church in Milton (Litchfield) in 1807; and died in 1815.

After spending several weeks at West Simsbury, Mr. Hallock, by request, visited Ware in Massachusetts, where his labours were attended with an abundant blessing, and he received an invitation to settle in the ministry; which, however, he thought it his duty to decline. He then returned to Goshen for a few Sabbaths, and there also was invited to remain; but was constrained to think that the providence of God pointed him back to West Simsbury, where a call had already been made out for him. The principal ground on which he hesitated in regard to the acceptance of it, seems to have been, that he had a strong desire to devote his life to itinerant preaching; but, after a season of distressing perplexity to himself, and of painful suspense on the part of the people, he was enabled to give an affirmative answer to the call. The arrangements for his ordination were accordingly made; and on the 26th of October, 1785, he was solemnly inducted into office, the ordination sermon being preached by the Rev. Mr. Mills.

In the spring of 1785, Mr. Hallock was married to Mercy, daughter of Oliver Humphrey, of West Simsbury, and sister of the wife of the Rev. Mr. Fowler, with whom Mr. H. had partly prosecuted his theological course. She proved one of the best of wives, was admirably fitted for the place into which she was thrown, and adorned every relation she sustained.

In September, 1788, the degree of Master of Arts was conferred upon him by Yale College. While he received it thankfully, it seems to have been his chief desire that it might in some way redound to the glory of his Master.

The years 1798 and 1799 were signalized in Mr. Hallock's experience by a revival of great power under his ministry; of which there were between sixty and seventy hopeful subjects. He was indefatigable in his labours, not only among his own people, but in other congregations in the neighbourhood, to which also the revival extended.

In the summer of 1801, by consent of his church, he accepted an appointment from the Trustees of the Missionary Society of Connecticut, to labour a few months as a missionary in Vermont. He left home about the first of August, and having laboured in various places, sometimes in deep gloom, and sometimes in joyful hope, and generally with some evidence of success, he returned to his family and his people in safety, after an absence of about four months.

In June, 1805, another revival commenced among his people, and continued several months,—as the fruit of which, nearly thirty were added to the church.

In the summer of 1807, he performed another tour of missionary service in Vermont, under the direction and patronage of the same Society which had before employed him. He was absent from home, from the close of July till about the middle of November.

A third revival took place under his ministry in 1812 and 1813, from which twenty-eight were gathered into the church.

In the autumn of 1813, an epidemic, known as the spotted typhus fever, prevailed in the region in which Mr. Hallock resided, as well as in other parts of Connecticut, and swept off large numbers. Mr. H. shared deeply in the afflictive visitation. His only daughter, a lovely girl of fourteen, died of the disease; whilst his wife, one of his sons, and himself, suffered from it severely. In consequence of this illness, he was detained from public worship thirteen Sabbaths, and was confined most of the time to his

room. Beside these Sabbaths and a very few more immediately preceding his death, Mr. Hallock was prevented from preaching only one Sabbath, from the commencement to the close of his ministry.

In 1816, he was permitted to witness yet another revival among his people, of which there were reckoned some eighty or ninety subjects. In comparing its results with those of the revival of 1799, he says—"they exceed those of that glorious day." Another, and the last revival under his ministry, occurred in 1821. Though he was by no means in vigorous health, and was beginning to feel the infirmities of age, he laboured most assiduously during this season; and even went abroad a considerable distance to aid his brethren in carrying forward revivals in other places.

In the spring of 1825, Mrs. Hallock was attacked with a malady, which threatened the speedy termination of her life. Her husband felt this to be a most severe affliction; and not improbably it had something to do in hastening his own departure. He preached, for the last time, on the 21st of May, 1826, and administered the Lord's Supper. On the 20th of June, it became apparent that his course was nearly finished; and, though he had only the partial exercise of his reason, it was manifest to all that his treasure and his heart were in Heaven. His wife,—herself sinking under disease and infirmity, came and stood at his bedside, and received his parting blessing, with the assurance that his hope in the Saviour did not fail him. Having spoken words of comfort and counsel to those who were present, and left some last messages for absent friends, he passed first into a delirium, and thence into a comatose state, which proved the immediate harbinger of death. He expired on the morning of the 23rd of June, 1826, aged sixty-eight years. His funeral was attended the next day, and a sermon preached on the occasion, by the Rev. Cyrus Yale of New Hartford, from Genesis v. 24. Mrs. Hallock attended the funeral; but it was her last visit to the house of God. She continued gradually to decline until the early part of November, when her earthly pilgrimage came to a close.

Mr. Hallock's only publication was a Sermon preached in 1815, at the dedication of the church in Canton.

Mr. Hallock had four children,—three sons and one daughter. His son, *Jeremiah Humphrey*, was graduated at Williams College in 1810, was several years a lawyer in Ohio, and afterwards a Judge, and then Presiding Judge of the Courts in that State. He died in 1847, aged fifty-six.

FROM THE REV. CYRUS YALE.

NEW HARTFORD, December 5, 1853.

My dear Sir: In compliance with your request, I send you a brief notice of the late Rev. Jeremiah Hallock. During the last twelve years of his life, and the first twelve of my ministry, his flock and mine were spread over contiguous hills and valleys. We belonged to the same Monthly Meeting of ministers for mutual improvement, and to the same Association and Consociation. We frequently met at each others' dwellings, at the little meeting for prayer and exhortation, and in the larger meeting for public worship. Sometimes we made religious visits together in our own and other parishes. More than once it was my privilege to lodge with him, and hear him pour out his whole soul by our bedside, before seeking rest from the toils of the day and evening. His life used to remind me, not so much of the course of Paul, as of the sublimer, holier movement of the great Master of Apostles and Christian ministers. The spirit of Christ shone in his

looks, and language, and whole manner, as he went about doing good, and making his deep mark for God and the Gospel. I love to think of him as a model Christian, and a model pastor, with one steady, strong purpose, to gather and brighten as many gems as possible for his Saviour's crown. He was emphatically the good shepherd, who knew his flock, old and young, and would call them all by name, and with a sort of holy charm lead them in green pastures, beside the still waters.

Mr. Hallock was above the middle stature and of good proportion. His face was rather long and spare; his features prominent, and his skin dark; his eyes a bluish gray, and deep set under thick, black brows. A chastened smile commonly softened the fixed and deep solemnity of his countenance; a most unearthly look of devout contemplation, kindness, humility, and grave cheerfulness saved him from repulsive austerity. He walked with his head a little inclined forward, and his eyes toward the earth. All his motions, whether of the body and limbs, the head, the eyes, or the organs of speech, were slow and with unconscious dignity. His utterance was naturally mild, and somewhat monotonous, often energetic, always distinct, and inimitably grave and sincere. His presence was suited, in no small degree, to impress with a sort of religious awe, as well the young and gay as the more sober class in society. He was a good specimen of clerical politeness. His very peculiar look and manner went farther than in almost any case, to give emphasis to words, and interest to actions. It might be said of him as of Fénélon, "A noble singularity pervaded his whole person, and a certain indefinable and sublime simplicity gave to his appearance the air of a prophet."

Let me give here a fact to show the views of a stranger. Many years since, a delegate from the Presbyterian Church to the General Association of Connecticut, on his return to the South, called on a friend, who had formerly lived in the vicinity of Canton. After some remarks complimentary to the Connecticut clergy, he said there was one man in the body who interested him very much, but he had forgotten his name. He then described the person, tone, and manner of Mr. Hallock. "Oh! that's the Apostle John," said the once Northerner, with a smile. "True, true," replied the other, and then was happy to learn his name and his rare worth.

Mr. Hallock's manner in the pulpit was all his own, alike above art or description. No one could suspect him of preaching himself, and not "Jesus Christ and Him crucified." With little action and no effort at animation, every word seemed to come warm from the heart; while the deeply solemn countenance, the tenderness of tone, the slow and distinct utterance, were in good keeping with his message. Like his Divine Master, he made much use of surrounding circumstances and passing events—sometimes rising to a bold and vivid imagery. In the absence of the mere graces of oratory, there was often a certain undefinable charm which riveted all eyes and ears,—a power that reached and moved the soul. Perhaps it was a combination of sterling thought, simple language, depth of feeling, and tones of nature, in presenting "the glorious Gospel of the blessed God." The late Hon. Isaac C. Bates of Northampton is said to have remarked, on hearing Mr. Hallock preach, that it was the best specimen of sacred eloquence he had ever witnessed. In the popular sense, however, he was neither an eloquent nor "a smart preacher." Nor was the very chief Apostle such an one.

In prayer, the man of God was clearly in his element,—humble, appropriate, comprehensive, fervent, solemn. It seemed like the address of an affectionate child to a kind and beloved, yet revered, father. Heaven and earth were brought near together. "I love to hear Mr. Hallock pray," said one of my people, now in the grave, "because he always speaks to God, as if he was acquainted with Him." His widow said to me, soon after his death, in answer to a question—"I never knew his set hours for secret prayer, but he seemed to be praying nearly all the time—on passing through his study, I often found him on his knees."

He was commonly spoken of as "the good Mr. Hallock." Some of his most intimate acquaintance would add the word "great." All saw his moral powers to outshine his intellectual. His intellect, however, though at once aided and surpassed by something of higher excellence, was of no inferior order. His associations of thought were strikingly original. He had a graphic power that could entrance the old and young. If his imagery was not the most grand or picturesque, it was always well defined and vivid—the genuine, bright coin from his own fruitful mint. The most prominent of his mental faculties was a sterling judgment. All his intellectual powers seemed to owe not a little of their strength and their ease of operation to the sublimity of his moral and religious feelings. Probably it were not wide of the truth to say, he was a *great*, because a *good*, man.

In the various relations of private life, he was what we might expect in a man of such high and holy aim and such excellence of character. He never seemed to forget that he was an ambassador of Jesus Christ. His general deportment in society, while it commanded a respect bordering on veneration, secured a high degree of confidence and love. His life, like a gentle, uniform stream,—emblem of his unruffled soul, passed on with few remarkable changes, till at length he found himself fast sinking under the pressure of age and infirmities. He now cast his eye forward two or three years to the age of seventy, as the end of his active ministry, if his Almighty Helper should sustain him till that time. But his good Master, as if by special favour for uncommon diligence, took him from his work to his reward, a little before the close of the natural day of human life.

Yours truly,

CYRUS YALE.

MOSES COOK WELCH, D. D.*

1784—1824.

MOSES COOK WELCH was the son of the Rev. Daniel and Martha (Cook) Welch, and was born at Mansfield, Conn., February 22, 1754. His father was a native of Windham; was graduated at Yale College in 1749; was ordained pastor of the church in North Mansfield, June 29, 1752, and died April 29, 1782, aged fifty-six years. He was fitted for College partly, it is believed, by his father, and partly by the Rev. Dr. Salter, minister of the South parish in Mansfield. He graduated at Yale College in 1772.

As he was only eighteen at the time of his graduation, and the prospects of the country were at best extremely dubious, he remained, for several years, unsettled in regard to his ultimate profession. He engaged, for a while, as teacher of a Grammar School in Windham; and, as his predilections were then for the legal profession, he, after a while, relinquished his school, and entered his name in the office of the Hon. Eliphalet Dyer, an eminent lawyer,—afterwards a prominent actor in the Revolution and Chief Justice of the State. Here he prosecuted his studies with a constantly increasing interest for about a year; and had he been left to follow his own inclination, he would undoubtedly have completed his course of study, and been admitted to the Bar. His father, however, was greatly averse to his

* MSS. from Dr. Welch's sons, and from the Hon. Judge Judson.

entering the profession of law; and, in deference to his feelings, the half formed purpose of becoming a lawyer was abandoned. He afterwards returned temporarily to the business of teaching; and, at a still later period, gave some attention to medicine; but this did not accord with his taste, and he soon relinquished it. Subsequently to this, he returned to his father's at Mansfield, and was, for some time, engaged, partly in labouring on a farm, and partly in teaching young men, with reference either to their becoming instructors, or to their entering College. As the Revolutionary struggle had now commenced, and the patriotic spirit was fully awake in his bosom, he was desirous of aiding, in some way, the cause of his country; and, accordingly, he embarked in company with his intimate friend, Mr. Samuel Nott,—then a young man fitting for College, now (1851,) the Rev. Dr. Nott of Franklin,—in the making of saltpetre, to be worked into powder for the supply of the army. In this enterprise he was very successful. He was also drafted, for a time, for the army, and he cheerfully obeyed the call; but he soon contracted the prevailing disease of the camp, and was obliged to return home. During this period, in which his mind was unsettled in regard to a profession, he often regretted that he could not, in consistency with the wishes of his parents, prosecute the profession of his choice; but their wishes he recognised as a law, and cheerfully sacrificed to them his own predilections.

Hitherto he had made no profession of religion, nor given any evidence of having felt its power; but his mind now became deeply impressed by the truths of the Gospel, and his heart, as he believed, felt their quickening influence. Immediately his attention was directed to the Christian ministry,—a consummation which his parents had long and most devoutly desired. His theological studies were prosecuted under the direction, partly of the Rev. Dr. Salter, who had assisted him in his preparation for College, and partly of the Rev. Stephen White,* then minister of Windham.

After the death of his father, the vacant congregation were unanimously desirous that he (the son) should succeed to the pastoral charge;—a strong expression of their confidence and regard, considering especially that he was among them as a prophet in his own country. He accepted their invitation, and was set apart to the pastoral office, June 2, 1784,—the sermon on the occasion being preached by the Rev. Mr. White. He used to relate the following incident connected with his ordination, as having made an enduring impression upon his mind, in respect to his ministerial responsibilities. A slave, by the name of Peter, a very pious old man, who belonged to some members of his family residing in Windham, had come to witness his ordination. Just as the council were about to proceed to the church, Peter very modestly intimated to the pastor elect, that he would like to see him for a few moments in private. Mr. Welch accordingly walked out with him, and the poor negro addressed him thus:—"My young master, you are going to be set apart to a great and solemn work: now *I charge you*, see to it that you receive the Holy Ghost." It was a charge which his master never forgot.

* STEPHEN WHITE was born in Middletown, Conn., in 1718. When he was two years old, his parents removed to New Haven. He was graduated at Yale College in 1736; was ordained pastor of the church in Windham, as successor to President Clap, on the 24th of December 1740; and died January 9, 1793. He was married to a sister of the Hon. Eliphalet Dyer, by whom he had thirteen children. The Rev. (afterwards Dr.) Moses C. Welch, in the Sermon preached at Mr. White's funeral, says that in him "were agreeably and happily united the good scholar, the real Christian, and the able, judicious Divine."

In 1812, he preached the Sermon before the General Assembly of Connecticut, on the Anniversary Election. The same year he was detailed on a tour of duty as Chaplain in the service of his country, and he promptly and faithfully met the requisition.

He was appointed a member of the Corporation of Yale College in 1822, but held the office only two years. He received the degree of Doctor of Divinity from Dartmouth College in 1824.

Dr. Welch, in early life, had exceedingly delicate health; insomuch that fears were entertained that he would be obliged to relinquish his profession. Not far from the close of the last century, he went on a mission to what was then the extreme Western part of the State of New York; and, while engaged in this service, took the fever and ague, in consequence of which, he was obliged to return home and discontinue his public labours for several months. This attack, however, proved of essential service to him, as it wrought a thorough change in his physical system, so that, during the residue of his life, he enjoyed firm and almost uninterrupted health. He continued to labour with his accustomed activity until very near the close of his life. For some time previous to his last illness, he seemed deeply impressed with the idea that his ministry and his life were soon to terminate; and *that* while his health was yet entirely unimpaired. About two weeks before his illness commenced, he preached, by exchange, to a neighbouring congregation, to which he was much attached, and for which he had performed a large amount of ministerial labour. In his afternoon sermon he referred with great tenderness and solemnity to his frequent occasional labours among them, spoke of the solemn meeting which preacher and hearers must have at the judgment, and, in the close of his discourse, remarked that he should never meet *them* again, until he met them on that august occasion, and then bade them an affectionate farewell. A fortnight after, he was attacked with ague and other symptoms of severe disease, on the Sabbath, immediately after leaving the meeting-house, at the close of the morning service. It seemed the dictate of prudence that he should not attempt to preach in the afternoon; but from this nothing could dissuade him, and he went to the church with a full conviction that he was then to perform his last earthly service. At the commencement of his discourse, he remarked that he felt unwell, and should probably make the exercise very brief; but he preached longer than usual, and with an unwonted degree of animation and pathos; and though he did not say explicitly that he never expected to address them again, he left the impression on their minds that he never would, and gave them what were very suitable to be, as they actually proved, his parting counsels. The disease which had seized him, continued seventeen days, and then reached a fatal termination. He died April 21, 1824, in the fortieth year of his ministry, and the seventy-first year of his age. His funeral sermon was preached by the Rev. Dr. Nott of Franklin, from Hebrews ix. 27.

Notwithstanding Dr. Welch's last days were marked by severe suffering, he manifested great composure of spirit, and a perfect willingness to leave the world. He expressed a strong sense of the importance of the doctrines which he had preached, and declared that there was not one of them in relation to the truth of which he had any doubt, as he lay upon his death bed.

Dr. Welch was first married to Chloe, daughter of Randal Evans of Plymouth. She died September 11, 1789, leaving two sons and one daughter. His second wife was Clarissa, daughter of the Rev. Jonathan Ashley of Deerfield, Mass. She died June 2, 1806, leaving two sons, both of whom were graduated at Yale College: one, *Jonathan A.* became a lawyer, and settled in Brookline, Conn.; the other, *Archibald*, settled as a physician ultimately in Hartford, and was one of the victims of the frightful casualty that occurred at Norwalk, Conn., from a train of cars being precipitated into the water. His third wife was a daughter of the Rev. Noadiah Russell,* of Thompson, Conn. She died March 6, 1815. His fourth and last wife was Mrs. Mary Leech of Lebanon, who survived him, and died in 1829.

The following is a list of Dr. Welch's publications:—A Sermon on the death of the Rev. Stephen White, 1794. A Reply to the Correspondent: containing an Attempt to point out certain inconsistencies and misrepresentations in that publication; together with some strictures upon the Appendix, in a familiar Letter to a friend, 1794. A Eulogy on Deacon Benjamin Chaplin, 1795. The Addresser addressed; or a Letter to the Correspondent; containing some free remarks on his address to the Rev. Moses C. Welch. Humbly dedicated to the Hon. Zephaniah Swift, Esq., 1796. A Sermon at the funeral of Mrs. Pond, 1800. A Sermon at Stafford at the interment of Augustus Miller, 1801. A Sermon at the execution of Samuel Freeman, 1805. A Sermon at Thompson, before the Original Association of the County of Windham, 1806. A Sermon at the ordination of William Andrews,† 1808. A Sermon at the funeral of Miss Mary Juliana Salter, 1810. A Sermon at the funeral of Mr. John Work Judson, 1811. A Sermon at the funeral of the Rev. John Gurley, 1812.

FROM THE REV. SAMUEL NOTT, D. D.

FRANKLIN, January, 4, 1851.

Dear Sir: You ask me for my recollections of my friend, Dr. Welch. When you remember that I am ninety-seven years old, and of a broken memory, you will not expect me to be very particular. Indeed I should hardly attempt to comply with your request at all, were it not that I am able to refer to something that I wrote many years ago, when I had the full use of all my mental faculties. I grew up in the same neighbourhood with Dr. Welch, and he was my intimate friend through life. He had something to do in fitting me for College; in after life, our parishes were not so remote from each other but that we often met; and it was my sad office to preach his funeral sermon. I am, therefore, willing to pay a tribute to his memory in the best manner I can, though, in doing so, I must not

* NOADIAH RUSSELL was a native of Middletown, Conn.; his grandfather *Noadiah*, and his father *William*, having been successively pastors of the church in that place. His father was graduated at Yale College in 1709; was a Tutor there in 1713-14, and a Fellow from 1745 till his death; succeeded his father as pastor of the church in Middletown, June 1, 1715; and died June 1, 1761, just forty-six years to a day from the time of his ordination, being seventy years of age. Dr. Trumbull says,—“He was a gentleman of great respectability for knowledge, experience, moderation, and for pacific measures on all occasions.” Noadiah Russell, the second, was born at Middletown, January 24, 1729-30; was graduated at Yale College in 1750; was ordained pastor of the church in Thompson, Conn., November 9, 1757, and died on the 27th of October, 1795; having discharged his official duties with few interruptions till about a year before his death.

† WILLIAM ANDREWS was born in Ellington, Conn., in 1782; was graduated at Middlebury College in 1806; was settled pastor of the church in Windham, Conn., from 1808 to 1813; of the church in Danbury, Conn., from 1813 to 1827; and of the church in Cornwall, Conn., from 1827 till his death, January 1, 1838. He was a man of highly respectable talents, an interesting preacher, and eminently devoted to his work.

only avail myself of what I have previously written, but of the more faithful recollections of some of my friends.

Dr. Welch was a man of a vigorous mind, an ardent temperament, and great fixedness of purpose. His perceptions were both quick and clear. He generally saw at a glance the material bearings of a subject, and reached his conclusion by a very direct process. His mind was highly excitable, and would easily rise to meet the demands of an extraordinary occasion. He had a large share of irony in his constitution, and sometimes used it with tremendous effect. As a preacher, he was decidedly among the more popular in the State. In the early part of his ministry, he wrote out his sermons at full length and with great care; but he afterwards preached chiefly from short notes; and so well furnished was his mind that he could preach very well, if occasion required, without premeditation. His delivery was simple and natural, but was remarkable chiefly for fervour and unction. He threw his whole soul into every thing that he uttered. Indeed he did nothing by halves. Whatever he undertook, he brought to it the whole energy of his intellectual and moral nature. He was a great ecclesiastical lawyer. His uncommon readiness and aptness of thought, and great fluency of expression, together with his familiarity with legal forms, (having devoted some time to the study of the law,) gave him an advantage before an ecclesiastical tribunal, that few of his contemporaries possessed. He was employed on several important occasions of this kind, and, so far as I know, always acquitted himself with honour. In his politics, he was a Federalist, and he regarded the democracy of the day as very nearly allied to French Atheism. It is not impossible but that his naturally ardent temperament, here as well as elsewhere, sometimes betrayed him into acts of imprudence; but nobody, I believe, could ever question his sincerity. He was an earnest advocate for the Calvinistic Theology of New England, and not only preached it with great zeal, but was not slow to give the alarm where he observed any signs of departure from it. His labours in the ministry seemed to be attended with an uncommon blessing.

In person, Dr. Welch was above the medium height, but was not at all inclined to corpulency. He had a dignified and commanding air, but was pleasant and affable in his private intercourse. He was greatly endeared to his people, as well by his social qualities as his pastoral fidelity. He had a high reputation in the State at large, and wherever he was known. He was a month younger than myself; and, though he died at what is commonly considered an advanced age, yet having obtained help of God, I continue to this day.

I am truly your friend,

SAMUEL NOTT.

FROM THE REV. ELEAZAR WILLIAMS.*

HOGANSBURGH, N. Y., February 15, 1855.

My dear Sir: In the year 1804, I went to live with the Rev. Mr. Welch of Mansfield, with a view to prosecute my studies under his instruction. I had, for several years previous to this, resided at Longmeadow, and, for a few months, at Ellington, with the Rev. Mr. Brockway, whom I remember as a most amiable and kind-hearted man. Circumstances now led those who had the charge of my education to send me to Mansfield, where, for three years, I lived in Mr. Welch's family, and had every opportunity that a person of my age *could* have, for becoming acquainted with his character.

The most important relation which he sustained to me was, of course, that of a teacher. I do not suppose that he had any claim to be considered an eminently learned man; but he was, at any rate, so familiar with the Latin and Greek

* The writer of this letter is the person who is supposed by many to be the legitimate heir to the throne of France.

classics, as to teach them to the great advantage of his pupils. He had an uncommon facility at communicating knowledge, and rarely failed to give an effective impulse to the minds of those who were placed under his care. He must have had considerable reputation as a teacher; for I think, during my residence with him, he had frequently not less than ten or twelve students, mostly residing in his family. And I ought to say that he regarded the religious interests, not less than the intellectual improvement, of his pupils. I can recall more than one instance, in which he took me away to a retired spot and conversed with me in regard to my spiritual state, not only with great solemnity, but even with tears.

I used to think him quite a model of a preacher. I believe he usually wrote more or less of his sermon, but left large parts of it to be filled up by thoughts which he had previously arranged in his mind, or which occurred to him at the moment of delivery. It was difficult to say what was written and what was not, except from the fact that his extemporaneous remarks were generally uttered in a more earnest and animated tone. My recollection is that his preaching was much more than commonly impressive. He made the hearer feel that he was dealing in momentous realities. He had a fine, clear voice, and a fluent and rapid utterance; but, if my memory serves me, it was not greatly distinguished for variety of inflection.

He was very attentive to pastoral duties, and generally had a lecture in some part of his parish once a week. In two instances, I think, during my residence with him, there was an unusual attention to religion in his congregation; but it was the still small voice rather than the rushing mighty wind.

He had a small salary, and was obliged to cultivate a farm, as well as receive pupils, in order to make out an adequate support for his family. The last two days of the week, however, he sacredly devoted to preparation for the pulpit; and I doubt not that much of the time which he spent in secular engagements, was also made subservient to the same end.

Mr. Welch took a deep interest in the political questions of his day. I do not mean that he could be called, in any offensive sense of the word, a politician; but every body knew that he sympathized strongly with the Federal school, and he occasionally preached a sermon which found little favour with those of the opposite party. I am inclined to the opinion that whatever of coolness towards him ever existed in his congregation, at least at the period of my residence with him, was to be attributed more to this cause than any other.

In his family, he was affectionate, dignified, and every way exemplary. In connection with his family prayers, which were always appropriate and fervent, he used frequently to comment upon the portion of Scripture which he had read, in a striking and impressive manner. He had a vein of keen wit, which often came out to our great amusement; but sometimes it was in the form of the most scathing sarcasm. He was also constitutionally a man of strong passions; and if they had not been bridled by religious principle, they might sometimes have been terribly effective; but I do not remember ever to have seen him unduly excited, except in one or two instances, and then in consequence of the conduct of some of the roguish boys, whom he had in charge. The three years that I passed with him, I look back upon with great satisfaction, as having contributed much to my improvement and happiness.

Yours affectionately,

ELEAZAR WILLIAMS.

ABIEL HOLMES, D. D.*

1784—1837.

ABIEL HOLMES was a native of Woodstock,—a town formerly belonging to Massachusetts, but now lying within the bounds of Connecticut. He was a son of David and Temperance Holmes, and was born December 24, 1763. His father, who was a practising physician, served as a Captain during the war in Canada, for three campaigns; and subsequently as a Surgeon, during the first half of the war of the Revolution, and until within a short period of his death. The son, at the time of his father's death, had reached his sixteenth year, and was nearly prepared to enter College.

In the absence of any distinct data on the subject, it is inferred, from various circumstances, that his early youth was marked by great diligence in study and a serious regard for religion. He entered Yale College in 1779, and graduated in 1783. Though he must have been subjected to much embarrassment, during his collegiate course, from the stormy scenes of the Revolution, of which New Haven was, in no slight degree, the theatre, he sedulously improved such opportunities as he enjoyed, and was reckoned, at the time of his graduation, among the most accomplished scholars of his class. In March, 1781, he was admitted a member of the College church.

In May, 1784, Mr. Holmes being in South Carolina,—the church and society at Midway, Ga.,† became acquainted with his intention of entering on the work of the ministry, and made application to him to come and preach for them one year. He consented to their proposal, and in August following commenced his ministerial labours among them. In June, 1785, being about to return to New England, he was solicited by a communication signed by all the members of the church and society to receive ordination,

* Mass. Hist. Coll. VII. 3d series.—MS. from his family.—Memoranda left by Dr. Morse.

† About the year 1700, a Congregational church and society removed from Dorchester, Mass., to South Carolina, and settled at a place about twenty miles Northwest from Charleston, to which they gave the name—*Dorchester*. Their first pastor was the Rev. Joseph Lord, who removed with them from New England. His successor was the Rev. Hugh Fisher; and his successor was the Rev. John Osgood, who was born in the same society, was graduated at Harvard College in 1733; and became the pastor of the church at Dorchester and Beech Hill on the 24th of March, 1735. Beech Hill was a part of the same settlement, and the pastor officiated in each place alternately.

• This situation being unhealthy, and the lands withal being insufficient for the inhabitants, they projected a settlement in Georgia; and having procured from the Legislature of that Province the grant of a tract of land of nearly thirty-two thousand acres, about thirty miles Southwest from Savannah, they removed thither with their pastor in the year 1754. Mr. Osgood died in the beginning of August, 1773. Dr. Zubly, in Mr. Osgood's funeral sermon, addressing himself to the bereaved flock, says,—“Near forty years, a very uncommon period in our climate, did he continue to minister in holy things among you; all this time, you were in his heart to live and to die with you, because he greatly loved you. He was the father and friend, as well as the shepherd, of his flock. A mutual endearment subsisted all that time; it may with justice be said, no congregation was happier in a minister, and no minister happier in a congregation; for he was gentle among you even as a nurse cherisheth her children, wishing to have imparted not only the Gospel of God unto you, but also his own soul, because ye were dear to him.”

After Mr. Osgood's death, the church was supplied by Dr. Zubly and some others, until 1776, when the Rev. Moses Allen from Northampton, Mass., succeeded to the pastoral charge. In November, 1778, the society was entirely broken up and dispersed by the British army from Florida, under the command of General Prevost; and the meeting house and almost every dwelling in the settlement were burnt. At the reduction of Savannah in December following, Mr. Allen was taken prisoner, subjected to great suffering, and finally, in an effort to recover his liberty, lost his life. On the return of peace, the scattered inhabitants re-collected in Medway, and became again established in their former rights and privileges; and it was at this point in their history that they put in requisition the services of Mr. Holmes.

with a view to become their pastor. Accordingly, he was ordained at New Haven on the 15th of September, 1785. The ordination took place in the College chapel the day after Commencement, and in connection with the *Concio ad Clerum* which was delivered by the Rev. (afterwards Dr.) Levi Hart of Preston. He returned to Georgia in November following, and assumed the pastoral relation. But his health being somewhat impaired, he came to the North in the summer of 1786; and, instead of returning to his charge in the autumn, as he had intended, he made an arrangement with his friend Mr. (afterwards the Rev. Dr.) Jedediah Morse, who was then a Tutor in Yale College, to take his place for a year, while he (Mr. Holmes) was duly appointed in October following to supply Mr. Morse's place as Tutor. Mr. Holmes having held the Tutorship for a year, returned to his pastoral charge in November, 1787. Here he continued in great harmony with his people until 1791, when his health became so much affected through the influence of the climate that he felt constrained to resign his charge, and seek a Northern residence. He, therefore, returned to New England in the course of that year, and was soon employed to preach as a candidate to the First church in Cambridge, Mass., and, in due time, was invited to become their pastor. He accepted the call, and was installed on the 25th of January, 1792. The installation sermon was preached by the Rev. Dr. Dana of New Haven.

In 1798, the papers of the late President Stiles having come into his hands, he compiled the biography of that venerable man, in a small octavo volume, which does great credit to the writer's taste and judgment, as well as industry. There is no doubt that the masses of historic lore, which thus came hereditarily into his possession from Dr. Stiles, had much to do in maturing his own taste, and giving direction to his permanent literary pursuits.

In 1805, he published in two volumes, octavo, his "American Annals,"—the work through which chiefly his fame is destined to be perpetuated. It was republished in England in 1813, and a second and greatly enlarged and improved American edition was issued in 1829. It is not only regarded as a standard work in this country, but has attracted the respectful attention of European critics.

In 1798, he was elected a member of the Massachusetts Historical Society; and it is scarcely necessary to add that he was ever afterwards most efficiently devoted to its interests. Not only were the "Collections" of the Society frequently enriched by contributions from his prolific pen, but in 1813 he succeeded the Rev. Dr. Eliot as Corresponding Secretary, and continued in the office for more than twenty years. He was also one of the original founders of the Society for promoting Christian knowledge;—was its first Secretary, and, at the time of his death, its respected President. Of the Board of Commissioners of the Society in Scotland for promoting Christian knowledge, formed in 1787, he was Vice President. He was one of the originators, and, from the first, a Director, of the American Education Society; a member of the Boards of Trust of Phillips Academy and of the Theological Seminary at Andover, and of the Bible Society of Massachusetts; besides being a member of the American Academy of Arts and Sciences, of the Philosophical Society at Philadelphia, of the American Antiquarian Society, and of the Board of Overseers of Harvard University. He received the honorary degree of Doctor of Divinity from the University

of Edinburgh about 1805, and that of Doctor of Laws from Alleghany College in 1822.

Little occurred to impair the harmony that existed between Dr. Holmes and his congregation, till the shadows of the evening of life had begun to gather around him. Though there had been considerable diversity of religious views among his people, and between a portion of them and himself, yet his general course had been such, particularly in the regulation of his exchanges, that they had almost universally acquiesced in his ministry. About 1829, however, a dissatisfaction arose, chiefly in consequence of his limiting his exchanges to orthodox ministers, which, in May of that year, occasioned his separation from the ecclesiastical society with which he had been connected. He withdrew with most of the members of the church; a new religious society was formed; a new place of worship in due time erected; and the Rev. Nehemiah Adams, before the close of the year, was settled as his colleague in the pastoral office. In consequence of his age and increasing infirmities, he tendered the resignation of his pastoral charge, which was accepted, and ratified by an ecclesiastical council, September 26, 1831.

Dr. Holmes continued to preach occasionally until a few months previous to his death. His last sermon was addressed to the people to whom he had been accustomed to minister, January 22, 1837. The subject of it was "the vanity of life a reason for seeking a portion in Heaven." From a letter written by his son, John Holmes, Esq., of Cambridge, I extract the following account of his last illness and death:—

"My father began to be seriously unwell in March, 1837; but experienced no great suffering until about ten days before his death, which took place on Sunday, June 4. At this period, he suffered a severe paralytic shock, which rendered him almost entirely helpless, and confined him to his bed until his death. His articulation, after this time, was exceedingly imperfect, and almost precluded communication even with his own family.

"The Rev. Mr. Stearns, then and now minister of the Orthodox society in Cambridgeport, visited him several times, and addressed him on topics which he found by inquiry and mute assent would be agreeable to him. He seemed perfectly to understand and appreciate the remarks made by his friend, and gave a ready and earnest answer in the affirmative to the questions put to him regarding the evidence of his faith as heretofore expressed, and the cheerfulness of his hope founded on that faith. He once made an effort, with such articulation as was left him, to refer to the 5th verse of the xvth chapter of the Gospel by John,—*"I am the vine,"* &c., in reply, or in allusion, I think, to a remark of Mr. Stearns. There was some deceptive appearance of rallying for a day or two previous to his death; but, on Saturday, June 3d, he relapsed into the lethargic state, which had prevailed from the time of the attack of paralysis, and on Sunday forenoon, at about half past ten, died peacefully, just as the 'second bell,' whose call he had so long obeyed, was ringing for meeting.

"During the period of his illness preceding the paralytic affection, I do not know that my father considered himself seriously ill; but being much confined to his room, I recollect that he employed himself in religious reading, and, as I presume, religious meditation. This, however, was no departure from his usual habit."

On the Sabbath next succeeding his death, an appropriate funeral discourse was delivered by the Rev. Dr. Jenks of Boston.

It is due to truth to state that, notwithstanding the ecclesiastical estrangement of many of Dr. Holmes' earlier supporters, they generally evinced towards him a respectful regard while living, and were not slow to testify their affectionate remembrance of him after he was dead.

Dr. Holmes was twice married—first in 1790, to Mary, daughter of President Stiles, who died at Cambridge, August 20, 1795; and again in 1801, to Sarah, daughter of the late Hon. Oliver Wendell, who still survives (1848) at an advanced age. By the first marriage he had no children; by the second, five. Two sons were graduated at Harvard College, one of whom, Dr. O. W. Holmes of Boston, is among the most distinguished of our American poets.

The following is a list of Dr. Holmes' publications:—Proceedings of a Council at the ordination of Rev. Abiel Holmes, at Midway, Georgia, with the pastoral address, 1787. A Sermon on the National Thanksgiving, 1795. Life of President Stiles, 8vo., 1798. A Sermon at the ordination of Jonathan Whitaker,* 1799. A Sermon on the National Fast, delivered at Boston and Cambridge, 1799. A Sermon on the death of his Excellency Increase Sumner, 1799. A Sermon on the death of Washington, 1799. A Sermon recommending the counsel of Washington, 1800. A Sermon at the ordination of Otis Lane,† 1800. A Century Sermon, 1801. A Sermon at the ordination of David Kendall,‡ 1802. A Sermon at the funeral of the Rev. Dr. Tappan, 1803. Memoir of Stephen Parmenius of Buda, with his Latin Poem translated; also Memoir of the Mohegan Indians; both published in Vol. IX. of the Mass. Hist. Coll., 1804. A Sermon before the Massachusetts Missionary Society, 1804. A Sermon on the death of President Willard, 1804. American Annals, 2 vols. 8vo., 1805. A Sermon at the ordination of William Bascom,§ 1805. A Sermon at Plymouth, on the anniversary of the Landing of our forefathers, 1806. A Discourse before the Society for propagating the Gospel among the Indians and others in North America, 1808. A Fast Sermon, 1809. A Christmas Sermon, 1809. A Sermon on the Validity of Presbyterian ordination, at the Dudleian Lecture in Harvard University, 1810. A Sermon at the ordination of John Bartlett,|| 1811. A Sermon at the inauguration of the Rev. E. Porter as Professor of Sacred Rhetoric in the Theological Seminary at Andover. 1812. A Discourse at Boston before the Society for Foreign Missions, 1813. An Address before the Washington Benevolent Society at

* JONATHAN WHITAKER was born in Salem; was graduated at Harvard College in 1797; was ordained pastor of the church in Sharon, Mass., February 27, 1799; was dismissed March 21, 1816; was installed at New Bedford, October 31, 1816; was subsequently dismissed; and died at Henrietta, N. Y., Nov. 19, 1835, aged sixty-four. He published a Sermon before the New Bedford Bible Society, 1818.

† OTIS LANE was born at Mansfield, Mass.; was graduated at Harvard College in 1798; was ordained pastor of the church at Sturbridge, December 10, 1800; was dismissed in February, 1819; was installed at Sterling, Conn., in 1828; and died at Southbridge, Mass., May 6, 1842.

‡ DAVID KENDALL was born at Athol, Mass.; was graduated at Harvard College in 1794; was ordained at Hubbardston, Mass., Oct. 20, 1802; was dismissed April 26, 1809, and died in 1853.

§ WILLIAM BASCOM was born at Orleans, Mass.; was graduated at Harvard College in 1802; was ordained pastor of the church in Fitchburg, October 16, 1805; was dismissed December 15, 1813; and died in 1845.

|| JOHN BARTLETT was born at Concord, Mass., May 22, 1784; was graduated at Harvard College in 1805; remained at Cambridge two years as a student of Divinity; was for about three years Chaplain of the Boston Almshouse, and virtually minister at large in Boston; was ordained as pastor of the Second church in Marblehead, May 22, 1811; and died February 3, 1849, in the sixty-fifth year of his age, and the thirty-eighth year of his ministry. Mr. Bartlett was a Unitarian. He published a Sermon in 1819 entitled "God not the author of sin," and another Sermon preached at Marblehead in 1825.

Cambridge, 1813. A Sermon at the ordination of T. B. Gannett,* 1814. Biographical Memoir of the Rev. John Lothrop in the Mass. Hist. Coll. I. 2d series. An Address before the American Antiquarian Society, Boston, 1814. Historical sketch of the English Translations of the Bible, 1815. A Discourse on opening the new Alms House at Cambridge, 1818. A Sermon before the Convention of Congregational ministers, 1819. Two Discourses at Cambridge on the completion of the Second Century from the landing of the forefathers at Plymouth, 1820. A Sermon at the funeral of the Rev. Dr. Osgood, 1822. A Sermon at the ordination of Hosea Hildreth, 1825. Memoir of the French Protestants who settled in Oxford, Mass., in 1686. Printed also in vol. II., 3d series, of Mass. Hist. Coll., 1826. Two Sermons on the twenty-seventh anniversary of his installation, 1829. Annals of America from the discovery by Columbus in 1492 to the year 1826.—2d (American) edition. 2 vols. octavo, 1829.

FROM THE REV. PAYSON WILLISTON.

EAST HAMPTON, August 7, 1855.

Dear Sir: You ask for my recollections of my classmate, the late Dr. Holmes of Cambridge. My acquaintance with him began when he came to College. I visited him once at his father's house at Woodstock, while we were both undergraduates, and I well remember to have been much impressed by the excellent character and noble bearing of his mother. After we graduated, our meetings were few and far between; though I never lost my interest in him, and always followed him with much pleasure in his career of honourable usefulness. Our class had a meeting on the fiftieth anniversary of our graduation, at which we were both present; but he died soon after, and that proved to be our last interview.

In College he bore a high reputation as a scholar,—taking rank among the most distinguished of his class. My impression is that he excelled especially in the classics, and in belles lettres studies generally. He wrote with great precision and excellent taste; and this habit continued with him, in a remarkable degree, through life. He joined the church, if my memory serves me, in his second or third year in College; and his deportment was in all respects worthy of his Christian profession. He always, as you are aware, held to the orthodox faith; though I believe his friends generally thought that the tone of his preaching was somewhat modified by the peculiar circumstances in which he was placed, and especially by his having for a part of his audience the students and Faculty of Harvard College. Indeed it would have been strange if this result had not been, in a greater or less degree, realized.

Dr. Holmes was possessed of a calm and quiet, rather than an impulsive spirit. He was cautious,—some might say,—even to a fault; though there were some cases in which he acted with great decision. I should not think that he was possessed of remarkably strong affections; but he had rather an uncommon power of self-control. He was urbane and courteous,—never in the least degree forward

* THOMAS BRATTLE GANNETT was a son of the Rev. Caleb Gannett, who was born at Bridgewater, Mass.; was graduated at Harvard College in 1763; was ordained pastor of a church in Cumberland, Nova Scotia, October 12, 1767; was dismissed in the autumn of 1771; was Tutor at Cambridge from 1773 to 1780; and then Steward of the College till his death, which occurred April 25, 1818, at the age of seventy-three. He married a daughter of President Stiles. The son, *Thomas Brattle*, was born at Cambridge, February 20, 1789; was graduated at Harvard College in 1809; pursued his theological studies at Cambridge; was ordained pastor of the church in Cambridgeport, January 19, 1814; was dismissed May 1, 1833; removed to South Natick, Mass., to take charge of the Eliot Congregational church in that place, (on the very spot where the Apostle Eliot preached to the Indians,) in 1843; resigned his ministry there in 1850; preached occasionally till prevented by ill health; and died at South Natick, from disease of the heart, April 19, 1851.

or assuming. I cherish his memory with sincere affection, and can truly say of him,—“Very pleasant hast thou been to me, my brother.”

Affectionately yours,

P. WILLISTON.

FROM THE REV. WILLIAM JENKS, D. D.

Boston, May 5, 1848.

Reverend and dear Sir: So long time has elapsed since I received your letter that I fear you have despaired of obtaining any answer. But my excuse is, not simply a succession of engagements which I might plead, but more peculiarly an embarrassment I have felt in performing the service you have devolved upon me. When I think of weighing and characterizing an individual much my superior in age, acquisitions, standing, and influence in society, I shrink involuntarily from the task; and I cannot, therefore, but look on the positiveness and boldness of several of our writers who are most in vogue, with distrust and incredulity.

Now, in regard to my Reverend friend, the late Dr. Holmes, no estimate of his character grounded on the orthodoxy of his belief alone, would do him justice. Nor, on the other hand, could any view of him as an historian or man of letters, laborious, accurate, and, in many respects, accomplished, do him justice, without the addition of the other characteristic. Whereas, notwithstanding the truth of both these views, he was not, as a theologian, like Dwight, or Emmons, or Edwards, at the head of a class, influencing by his opinions a crowd of followers; nor as an historian, so devoted to research, as not, in several respects, to sink the devoted scholar in the engrossing occupations and sacred character of the evangelical Divine.

His preaching, likewise, could hardly be said to be of the powerful, impressive character which marks the man of ‘revival’ reputation, while yet it was, by no means, devoid of that unction which is derived from the inculcation of a heartfelt, effective piety, and a reverential regard for the Sacred Scriptures, leading to an appreciation of their historical and poetical beauties, as he delighted to dwell on and illustrate them. Yet, at the same time, there was ever discernible a serious caution, that what was uttered should be free from all tendency to fanaticism, and never compromise the dignity of religion.

From this description you cannot but recognise at once, I think, the preacher to a congregation composed principally of literary men, such as was that of Dr. Holmes at Cambridge. Still I do not mean to insinuate that he withheld any important truth, much less that he accommodated himself to the prejudices of his hearers. On the contrary, in one instance at least, he was engaged in a theological controversy with a Professor of the University, whose critical acumen and unquestionable learning have gained him no inconsiderable reputation. Yet he did not seek controversy, although he shunned it not, but loved the peace that might be consistent with truth. For I well remember his quoting in a very marked manner the passage in Zech. VIII. 19, when conversing with me.

Without question, the lives and communications of men are affected by the providential circumstances in which they are placed. Hence a true estimate of the character and influence of a minister of the Gospel cannot be made, without taking these into view. Dr. Holmes was eminently of the conservative class, not of the revolutionary. He loved religion cordially; but the religion he loved was not denunciation, censorious or canting: it was rational, obedient, reverential, and resigned to God, ‘full of mercy and good fruits,’ without partiality and without hypocrisy.

It could not, therefore, but be, that one of his character must find some brethren in the ministry in advance of him, and others in the rear. And Dr. Holmes was never prone to extremes. His predilections, as he once expressly told me, were ‘eclectic.’ Hence the Hopkinsian portion of our Divines could not claim

him, nor could the Arminian class. He believed in the necessity of a radical change of the affections to constitute the religious character, and that this change was wrought by the Holy Spirit; and the Divinity of the Saviour he expressly maintained.

Educated, however,—a favourite pupil, I am inclined to believe, (as he was afterwards son-in-law,) of President Stiles, his literary tastes seem early to have led him to historical research. This occupation of the mind, as any observer may know, is liable to become engrossing. And when it possesses the attention, and is exercised in publications, or other modes of communicating its well-laboured results, it withdraws the intellect insensibly from metaphysical inquiry or discussion, restrains it from rhetorical and exaggerated statements, (and hence is almost fatal to popular oratory,) and fixes it on facts and practical life. I have thence supposed that my respected friend, from his occupation in historical pursuits,—an occupation which has established a reputation for himself, as well as done honor to the literature of our country, was less inclined than some I have known, to dwell very prominently on peculiar theological doctrines; and certainly he was no violent declaimer. Nevertheless his belief of the doctrines, which we familiarly term evangelical, was firm, and his attachment to them consistent and practical, even if he were not found the most forward in an aggressive warfare for their support and propagation. I cannot doubt that he adopted sincerely the pious exclamation of his venerated father-in-law, Dr. Stiles, with which he had long been familiar: ‘*Sit anima mea cum Puritanis.*’

I shall close this communication with a brief extract from the funeral sermon which it was my lot to deliver at Cambridge the Sabbath after Dr. Holmes’ interment. In these remarks I may be permitted to repeat, ‘my judgment still wholly acquiesces.’

“The important character of pastor, leader, and guide, Dr. Holmes sustained with high respectability, much consistency, uniformity, and meekness. He was a ruler in the church of Christ, ‘not as lording it over God’s heritage,’ with arbitrary power, but governing by persuasive influence and evangelical gentleness, combined with the constraining dignity of a firm adherence to principle. Few pastors or men have, in my judgment, combined these two characters more successfully together. Studiously polite to all with whom he conversed, and scrupulously attentive to every demand of propriety, both in private and public life, he could use consistently what no bigot or zealot can, the memorable language of the Apostle,—‘We were gentle among you as a nurse cherisheth her children;’ and with equal justice could say in regard to any supposable demand, interfering with his sense of sacred duty, from any quarter, ‘To whom we gave place by subjection, no not for an hour, that the Gospel might continue with you.’

“This blending of moderation and modesty with firmness and decision of character, where decision and firmness are needed, constitute, if I mistake not, an enviable, or rather a desirable, distinction. Especially in these days of denunciation, estrangement, and obloquy, of superficial attainments and loud professions, of headlong rashness in enterprise, and boldness and confidence in assertion, we can hardly praise too highly the peaceful, laborious, faithful, and humble follower and minister of Jesus Christ, who is learned without vanity or dogmatism, pious without cant or fitfulness, and charitable without ostentation. And such, if I mistake not, was our beloved and lamented friend. Never in extremes or chargeable with extravagance, his deportment and character united, in no common degree, the gentleman, the scholar, and the Christian.”

Yours, very respectfully and affectionately,

WILLIAM JENKS.

JEDEDIAH MORSE, D. D.*

1785—1826.

JEDEDIAH MORSE was born at Woodstock, Conn., August 23, 1761. He was descended, in the sixth generation, from Anthony Morse, who emigrated from Marlborough, Wiltshire, England, in 1635, and was one of the first settlers of Newbury, Mass. He was a son of Jedediah and Sarah (Child) Morse, who lived together fifty-eight years in the marriage relation, the former having died at the age of ninety-five, the latter at the age of eighty-one. The father was a man of no small consideration in his day; being distinguished for his excellent sense and judgment, his amiable disposition, and earnest and consistent piety. He was a deacon in the church, and for thirty successive sessions, represented the town in the State Legislature. His mother was a model at once of the domestic virtues and the Christian graces.

The subject of this notice spent his early years at home, labouring more or less on his father's farm; but, as his constitution was delicate and little fitted for active labour, and as he early evinced a decided intellectual taste, his father determined to give him the advantages of a collegiate education. At the age of seventeen, he commenced his preparation for College at the Academy at South Woodstock, and completed it in less than a year. He entered Yale College in 1779, and was graduated with high honour in 1783. He made a public profession of religion and joined the College church in February, 1781.

In September succeeding his graduation, he engaged in teaching a school of young ladies at New Haven, and about the same time commenced the study of Theology under Doctors Edwards and Wales. His school was of a superior order, and was sustained almost exclusively by the first families in New Haven, as well as many from abroad. His connection with it continued until the summer of 1785, when he was licensed to preach by the New Haven Association. Shortly after this, he went to reside at Norwich in the double capacity of teacher and preacher; though his school here seems to have consisted of a very limited number of young ladies. Within a short period, while residing at Norwich, he was invited to preach with reference to a settlement at Deerfield, Mass., and at Farmington, New Haven, and Greenwich, Conn.; but he seems not to have listened to any of the invitations.

In the spring of 1786, he left Norwich, having accepted a Tutorship in Yale College. He entered upon the duties of his office in June, and continued till October, when, in accordance with an arrangement made between himself and Mr. (afterwards the Rev. Dr.) Abiel Holmes, who had then just returned from Midway, Ga., where he had been preaching for some time,—Mr. Morse resigned his place as Tutor, with the intention of taking Mr. Holmes' place at the South, while Mr. H. succeeded him in the Tutorship. Accordingly, he was ordained on the 9th of November, and the next day set out for the place of his destination in Georgia, where, after a journey of great interest, he arrived on the 12th of January, 1787. On his way he visited many of the most distinguished individuals in the country, and

among them General Washington, who received him with great kindness, and manifested much interest in his geographical plans which afterwards more fully developed themselves.

He remained at Midway about six months, during which time overtures in respect to a settlement were made to him from James Island, Sunbury, and Savannah; but he did not accede to any of them. In June he set his face towards the North; and, after stopping for a number of weeks in Charleston, S. C., during which he supplied one of the churches on the Sabbath, he prosecuted leisurely his homeward journey and arrived at New Haven the 28th of August, 1787.

He remained at New Haven during the winter of 1787-88, devoting much of his time to geographical pursuits, and preaching on the Sabbath either to vacant parishes in the neighbourhood, or by way of assisting his brethren. Early in March, he received an invitation through Dr. Rodgers of New York, from the Collegiate Church of which he was a pastor, to preach to them as a candidate for settlement in place of the Rev. James Wilson, who had shortly before resigned his charge. He accepted this invitation, and remained in New York until September following. The congregations were divided in their preferences between him and Mr. (afterwards Dr.) James Muir, who subsequently settled in Alexandria; and the result was that they both withdrew, by means of which the agitation was stopped, and the two parties were ultimately brought into a good degree of harmony.

In May, 1787, Mr. Morse received repeated solicitations to preach, as a candidate for settlement, to the church in Charlestown, Mass.; and, though he did not at once consent to the proposal, yet, after his engagement in New York terminated, he made a visit there and preached several Sabbaths, the result of which was that he received a unanimous call to become the pastor of the church. He accepted the call, and was installed on the 30th of April, 1789—the same day and hour that Washington was inaugurated as President of the United States. The installation sermon was preached by the Rev. Dr. Belknap of Boston.

On the 14th of May following, he was married in Shrewsbury. N. J., to Elizabeth Ann, daughter of Samuel Breese, Esq., and granddaughter of Dr. Finley, President of the College of New Jersey.

In 1795, he was honoured with the degree of Doctor of Divinity from the University of Edinburgh.

Dr. Morse looked with deep concern on the progress of infidelity in this country, consequent on the French Revolution; and he made a vigorous stand against it, not only from the pulpit, but through the press. In 1798, he preached a Fast sermon and a Thanksgiving sermon, and in 1799, a Fast sermon, all which were published, and had a direct bearing upon the peculiar state of the times. The second of these discourses particularly gained a wide circulation, and was regarded as one of the most bold, vigorous, and patriotic efforts of the day.

When a new Professor of Divinity in Harvard College was to be chosen after the death of Dr. Tappan in 1804, Dr. Morse felt himself called upon, as a member of the Board of Overseers, to oppose the election of the most prominent candidate, on the ground that his religious opinions differed essentially from those which were held by the founder of the Professorship, and which must have been originally contemplated in its establishment. He published a pamphlet entitled "The true reasons on which the election of

a Hollis Professor of Divinity in Harvard College was opposed at the Board of Overseers." It was written with great vigour and spirit, and was equally acceptable to one party and offensive to the other.

Shortly after this, in July 1805, with a view especially to illustrate and defend the commonly received orthodoxy of New England, with reference to the peculiar state of things which at that time existed, Dr. Morse projected and carried into effect a plan for a new religious magazine, entitled "The Panoplist." Of this magazine he was the sole editor for five years: though many valuable contributions were made to it by his brethren in different parts of the country, the whole responsibility, and a large part of the labour, of conducting the enterprise, devolved upon himself. It was regarded as the most important organ of the orthodox party, of that day. It became subsequently, in other hands, "The Panoplist and Missionary Herald," and at a still later period "The Missionary Herald," under which latter name it has been continued ever since.

Dr. Morse was one of the few individuals principally concerned in the establishment of the Theological Seminary at Andover. He laboured for it with untiring assiduity, and his interest in its prosperity never faltered to the last. His correspondence in respect to it was very extensive, and shows how intensely his mind was fixed on concentrating the influence of the orthodox churches of New England in aid of the project.

Dr. Morse continued his ministry in Charlestown until the spring of 1820, when, owing to various circumstances more or less affecting his comfort, he resigned his pastoral charge. Immediately after this, he removed with his family to New Haven, where he continued to reside till the close of his life.

For some time previous to his leaving Charlestown, Dr. Morse had taken a deep interest in the civilization and Christianization of the various Indian tribes in our neighbourhood; and in February of that year, he received a commission, signed by John C. Calhoun, Secretary at War, to make a visit of observation and inspection to those tribes, with a view to ascertain their actual condition and to devise the most suitable means for their improvement. This commission he executed in two successive winters, and submitted the result of his inquiries to the Department in the form of a Report, which was published in an octavo volume in 1822. This Document contains a vast amount of valuable information, illustrative of the character and habits of the Indians, which was then, for the first time, embodied in a permanent form.

It has already been intimated that Dr. Morse was, from an early period, specially interested in the science of Geography. The idea of preparing a work on this subject seems to have been first suggested to him by his own necessity, while he was a teacher in New Haven. He prepared, in manuscript, a substitute for that of Guthrie, an English author, whose book was then in use in our Colleges,—Geography not being studied in common schools. Mr. Morse's manuscript was copied extensively by his pupils. It was printed first in 1784; and though it was far from being a thoroughly matured work, it was the germ of all his subsequent geographical productions, which have given him so much renown on both continents, and have justly entitled him to be considered the father of American Geography. Both his Geography and Gazetteer not only passed through numerous editions in various forms, in this country, but in England, Scotland, and Ireland; and were translated and published in the German and French languages: and his

School geography was a common text-book in schools throughout the country, during the author's life time; and since his death, the work continued by one of his sons, is still widely circulated.

Dr. Morse was not only associated with most of the great benevolent objects of the day, but his forecast and energy combined with his philanthropy, to render him a leader in several of them, and even to anticipate their existence. He was pre-eminently the friend of the coloured race; and in 1811, six years before the formation of the American Colonization Society, he interested himself deeply in assisting a considerable number of them in migrating from Boston to the English Colony of Sierra Leone. He was also considerably in advance of the formation of any Tract Society in this country, in his efforts to promote the cause of religion through this instrumentality. In the year 1802, an aggregate of more than thirty thousand copies of twenty different Tracts were published, partly at his own expense, and partly with funds which he himself collected from benevolent individuals, chiefly his own parishioners and his wealthy personal friends in Boston. These Tracts were circulated chiefly in Maine, Tennessee, Kentucky, and other then newly settled parts of the country.

It may be added, as an instance of his adventurous spirit, as well as his general love of improvement, that when vaccination was first discovered, and the community in which he lived, almost universally stood aloof from it with distrust and aversion, he gave it at once his full confidence and introduced it into his own family; thus setting an example which was soon followed extensively in that vicinity, and, before long, throughout the whole country.

After Dr. Morse removed to New Haven, he was occupied chiefly in literary pursuits, and preached occasionally on the Sabbath for the accommodation of his brethren, or in the way of supplying a vacant pulpit. His health, though not very firm, continued comfortable until within a few weeks of his death; and then he gradually declined, without being the subject of any strongly marked disease. His last hours evinced the same buoyancy, under the control of a vigorous faith, which had formed one of the most striking peculiarities of his character through life. Just before he expired, his eldest son asked him some question with a view to ascertain the state of his mind, and his answer was—"a hope full of immortality—that expresses it;" and these were his last words. He died at New Haven on the 9th of June, 1826. His funeral sermon was preached by the Rev. Dr. Bacon.

Besides the works already mentioned, Dr. Morse published the following:—A Sermon on the death of Richard Cary, 1790. A Thanksgiving Sermon, 1795. A Sermon on the death of the Hon. Thomas Russell, 1796. A Sermon on the death of James Russell, 1798. A Sermon on the National Fast, 1798. A Sermon before a Free Masons' Lodge, 1798. A Thanksgiving Sermon, 1798. A Sermon on the day of the National Fast, 1799. An Address to the students of Phillips' Academy, 1799. A Sermon on the death of Washington, 1799. An Introductory Address at the dedication of the Baptist meeting house in Charlestown, 1801. A Sermon before the Humane Society, 1801. A Sermon before the Ancient and Honourable Artillery Company, 1803. A Sermon at the ordination of Hezekiah May,* 1803.

* HEZEKIAH MAY was a native of Haddam, Conn.; was graduated at Yale College in 1793; was ordained pastor of the Second church in Marblehead, June 22, 1803; resigned his charge January 27, 1808; and died in 1843.

A Compendious History of New England, (in connection with Elijah Parish, D. D.,) 1804. A Sermon on the death of Miss Mary Russell, 1806. A Sermon before the Managers of the Boston Female Asylum, 1807. A Sermon at the ordination of Joshua Huntington, 1808. A Sermon on the abolition of the African Slave Trade, 1808. A Sermon before the Society for propagating the Gospel among the Indians and others in North America, 1810. A Convention Sermon, 1812. A Sermon on a day of Fasting and Prayer in consequence of a Declaration of War with Great Britain, 1812. An Appeal to the public on the controversy respecting the revolution in Harvard College, 1814. A Sermon before the Society for Foreign Missions in Boston and the vicinity, 1815. A Sermon at the ordination of Eliakim Phelps at West Brookfield, 1816. A Sermon before the American Board of Commissioners for Foreign Missions, 1821.

Dr. Morse had eleven children, eight of whom died in infancy. His three sons, who reached maturity—*Samuel Finley Breese*, *Sidney Edwards*, and *Richard Cary*, are all graduates of Yale College, and still survive, occupying fields of honourable usefulness. The first mentioned, it is well known is connected with the most brilliant discovery of the age.

FROM THE REV. PAYSON WILLISTON.

EAST HAMPTON, August 4, 1855.

Dear Sir: Among my class-mates concerning whom you ask for my recollections, is Morse—the late Dr. Morse of Charlestown. When you remember that I have seen ninety-two years, seventy-two of which have passed since I graduated, you may well suppose that my recollections of the companions of my college life have grown somewhat indistinct; and yet, such as they are, I cheerfully communicate them to be used in any manner your judgment may dictate.

I remember Morse, when he came to College, as a young man of dark complexion and dark eyes, with a more than commonly intellectual face, that easily lighted up into a smile. He had a very fair reputation as a scholar, and was distinguished not more for good talents than for vigorous application; though he scarcely gave promise of the eminence which he finally attained. He was not a little celebrated for his musical powers—his voice, especially on the counter, was one of the sweetest I ever heard. I heard him preach once, and that was at Wilbraham in this State, in the early part of his ministry. His manner in the pulpit struck me as uncommonly engaging, and his discourse, as I now remember it, was highly creditable to both his talents and his spirit. I should not hesitate to pronounce him as altogether an attractive preacher.

Dr. Morse exhibited through life an almost matchless industry and perseverance, and an unquenchable thirst for knowledge. It was perhaps a fault in his character that, by the steady contemplation of an object, he would sometimes gain an exaggerated estimate of its importance, and that he would hold to it with an unyielding tenacity, where a cooler judgment might have led him to relax. He was connected with several important controversies in which he exhibited great zeal and energy, as well as ability; and it was not strange, therefore, that he should have made himself obnoxious to many, with whom he was thus brought into collision. In his private intercourse he was most gentlemanly and courteous, and was perfectly at home in the most polished society. No one can doubt that he was one of the men of mark in the last generation.

Affectionately yours,

P. WILLISTON.

FROM THE REV. ISAAC HURD, D. D.

EXETER, January 6. 1855.

My dear Sir: My reminiscences in respect to Dr. Morse are not so vivid and distinct as might be supposed from the circumstance of my having been brought up under his ministry. Much of my time, however, after having reached an age sufficient to remark upon his character, was spent from home. While preparing for College, and during my residence there, and when engaged in the study of Theology, I was absent from Charlestown, and had no other than a casual intercourse with Dr. Morse. My memory does not go back to the period of his first settlement; but, as far as personal recollections extend, my impressions of him are of a pleasant and favourable nature. He is associated in my mind with all those qualifications which I have considered as belonging to a pious and devoted minister of Christ.

My first distinct recollection of him as a pastor, is when, with other children, I attended a class to be instructed in Watts' and the Assembly's Catechisms. His manner was serious and affectionate, and such as was fitted to impress us with a sense of the great importance of religion, and of his personal interest in our highest good. I remember also attending the familiar lectures which he sometimes gave during the week. He was not fluent as an extemporaneous speaker, yet he rendered religious meetings highly interesting and profitable by reading printed discourses. It was not customary at the time to which I refer, to have a vestry or chapel connected with the church, where stated prayer meetings and lectures were attended; but such exercises were sometimes held in a large school room. There is now fresh in my recollection a course of reading which he gave on Saturday evenings upon a little work of Bishop Porteus on the Evidences of Christianity. Though he added but few original remarks, yet his superior style of reading, and his sweet, silver-toned voice imparted a charm to those lectures which rendered them in a high degree interesting. To the younger part of his society, for whose benefit they were specially designed, these readings were always attractive. The room was every evening completely filled. Young persons of intelligence and education, and from families of influence, were uniformly present, and anticipated the return of the meetings with cordial pleasure. I can distinctly recall the deep solemnity and interest which then prevailed among the younger members of the parish, and which we may believe, with respect to some of them, resulted in a permanently good effect on the character.

Though I should not say that Dr. Morse possessed any remarkable gift in prayer, he appeared to me to be a man of deep religious emotion. His feelings at times were strongly excited in the pulpit, particularly when reading some striking and impressive portions of Scripture—such as the history of Joseph, and the scene of our Saviour's sufferings. Not unfrequently I have seen him so much moved, that it was with difficulty that he proceeded through the chapter. Sometimes also, during the Communion service, his feelings were much affected. In singing the concluding hymn at the Lord's Supper, he would be melted even to tears, and bending forward, and calling out his favourite tune of "Little Marlborough," would commence singing before those whose office it was to lead, were fully prepared to enter upon the service.

He had a cultivated taste in music, and was himself an excellent singer. His correct ear and extreme sensibility to the slightest discord led him, in some instances, to notice rather too abruptly the mistakes of the choir. On one occasion, after they had proceeded partly through the psalm which had been given out, they committed some error, which grated so harshly on the Doctor's ears, that he could not resist the impulse to express his feelings; and rising up, he said, they need not go on any farther. The singers, considering this a public rebuke, manifested their sense of the indignity, by absenting themselves in the

afternoon from the orchestra. Dr. Morse conducted the music himself the remainder of the day, and continued with perfect calmness and self-possession to do so for several successive Sabbaths, until the choir became sufficiently composed to resume their seats.

Dr. Morse was a man of great ardour and activity of mind, and he would have found it difficult to confine his energies within the limits of his own parish. Besides the literary works in which he was more or less engaged, he took a deep interest in the political state of the country. I recollect his preaching on a particular occasion a discourse bearing so strongly upon the great political questions of the day, that one man of the congregation, wrought up to a high pitch of excitement, exclaimed in the midst of the service—"I don't believe it;" and, opening his pew door with violence, walked out of the church. There seemed indeed to be hardly any subject that engaged the public interest, which did not at once awaken his curiosity or excite his sympathy. His influence was ever ready to be thrown into the scale of what he considered the cause of right. He would make it his own cause, and would eagerly bring to bear upon its accomplishment his prompt and off-hand efforts. Yet it seemed to me that, with these various objects which solicited his attention and engaged his pursuit,—objects apparently aside from his ministerial profession, and viewed by some as in no wise conducive to its great results,—he associated in his own mind the attainment of some religious end; that there was less of a secular character in these diversified pursuits, as presented to himself, than appeared to the world. He viewed the different paths which his zeal and sanguine temperament were ever opening before him, as only different ways of reaching the same general result. In controversy he was resolute and fearless, fertile in expedients, and so confident of success as to exhibit all the glow of anticipated victory; and it is perhaps only fair to add that his manner was sometimes such as to give needless occasion to a severe construction of his motives. When any great plan engaged his attention, few men were so capable as he of bringing together collateral helps, of meeting opposing obstacles, and of pressing forward without discouragement to the attainment of the proposed end. He was viewed, and justly, as a man of no ordinary power.

I have thus, my dear Sir, given you my personal recollections of Dr. Morse. Since the events here alluded to transpired, many years have passed away. How far the impressions made on my mind accord with the real character of Dr. Morse, I will not venture to say. If what I have written shall be of the smallest service to you, it will give me pleasure to have written it.

With great regard, I am, my dear sir,

Very sincerely yours,

ISAAC HURD.

FROM THE REV. JOHN TODD, D. D.

PITTSFIELD, May 21, 1855.

Dear Dr. Sprague: I was a boy, perhaps fourteen years old, when I first saw Dr. Morse. He was then the pastor over the old church and society in Charlestown. As I was then living with my cousin, Jeremiah Evarts, (as a kind of boy-clerk and factotum,) who was a member of Dr. Morse's church and a very particular friend, I was, therefore, often at his house on errands. Moreover, as I sat under his ministry for several years, and as I first made a profession of religion at about the age of fifteen under him, I had a good opportunity to know him well as a teacher, friend, and guide, and to receive such impressions as would be natural to a boy of my age. It is such impressions only that I now propose to give.

I recall him as I remember him in the pulpit, and in the social circle. On the canvass of the memory, his form stands out before me, tall, slight, graceful, and a little stooping, as he rises in the pulpit on the Sabbath morning. His counte-

nance is uncommonly mild and benignant,—his face is rather long, pale, and careworn,—his forehead high and fair. His hair is thin, white, silky, dressed with great care, and I think neatly powdered. His eye runs over the congregation quick, and though mild and gentle, I presume it instantly takes in every full pew, and every vacant pew, and every stranger, in his large church edifice. It is an eye that unites the gentle, the bright, and the quick, in an uncommon degree. His voice is soft, mild, musical, though on too high a key and not of great compass. Perhaps it comes too near to the term *chanting*; not that it is unpleasant, but that it lacks depth, compass, and power. In delivering the sermon, which he always writes out in full, and which lies before him, in its black morocco case, he seems to aim to win, draw, and persuade, rather than to overwhelm with argument, or drive by the awfulness of manner or matter. Though all my remembrances of his preaching are only pleasurable, yet I cannot now recall striking things, peculiar things, or odd things, that he says in the pulpit. He never cultivates prongs. He has the appearance of a venerable and most affectionate father, addressing his children, rather than a reprover, rebuking evil doers, or a judge reading from his scroll the condemnation of the guilty. He loves rather to pluck the roses that grow on Mount Zion, than to handle the thorns which cluster around Sinai. I can recall no one thing which I ever heard him say in the pulpit, which left an unpleasant impression, nor can I recall many that pricked like goads, and left their impression upon the conscience, like a nail fixed in a sure place. His mild, beaming face and melodious voice do much to cover up asperities, should there be any.

In his dress, personal appearance, and manners, Dr. Morse still stands before the eye, as a gentleman of the old school. He wears a long coat and full vest of the day, small clothes with buckles at the knee, black silk stockings and nicely polished shoes. His neckcloth is of snowy whiteness, and his gloves black silk, with the tips of the fingers cut off. When he walks the street with his gold-headed cane, his tall and graceful form and his whole appearance point him out to a stranger as a gentleman in all his habits. His manners are highly polished, and he has uncommon conversational powers. Having a personal acquaintance all over the country, in correspondence abroad with such men as Wilberforce, Zachary Macauley, and Dr. Erskine, having a memory which is a vast repository of information, individual history, and anecdote, it is not surprising that he is one of the most agreeable of men in conversation.

At his day, before the religious press had become a power, or had hardly an existence, men had more intercourse by correspondence and by personal interviews than now. He lived before, rather than behind, his age, and there was no great and good enterprise moved, whether through the Press, Home Missionary Society, Theological Seminary, Education Society, or Foreign Missions, where he was not foremost. I remember with what energy he took hold of the first religious newspaper ever published in the land—*The Recorder*—started and brought into existence by his son, Sidney E. Morse, and that he took upon himself the pecuniary responsibility, when otherwise the enterprise would have failed.

At a day when strong men were smiting the rock to draw out the waters of the many rivers which now make glad the city of our God, there had to be, of necessity, a great amount of consultation, discussion, and planning. All the great benevolent institutions of the land were organized almost simultaneously. At that day, too, hospitality was a greater, or certainly a more common, virtue than now, and the house of Dr. Morse was always full. Living in the centre of the town, within a few minutes walk of Boston, and keeping open doors, he had no lack of company. Mrs. Morse, too, was a noble specimen of a woman. And here let me say, that if we men who toil out amid the storms of life, and whose works are noisy, seen, and known,—if we accomplish anything of value, it is often, if not generally, fully as much owing to the encouragements and aid we

receive from those help-meets who are not seen, known, or praised, as to our own efforts. Mrs. Morse was the first female that ever gave me the full impression of what a wife and mother can be. Her sons were then with her, and the genius and enterprise that have since been manifested through the press, authorship, the pencil of the artist, and the telegraph wires, were then beginning to show themselves. An orphan myself, and never having known a home, many a time have I gone away from Dr. Morse's house in tears, feeling that such a home must be more like Heaven, than any thing of which I could conceive. The inventor of the Telegraph,—that marvel which will carry his name down to the end of time, which will do more to civilize and elevate humanity than we can now conceive,—had just returned from Europe, where he had been to complete his professional studies. One of the first things he did, on his return, was to paint his mother, reading by candle light. It was a small picture, and though I saw it in a room containing "The dying Hercules," and the like, yet it was the only picture I saw. It made my flesh creep. It might not do so now, but I have seen many paintings since, and never one that made the impression on me which that did. Was it the picture or my youth? Or does every one receive such an impression from some *one* picture? Alas! the apple we eat in boyhood will never be the same when plucked by manhood. Mrs. Morse did her full share in managing the domestic affairs of the family, in receiving and entertaining her numerous guests, and in making her house what the people were wont to call "a public house, though not a tavern." Her house was open to all, and seldom did I go there, as I often went on errands, without finding it full. It was a hospitality beyond anything I have ever seen. Without detracting a whit from the father, I feel that the mother of the Morses deserves to be held in most honourable memory. If she made impression on them in proportion as she did on me, her influence in forming their characters must have been very great.

Dr. Morse lived before his times, and was in advance of his generation. So I thought when a boy, and so I think now. Others will speak on these points; I am only recalling the impressions which I received. I well remember attending the first meeting ever held in that region, to organize a Sabbath School. Dr. Morse was the mover in it, and I was a teacher from its very opening. I remember him as he stood at the weekly meetings in the chapel, in his garden,—his tender intercourse with young converts,—and as he stood at the Communion table, and with the affection of John, the beloved disciple, brake bread to his flock. Those who agreed with him in doctrinal belief, loved and revered him as a father,—those who did not, were any thing but cordial. His friends were warm and so were his enemies. He lived in a transition day, when old things were crumbling away and new elements were combining and crystallizing; when opinions had to be weighed and tried; when every part of character was put to the rack, and when things which are now known to be small and of little consequence looked large. It is no wonder if a ship rolling and tossing on those stormy waters, should be made to reveal all the weaknesses she had. But when the time comes, if ever it shall come, when the men of that generation shall be impartially estimated, I have no doubt but it will be found that one of the most ready and efficient workers and far-reaching planners of his day was JEDEDIAH MORSE.

Yours most truly,

J. TODD.

FROM SAMUEL F. B. MORSE, ESQ.

POUGHKEEPSIE, May 24, 1856.

My dear Sir: At your request, I give you very hastily some personal reminiscences of my venerated father. I say 'hastily,' for I am called upon for them quite unexpectedly, and on the eve of my departure for Europe.

The most prominent trait of my father's character, and that which is indelibly inscribed on my memory, is his charity,—charity in the New Testament sense as the great master principle of Christianity. As the fruit and evidence of this may be mentioned his untiring invention of enlarged plans of benefitting his fellow men. His mind was ever on the alert to seize every means, and press them into the service of good to all mankind. In no other man, whom I have known, has the "love of Christ" so evidently been the great controlling and constraining motive to all his beneficent plannings. In no other one have I known it to be in such constant exercise. It was shown towards mankind at large, in his nursing of the infant Tract Society, when, in its earliest existence, it was embodied in himself as the selector, the publisher, and chief distributor, of Religious Tracts, when the first Tract Depository in the United States was a small room partitioned off from his stable. It was shown towards the African race, when he planned with the well known and intelligent coloured sea captain, Paul Cuffee, the first Colonization scheme for the Christianization of Africa with emancipated Christian blacks. It was shown in his zealous co-operation with the first planners of the American Bible Society, to give a permanent location and organization to that noble institution. It was shown in his prominence as a founder of the Theological Seminary of Andover. It was shown in his labours with other kindred minds in the planning and organizing of the American Board of Commissioners for Foreign Missions, and in his personal efforts as one of the Prudential Committee with Worcester and Evarts, in managing its concerns. And it was shown in the last days of his life, when his ruling passion exerted itself in labours to benefit the American Indians. Nor was his benevolence limited to the larger fields for its exercise. Hospitality was the sign of my father's house, not for the wealthy and distinguished alone, but for the poor and unpretending. Talleyrand, when an exile, was cordially entertained at his table, but not more so than some of his poorer and more unpolished clerical brethren.

His property, earned by his geographical and other literary labours, was liberally dispensed to the foreign exile, as well as to the needy native. I remember well the tears of gratitude of a Frenchman, to whom my father had given letters to some of his friends, with a small supply of funds, which procured for him in the interior of the State an honourable and lucrative position as a teacher: he came into my father's study to express his thanks. My father had said to him, "I can give you but little money, but I hope my letters will be of service." On receiving his thanks and being made acquainted with his success, my father replied: "I could give you but little money." "Yes," said the exile, "but it was given so heartily, with so much good will. It was enough. I read your heart. I wanted sympathy more than money, but you gave both."

This, in a few words, my dear Sir, was my father.

With sincere respect, your friend and servant,

SAMUEL F. B. MORSE.

RICHARD SALTER STORRS.*

1785—1819.

RICHARD SALTER STORRS was a son of the Rev. John and Eunice (Conant) Storrs, and was born at Mansfield, Conn., August 30, 1763. His father was graduated at Yale College in 1756; was a Tutor there in 1761 and 1762; and was ordained pastor of the church in Southold, Long Island, August 15, 1763. His congregation was so much broken up by the Revolutionary war, that, in August 1776, he returned to Mansfield, where his patrimony lay, and was absent from his charge until June, 1782, having served, in the mean time, for a considerable period, as Chaplain in the army. He remained with his congregation until April, 1787, when he resigned his pastoral charge. He died at Mansfield in 1799.

At the age of thirteen, Richard Salter Storrs went to live with the Rev. Dr. Salter of Mansfield, who was married to an aunt of young Storrs' mother;—the one being a daughter, the other a granddaughter, of the Rev. Eleazer Williams of Mansfield. Dr. Salter took charge of his education, and treated him as if he had been his son; though there is said to have been some obligation to this devolved upon him in the division of his father-in-law's estate.

His studies, preparatory to his College course, were conducted by Dr. Salter. He entered the Freshman class in Yale College in 1779. During his Sophomore year, he became the subject of deep religious impressions, and, in the vacation previous to the commencement of his Junior year, united with the church in Mansfield, under the pastoral care of his venerable relative. He was graduated in 1783, at the age of twenty, having been distinguished for scholarship through his whole College course. After studying Theology two years, under Dr. Salter's direction, he was licensed to preach the Gospel. The church in Longmeadow, then vacant by the death of the Rev. Dr. Stephen Williams, had fixed an eye upon him as a suitable person to succeed Dr. W., some months before he was licensed, and had applied to him to preach to them as a candidate at his earliest convenience. Accordingly, after having supplied the pulpit in Hebron, Conn., a few Sabbaths, he commenced preaching at Longmeadow, and, in due time, received from the church and society a unanimous call to become their pastor. He accepted the call, and was ordained on the 7th of December, 1785. The sermon on the occasion was preached by his father, and was published.

Here Mr. Storrs continued, occupying a high place in the regards of his people and of the community at large, for nearly thirty-four years. In the latter part of September, 1819, he took a slight cold, which proved the harbinger of a violent attack of typhus fever, that terminated his life. During his last days he was much inclined to drowsiness; but there were intervals in which he had the full command of his faculties; and then he expressed a calm and full acquiescence in the will of his Heavenly Father, and a perfect conviction of the truth of the doctrines which he had preached. He died on the 3d of October, in the fifty-seventh year of his age. His

* MS. from the Rev. Dr. Storrs.

funeral sermon was preached by the Rev. Dr. Osgood of Springfield, from 1 Cor. xv. 57.

The only production of Mr. Storrs' pen known to be in print, is a Sermon preached at the installation of the Rev. Stephen Williams.*

Mr. Storrs was married, October 12, 1785, to Sally, daughter of the Rev. Noah Williston of East Haven; and, after her death, in 1798, to Sarah Williams, granddaughter of his predecessor. He had ten children,—seven by the first marriage, and three by the second. One of his sons, *Richard Salter*, was graduated at Williams College in 1807, and has been for many years, pastor of the Congregational church in Braintree, Mass. Another son, *Charles Backus*, who had a brief, but eminently useful, career, forms the subject of a separate article in this work.

FROM THE REV. PAYSON WILLISTON.

EAST HAMPTON, August 9, 1855.

My dear Sir: My relations with the Rev. Mr. Storrs were of an intimate and endearing kind, from the time we entered College till the close of his life. He was not only my class-mate, but, during part of our College course, my room-mate; and, within two or three years after our graduation, he was married to my sister. We were settled in places not very remote from each other; and our intercourse was frequent, fraternal, and delightful.

Mr. Storrs had a very high standing in College as a scholar, as was indicated by the fact of his being the Salutatory Orator of his class. There was no department of scholarship in which he did not excel. He might easily have obtained the Dean's bounty; but he thought that that would require a disproportionate attention to classical studies, and he chose rather to take a wider range. He was universally regarded in College as a person of an uncommonly vigorous and comprehensive mind, and as possessing an unusual facility at acquiring knowledge. He had also a very high reputation as a speaker. His stately and manly form; his countenance expressive at once of earnestness and dignity; his clear, commanding, and penetrating voice, modulated to excellent effect; his noble attitudes and significant, but never superfluous, gestures; rendered him one of the best models of public speaking that we had in College at that day. And these advantages he afterwards turned to the best account in the pulpit. His delivery was always characterized by an earnestness, and force, and self-possession, that rendered it much more than commonly impressive. His style was simple, direct, and forcible; and his grand aim seemed to be to make himself understood and felt by his hearers.

Though Mr. Storrs always held a high rank as a preacher, and accomplished much good by his ministry, I have no doubt that both his popularity and his usefulness were materially affected by the extreme suffering to which he was periodically subjected from the head-ache. It was a somewhat remarkable fact that, notwithstanding this complaint occurred regularly once in three weeks, it never overtook him on the Sabbath; though the Sabbath often found him labouring under its debilitating effect. This was doubtless the reason why he rarely committed himself to any public engagement abroad—he never could feel sure, owing to his constant exposure to this distressing malady, that he should be able to meet it.

One of the most striking features of Mr. Storrs' character was his remarkable firmness of purpose. He not only would never even seem to yield a point, when he

* STEPHEN WILLIAMS was a son of the Rev. Stephen Williams of Woodstock, Conn., where he was born, August 8, 1762; was installed pastor of the church in Fitzwilliam, N. H., November 4, 1800; was dismissed in November, 1802; and died in Woodstock, Vt., in 1822, aged sixty.

believed he was in the right, but he would sometimes meet the solicitation to do so, with an indignant retort or a scathing rebuke. At the time of the famous insurrection, known as Shays' rebellion, one of his parishioners, who was of rather a restless and officious turn, went to him and requested that he would not attend the meetings at Springfield for the support of government, but would spend the time in visiting his people. Said Mr. Storrs,—“Have I not been accustomed to visit the people regularly in time past?” “Yes.” “Have I not visited you as often as you had a right to expect?” “Yes.” “Well,” said he, “I expect to continue to do as I have done; but as for going to Springfield, I shall go when I please, without asking leave of you or any body else.” There was a tree directly in the rear of the pulpit window in the Springfield meeting-house, which so obstructed the light that Mr. Storrs found it difficult to read his sermon; and he gave notice to some of the people that he would never preach there again until the tree was removed. Not long after, being engaged to officiate there on some public occasion, he rode towards the meeting-house until he reached a point where he could see that the tree was still standing, and he unhesitatingly turned his horse about and rode home, leaving the occasion to take care of itself.

Mr. Storrs was a person of uncommonly fine powers of conversation; and when he was in good health and spirits, he was one of the most agreeable companions I ever met with. Though his manner was never otherwise than dignified, he had a keen sense of the ludicrous, and had a great fund of anecdote at command, which he knew how to apply with admirable effect. His religious exercises were no doubt considerably modified by the paroxysms of suffering, which formed so large a part of his physical life; but those who knew him best, were most firmly persuaded, not only of the reality, but of the intensity and depth, of his Christian experience.

Affectionately yours,

P. WILLISTON.

FROM THE REV. DANIEL WALDO.

GEDDES, July 8, 1852.

Dear Sir: The Rev. Richard Salter Storrs of Longmeadow, was my neighbour during the whole time of my settlement at Suffield,—a period of eighteen years; and he was my intimate friend till the close of his life. We often exchanged pulpits, and exchanged visits; and there was scarcely any man with whom I was on terms of more confidential intimacy.

He was a large, strongly-built man, with strong features and a bold, earnest expression that gave you the idea that he had great energy at his command. And this idea was fully in accordance with truth. His intellect was unquestionably of a very high order. He had also a warm, confiding, and loving heart. He had little reserve about any thing; and he sometimes uttered himself with a freedom that perhaps would scarcely consist with prudence. But his sincerity and integrity of character were so strongly marked and so universally acknowledged, that an occasional lapse on the score of prudence was easily overlooked.

Mr. Storrs' Theology was, I suppose, a high type of New England Calvinism; and he was particularly jealous of any departures from it. Nevertheless he lived on pleasant terms with those who differed from him; and with Dr. Howard of Springfield particularly, who was professedly an Arminian, he had much agreeable intercourse and frequent exchanges. His preaching was of a pretty strong doctrinal stamp, and was rather remarkable for plain dealing with the consciences of men. His manner in the pulpit was in a high degree dignified and earnest; and he made you feel, as he evidently felt himself, that he was acting in the capacity of an ambassador of God. He was singularly felicitous in his devotional exercises. Few men could touch all the circumstances belonging to a special occasion, so felicitously as he. If he prayed at an ordination, for instance, it would not be simply an ordaining prayer, but a prayer for that particular ordina-

tion, bringing to view whatever belonged to the occasion that was striking or distinctive.

Mr. Storrs had some infirmities, both bodily and mental, which, no doubt, considerably impaired his usefulness. Besides being through his whole ministry almost a martyr to the head-ache, he was subject to frequent turns of great depression of spirits. But, notwithstanding these inroads upon his comfort and usefulness, he was a highly agreeable companion, and had an efficient and honoured ministry. His venerable form, his kindly and dignified aspect, his impressive manner, come up before me in grateful recollection, as if I had parted with him but yesterday.

Yours truly,

D. WALDO.

JACOB CATLIN, D. D.*

1786—1826.

JACOB CATLIN was a native of Harwinton, Conn., and was born in March, 1758. His father was a farmer, and he was himself early trained to the same occupation, and cherished a fondness for it through life. In consequence of his hopeful conversion during the period of his minority, he was led to seek a liberal education. Having been fitted for College under the instruction of a Mr. Perry, he entered at Yale, and was graduated in the year 1784. For about a year after leaving College he was engaged in teaching a school; and then prosecuted his theological studies under the direction of the Rev. Dr. West of Stockbridge, Mass., whose funeral sermon he preached in the year 1819.

Mr. Catlin was ordained pastor of the church in New Marlborough, Mass., on the 4th of July, 1787, as successor to the Rev. Caleb Alexander. The ordination sermon was preached by the Rev. Daniel Farrand of Canaan, Conn.

In the same year, he was married to the widow of Joseph Strong of New Marlborough, by whom he had seven children. As his salary was small, and he became possessed of a farm in consequence of his marriage, he managed his farm with great skill and to good purpose, though he never allowed this class of engagements to interfere with the more important duties he owed to his people. He was accustomed to write out one, two, or even three sermons in a week; the last being preached at a funeral, or at a third Sunday service, in some one of the school districts in the parish. He also attended one or two evening meetings in the week, in different parts of his congregation, and very frequently visited and addressed the school.

In the course of his ministry, he fitted a considerable number of young men for College, being an excellent Latin and Greek scholar, and always making advances in classical studies. Several also prosecuted their theological studies under him, who have since been well known as faithful and useful ministers.

His labours were, in several instances, attended by an extensive revival of religion. The years 1798 and 1815 were particularly distinguished as

* MSS. from his family and Rev. Doctors David Smith and J. C. Brigham.

witnessing to large accessions to his church, while, at ordinary times, the general tone of religious feeling among the members was vigorous and healthful.

In 1818, he published a Compendium of Theology, under the title—"What is Truth?" It has been regarded as a very able and well digested view of the Calvinistic system, as it has generally been held in New England. It passed to a second edition in 1825. He published also a Discourse preached before a Free Masons' Lodge, in 1796, and three Sermons in a volume entitled "Sermons collected," 1797.

In 1822, the degree of Doctor of Divinity was conferred upon him by the Corporation of Yale College.

Dr. Catlin continued his labours until 1825, when he ceased to preach on account of impaired health. He died on the 12th of April, 1826, in the sixty-ninth year of his age and the fortieth of his ministry. His wife survived him several years. One of his sons was a physician, and another was graduated at Williams College in 1821.

FROM THE REV. JOHN C. BRIGHAM, D. D.

BIBLE HOUSE, New York, September 15, 1855.

Reverend and dear Sir: You ask me for my impressions of the late Rev. Dr. Catlin. I give them with much satisfaction, as I have a great regard for his memory, and as he was one of those noiseless, laborious country pastors, who get less of earthly credit, as it seems to me, compared with their usefulness, than any other class of men.

My first recollections of Dr. Catlin go back to my boyhood, in the early part of this century, when he had been settled some ten or twelve years. He was then in the prime of life, of medium height, not fleshy, but strongly made, with a grave, manly countenance, and a kindly bow of the olden time for all whom he met. His dress was always black, with small clothes buckled at the knee, a white stock buckled behind, and a hat of large brim, slightly turned up at the side and behind. In later years, his hat conformed nearly to ordinary usage.

In the management of his farm, which came, I believe, by marriage, in his visits to the parish schools, in his conversation on public affairs, and in all his intercourse with men, he was ever the dignified, consistent minister, leaving an impression on every mind that, in his view, "Religion is the chief concern of mortals here below." While to his farm he devoted much time, and was a successful husbandman, this was not his leading, absorbing business. Some few who loved not the Gospel, and were less successful than he in tilling the ground, I used to hear occasionally complaining of the Parson's worldliness. But as I grew older, and saw how small a salary he received, and how systematic and thorough he was as a minister, I could not but admire his whole course. With his method, diligence, reflection, and prayer, many pastors, I doubt not, might, at this day, follow his example with profit both to body and soul.

As I was in part fitted for College by him, and occupied his study, I saw much of his daily and weekly habits. On Sabbath noon he had always a large number of parishioners, who resided some distance from church, to spend the intermission at his house. These were from different parts of the town, and mostly of those distinguished for their interest in religious matters. A part of the intermission, he was always present. Here hard passages of Scripture were brought for explanation, and cases of conscience for solution. Here the health and comfort, the sickness and sorrows, and the spiritual condition of the parish, were brought to his notice, so that he was prepared to study and to visit according to the conditions of his flock. Here themes for sermons, as in later years I learned, were often brought

to his mind. Accordingly, on Monday morning, as an ordinary rule, he entered his study, folded paper for two sermons, and on each wrote a passage of Scripture for a text. He then disappeared and saw to the affairs of his farm, during the first half of Monday, Tuesday, Wednesday, and Thursday: in the afternoon of these days, he was sometimes in the field, but more generally engaged in visiting the sick or the schools, or in delivering religious lectures in the more remote sections of the parish. When Friday morning came, all out-door employments were laid aside. He entered the study early, with a serious, thoughtful countenance, and took up in silence one of the folded papers on which the Monday morning text had been recorded. He seized his pen, and began at once to put down his thoughts—thoughts which had evidently been conned over and over, and arranged during the many hours of labour in the field. No time was spent in walking the room, or turning over dusty tomes in search of other men's ideas, or in thumping his head to bring out his own. Now and then he turned to his Concordance for a passage of Scripture; but with this exception, and a few moments for meals and family worship, he drove on his quill, not rapidly, but without cessation, until the close of the day, when the sermon was finished. On Saturday morning, the second folded paper was taken up, and by a like diligence was completed by the going down of the sun, when, with him, the hours of holy time had arrived. It seemed to me then,—and I have the same impression still, that these sermons were more thoroughly thought out and methodized, than if he had spent the whole week over them in his study. By this mode of preparation for the Sabbath, with numerous discourses for funerals, thanksgivings, fasts, &c., which were all written out, the number of his sermons was nearly one thousand, long before the close of his ministry.

But while Dr. C. was a diligent writer of sermons, he was still more diligent as a preacher of them, as some were several times repeated in different places. Besides preaching twice in the church on the Sabbath, a third discourse was very often delivered in one of the large school-houses in the remoter parts of the parish. Frequently too, particularly when there was unusual seriousness among the people, week-day meetings were held in the same places, with a sermon and appropriate exhortations. I remember, also, a practice of his, in concert with several contiguous pastors—that of joint meetings with two or more of them at the corner junctions of their several parishes, where many families, being distant from any church, were neglectful of religious concerns. The sermons on these occasions were serious, earnest, and practical, and were followed with one or more faithful exhortations from the other pastors present. I have now no recollection of any religious meetings which were more deeply solemn than these, or followed by more happy results. Many, very many, who thus had the Gospel brought to their doors, embraced it heartily, and have since been shining lights in the church. I have still fresh in memory the joy which the Doctor had in these meetings and their fruits. This same desire to reach the minds of those who did not hear or profit by the ordinary services of the sanctuary, led him to unite with other pastors of the county in preparing two volumes of sermons at different periods,—their own productions, for the use of all who would receive them, at a low price. One of these volumes at least, was edited wholly by Dr. Catlin; and both received much of his time and labour in their distribution. In looking at these collected sermons now, I can hardly conceive of any writings better calculated to enlighten and save men; and at the time of their publication, when books and periodicals were scarce, they were read with most salutary effects. I am not certain that such volumes at this day, written by well-known pastors, on awakening themes, would not be read with more interest and profit than attend most of our religious reading.

In the great benevolent movements of this century Dr. Catlin took an early and active interest. As soon as the American Bible Society was formed, that of Berkshire County followed. Through his personal exertions, many subscribers

were obtained in his township, and many books put by him in circulation. Through his advice, I then, by annual membership, became connected with a cause in which most of my life has been spent. The cause of Missions he warmly espoused from the first, and strove to breathe the new apostolic spirit into all his people. The cause of education, in all its branches, found in him a constant and laborious friend. For many years he was one of the Trustees of Williams College, and spared no effort to give it success and usefulness. Through his counsels mainly, a lengthened list from his own parish were led to seek a public education, and not a few of them prepared for College by himself. Some of these and others besides, afterwards studied Theology with him, and were by himself and others, inducted to the sacred office. I can call to mind several who preached their first sermons in his pulpit, and shall never forget the grateful heavenly glow of his countenance on such occasions.

The preaching of Dr. C. was usually what would be called doctrinal. The sovereignty, justice, and holiness of God; the depravity of man, the necessity of regeneration, and punishment of the wicked, were often presented to his hearers with earnest argument, strongly fortified by Scripture. But, while urging often the Divine agency, as extending to all events, he was equally urgent in his calls on men for personal activity. None could be more faithful, especially in times of revival, in the use of means himself, and in his exhortations to others to use them. He believed most fully in the union of Divine sovereignty and free human agency. I have a manuscript sermon of his now before me from Acts XXVII, 31, "Except these abide in the ship, ye cannot be saved,"—in which both the above doctrines are brought out and vindicated. His people, too, were trained to doctrinal discussion and discrimination. In his weekly evening conference meeting, his usual method was, in connection with singing and prayers, to read a chapter in the Bible with a running exposition, and then to invite any disposed, to ask questions or to express their own views in regard to the chapter. It was surprising to see with what feeling and ability many of the members of his church would enter into these discussions,—men, too, of moderate education and daily toil. By the pastor's instructions and their stimulated researches, these men,—some of them at least, were versed, if not mighty, in the Scriptures. Every part was familiar to them, and verse after verse could be quoted from memory, and doctrines drawn out and harmonized.

Dr. Catlin was exceedingly fond of meeting with his ministerial brethren. Aside from the regular quarterly meetings of the Berkshire Association, which extended over the county, he had a narrower circle of six or eight contiguous pastors, who held monthly meetings for their own improvement and that of their people. These latter meetings were never continued beyond a day and evening; and yet there was time for much discussion and criticism, and for a solemn public meeting. During my last year in College, and my three years of theological study at Andover, I was frequently at home, and accompanied the Doctor to these meetings and to those of the County Association. It was at a period when the Association embraced Doctors Hyde, Shepherd, Catlin, Humphrey, Field, and others, and when almost every church in the county had been recently blessed with pure revivals and large accessions of new members. I suppose the times had much to do with the character of those Association meetings, for I have looked in vain since for the like. Having no spirit-fretting church suits to settle, their great business seemed to be, by mutual help, to determine how they could, in the best ways, draw out the rich truths of the Bible, and implant them in the minds and hearts of men. At the close of these meetings, they were evidently eager to get home to their respective flocks, and put to use the new light which they had received.

But with some of the last of these Association meetings, so grateful to the Doctor, my recollections of him become mingled with sadness. His mind, particu

larly his memory, began to exhibit symptoms of decay. His own attention was called to some new mental conditions. The first noticed by me was in going with him in a chaise to one of these monthly ministerial meetings. Our course was due East, and yet he would repeatedly say it seemed to him we were going West. Then the course he observed was right once more, and soon after this, all again was changed. It seemed to him mysterious, as the road was one which he had travelled often through many years. A few months after this, we were returning in the same vehicle from the County Association, and in ascending slowly a long hill, on a sudden, he sprang from his seat, and before I could seize him, plunged over the dash-board, and was under the horse's feet. As the horse was gentle, the good man was soon extricated, and replaced with little injury in the chaise. He apologized for his sudden leap, saying that he thought the chaise was running rapidly backwards down a precipice. His health now gradually declined, and other mental frailties were developed. At times he would express a desire to return home, when in his own dwelling. Yet there was no time when he did not have clear and comforting views of religious subjects; and he could lead the devotions of the family with propriety after his powers wandered on all other topics. Even when most bewildered and lost, propose to him to engage in religious worship, the clouds would pass away, and he prayed as in his better days, and was thus composed. As his illness increased, he ceased, for many weeks, even to visit the sanctuary. On some Sabbaths, no minister was provided, yet the congregation regularly assembled, when a printed sermon was read, and the devotional exercises conducted by some of the lay members of the church. On one occasion, as they were about commencing these exercises, the door opened, and the venerable pastor, pale and feeble, entered as of old, with his note-book under his arm, and passed up the aisle, gently bowing to the right and left as usual, and then slowly ascended the pulpit. All were filled with wonder and anxiety, yet knew not what to do. He commenced the devotional exercises as in his better days, and then preached a well-prepared, solemn sermon, and reached the end of the service to the joy of all present. But now the great mental change was seen. He was again *commencing* service, as if nothing had been done, when one of the deacons kindly ascended the pulpit, expressed the gratitude that was felt in listening once more to his voice, and suggested that he now retire home and rest, to which he assented. His powers of body and mind continued to fail for a few months longer, when the great change came and the mortal put on immortality. Though the evening of his days was not favoured with the cheering sunlight, vouchsafed to many, no one who knew his life, could doubt that he joyfully entered on the worship of the upper sanctuary with enlarged powers and a cloudless vision.

I have now given you, my dear friend, an outline of my recollections of Dr. Catlin. With no pretensions to any shining gifts, it will be seen that he was a substantial, faithful, consistent minister of Christ. His example throughout all his course was a salutary one, having little of evil influence to subtract from the useful. Though his conversation often abounded with historical and biographical anecdote, all was of the serious, edifying character. I can hardly recollect more than one remark which called forth any thing beyond a smile. About the year 1815, a distinguished clergyman of the Presbyterian church published a work designed to reconcile two different schools of Theology on one of the important doctrines of the Gospel. Dr. Catlin early procured a copy. It arrived at a time, I remember, when I was present, and when the Rev. Father Kinne,* author of a laboured work on the prophecies, and a man of rare mental powers, was making the Doctor a visit. As rumours had, for some time, been current as to the greatness of the work, there was no little eagerness on the part of these Divines to learn what new light was about to burst upon them. They could scarcely wait for

* AARON KINNE was graduated at Yale College in 1765; was ordained at Groton in 1772; was dismissed in 1796; removed to Ohio, but afterwards returned to New England, and died in 1824.

tea, when I was summoned to read the new book aloud. I proceeded and read for more than an hour to the most silent and attentive of listeners. A pause then ensued. At length Dr. C. says, "Well, Father Kinne, what do you think?" "What do I think?" says he, "why, *I can't understand him.*" "I am glad to hear it," replied Dr. C., "I began to think I was a fool, but if *you* can't understand him, I have more hope of myself." An unusual laughter for his study walls followed, but for which he was soon ready to apologize. Would that more of his uniform, Cowper-loving gravity were prevalent in the ministry of our times and of all times.

Most faithfully yours,

J. C. BRIGHAM.

MASE SHEPARD.*

1786—1821.

MASE SHEPARD was a descendant, in the fourth generation, from Thomas Shepard, who died in Milton, Mass., September 26, 1719, in the eighty-seventh year of his age. His father was Thomas Shepard, a farmer, and a man of excellent character, who resided at Norton. His mother, whose maiden name was White, was from Taunton. He was born at Norton, May 28, 1759. He was the youngest of thirteen children, only two of whom survived him. He lost his father at the age of fifteen.

Notwithstanding he had the advantages of a religious education, his earlier years seem to have been marked by nothing that indicated any personal interest in religion. It was not till the year 1780, when a general attention to religion prevailed in the neighbourhood where he resided, that his mind took a decided and earnest spiritual direction. The great purpose of his life now became changed, and his chief desire was that he might render the best service he could to the cause of his Redeemer. His thoughts were directed towards the Gospel ministry; but he was so deeply impressed with his own insufficiency, in connection with the sacredness of the vocation, that it was some time before he could make up his mind definitely, to set himself to prepare for it. He, however, at length formed the determination, and commenced his studies preparatory to a collegiate course under the direction of the Rev. William Conant† of Lyme, N. H.

He entered Dartmouth College in 1781, and was admitted to the degree of Bachelor of Arts in 1785. After leaving College, he studied Theology under the direction of the Rev. Ephraim Judson of Taunton; and shortly after he was licensed to preach, he supplied the pulpit, for some time, to great acceptance, in Goshen, Mass., where he was invited to settle in the ministry. The state of his health, however, seeming to require a residence near the salt water, he declined this call, and went to preach at Little Compton, R. I., where also, after a little time, he received a unanimous call to settle. This call he accepted; and on the 19th of September, 1787, was duly set apart to the pastoral office.

* MS. from his family.

† WILLIAM CONANT was born in Bridgewater, Mass., about 1743; was graduated at Yale College in 1770; was ordained pastor of the church at Lyme, N. H., December 22, 1773; and died March 8, 1810, aged sixty-seven.

On the 6th of July, 1788, not quite a year after his settlement, he was married to Deborah, daughter of John and Hannah Haskins of Boston, who survived him nearly twenty years, and died at Amherst, Mass., February 11, 1841, at the age of seventy-five. They had nine children, all of whom, with the exception of the two eldest, survived their father. *Ralph* was graduated at Brown University in 1821, and died while he was in a course of preparation for the ministry. *Charles Upham* was graduated at Amherst College in 1824, where he has since occupied the place of Professor of Chemistry. He holds a similar place also in the Medical College of South Carolina. *George Champlin* is an Episcopal clergyman; and has been settled successively at Hebron, Conn., Stratford, Conn., and Roxbury, Mass. Amherst College conferred upon him the degree of Master of Arts in 1833, and the degree of Doctor of Divinity in 1843.

Mr. Shepard had a vigorous constitution, and was abundant in labours during his whole ministry. At three different periods, he saw religion extensively and powerfully revived under his labours. The illness of which he died confined him but a single Sabbath. From its commencement, he was impressed with the conviction that it would have a fatal issue, but was rendered strong to endure by his confidence in his Heavenly Father's promises. He knew in whom he had believed, and was persuaded that his immortal interests were all safe in his Redeemer's hands. He died in perfect calmness on the 14th of February, 1821, in the sixty-second year of his age, and the thirty-fourth year of his ministry. A sermon was preached at his funeral, by the Rev. Sylvester Holmes of New Bedford, from John v. 35. "He was a burning and shining light." Mr. Holmes was one of a considerable number, whose studies preparatory to the ministry Mr. Shepard had directed.

FROM THE REV. RAY PALMER, D. D.

ALBANY, February 26, 1852.

My dear Sir: In requesting me to give you briefly my recollections of the Rev. Mase Shepard, you have imposed on me a very agreeable task. He was the loved and honoured pastor of my early life; and although it is now more than thirty years since he rested from his labours, yet my remembrance of his person, manners, social qualities, and ministerial character, is in a high degree distinct and vivid. As I sit down now deliberately to recall him as he was, and his image rises before my mind, associated with many of the happiest memories of childhood, it seems as if it were but yesterday that I saw his commanding form; and the very tones of his voice, as heard both in familiar conversation and in the pulpit, still linger in my ear. The impressions which his entire character and ministry left upon myself, were not, as I have reason to know, at all peculiar; and, in stating, as I will endeavour to do, accurately and without exaggeration, what he appears to me to have been, as a man, and as a minister of Christ, I shall, I am persuaded, give a sufficiently correct idea of the impression which he made very generally on all who knew him.

In his personal appearance, Mr. Shepard was imposing, and in his last years venerable. He was about six feet in stature, well-proportioned, strongly built, but not corpulent,—stood perfectly erect, and always moved with an air of easy dignity. His head was rather large, but well developed in every part, and rounded in its outline; the forehead naturally high, the effect of which was increased by baldness; and the features of the face regular and pleasing, with a light and fair complexion. The eyes were not large, but were animated and

remarkably expressive of cheerfulness and good nature. His manners and address were natural, and yet had an air of cultivation and refinement; and what is by no means a common combination,—were dignified, and yet affable and winning; so that no person of his own age and standing was likely to approach him without respect, while no child but would be pleased with his kind looks and gentle tones, and inspired with confidence by an undefinable something in his air. In short, no observing person could have met him in a crowd, without marking him as being what Carlyle would call “a very notable man.”

My impression is quite decided that Mr. Shepard's intellectual gifts were naturally of a high order; certainly much above the average in his profession. He was, however, characterized rather by completeness and healthful proportion of his powers, than by the remarkable prominence of any single one. His academic and theological education were probably as good as those of the better class of ministers of his day. Without any pretension to eminent scholarship, he was, as I believe, studious in his habits, and well read in Theology, and his views on the subjects upon which he spoke or wrote, were generally clear and well digested, and such as indicated careful and deliberate thought. If not so profound as to exhibit the very highest order of mind, they were never crude and hasty, nor wanting in just discrimination. Although he was the friend of Dr. Hopkins, and his associate in labours for the promotion of the cause of Christ, yet my impression is that he did not enter into all the peculiar theological views of that celebrated Divine, but that he chose a less speculative, and what he regarded, a more simply scriptural, mode of presenting the great system of Christian doctrine. What particular method he pursued, however, with his theological pupils, of whom he had a considerable number, in the course of his ministry, I have never been informed.

Mr. Shepard's appearance in the pulpit was fine; combining ease with seriousness and dignity. His manner in preaching was affectionate and winning, yet, at times, deeply impressive. The people over whom he was settled, being plain in their tastes and habits, it was his aim to address them in a simple and unpretending way; yet his matter was sure to be weighty, instructive, and evangelical. He never, I believe, attempted to preach highly wrought and splendid discourses, even on special occasions; most of his sermons, on the contrary, were delivered from outlines, more or less general, and the filling up was, as to language, extempore. There was altogether a directness and practical point about his sermons, which, along with a certain tenderness of spirit, gave them a more than ordinary power to engage the attention and touch the heart. Perhaps the best evidence of this is found in the fact that his own congregation was blessed with repeated and delightful revivals of religion during his ministry, and that his assistance was very often sought in such seasons by his brethren, and was esteemed by them as singularly judicious and efficient. There was not a church within a reasonable distance of his field of labour, that did not love to hear his voice, and the older members of which do not venerate his memory to this day.

He was cheerful and social in his natural disposition; and few ministers probably have ever found a more easy access to the families belonging to their charges, or a more cordial welcome everywhere than he was accustomed to receive from the members of his flock. I speak from a fresh recollection when I say that his visits were both anticipated and remembered with great pleasure. He had kind words and looks for all, and enjoyed sometimes a humorous incident or a pleasant anecdote. At the same time, he was always ready for spiritual conversation, and delighted to find in any of his hearers a spirit of serious enquiry on the subject of religion.

In short, my dear Sir, it may be said that Mr. Shepard deserved to be ranked high among the honoured and faithful ministers of the last generation. May the examples of such, which you are about to spread before the world, contribute, by

the Divine blessing, to raise up others who shall equal them in simplicity and earnestness in the great work of preaching the Gospel, and shall be made even more successful in winning souls to Christ.

With Christian regard, I am, very truly yours,

RAY PALMER.

ELIJAH PARISH, D. D.*

1787—1825.

ELIJAH PARISH was born in Lebanon, Conn., November 7, 1762. His parentage was respectable; though the circumstances of his father's family were such as to oblige him to depend chiefly on his own efforts in obtaining a classical education. He was graduated at Dartmouth College in 1785. Of the history of his early religious impressions little is known; but he seems, when he was quite young, to have made choice of the ministry for his profession. He pursued his theological studies under the Rev. Ephraim Judson of Taunton, Mass. On the 20th of December, 1787, he was settled at Byfield, a parish of Newbury, Mass., as successor to the Rev. Moses Parsons. Here he continued a diligent student, and a highly acceptable minister, till his career was terminated by death.

In 1807, he was honoured with the degree of Doctor of Divinity from the College at which he received his education.

Dr. Parish took a warm interest in the political concerns of the country. He preached the annual Election sermon in 1810, in which he attacked with great zeal and eloquence the policy of the national administration, and gave such offence to the dominant party in the Legislature that they refused to pay him the usual compliment of asking a copy for publication. The sermon, however, was immediately published by subscription, and was widely circulated and much talked about. A short time afterwards, he published one or two Fast sermons in connection with the war of 1812, that partook, in a high degree, of the same character, and were perhaps equally approved by one party and reprobated by the other.

In his last sickness, he suffered severely, but exhibited great serenity and patience. In days of health he had always manifested no inconsiderable fear of death; but in the immediate prospect of the event, he was able humbly to say, "Not my will but thine be done." He died October 15, 1825, at the age of sixty-three,—greatly lamented by the people whom he had so long served, as well as by numerous friends beyond the limits of his own parish.

Dr. Parish was married to Mary, daughter of Deacon Joseph Hale, of Byfield, in 1796. They had five children. One of them, *Moses Parsons*, was graduated at Bowdoin College in 1822, and entered the legal profession, but has withdrawn from it, and engaged in other business.

I had the pleasure of a slight acquaintance with Dr. Parish, having had several interviews with him at his own house between the years 1812 and 1816. I remember him as a man of scarcely the middle stature, of a

* Memoir prefixed to his Sermons.—MS. from his family.

piercing eye, unusually fluent in speech and rapid in his motions. He possessed fine conversational powers, and always had pertinent thoughts and words at command. His preaching (for I heard him preach more than once) was earnest and impressive; and there seemed to me a happy correspondence between his style of writing and manner of delivery. From my recollection of his sermons which I heard, as well as from a perusal of his published sermons since, I should suppose he must have been an admirer of the French, rather than of the English, school.

The following is a list of Dr. Parish's publications:—A Sermon at the ordination of Ariel Parish,* 1792. A Discourse on the tenth anniversary of his ordination, 1797. A Sermon on the death of the Rev. John Cleaveland, Ipswich, 1799. An Oration on the Fourth of July, 1799. An Oration on the Twenty-second of February, 1800. A Sermon preached at Hanover, the Sabbath preceding the Commencement at Dartmouth College, 1801. A Thanksgiving Discourse, 1804. A Sermon at the ordination of Nathan Waldo,† 1806. A Sermon before the Massachusetts Missionary Society, 1807. A Sermon at the ordination of David Thurston, Winthrop, Me., 1807. A Sermon on the Annual Fast, 1808. A Sermon before the Female Charitable Society of Newburyport, 1808. Massachusetts Election Sermon, 1810. A Eulogy on Professor John Hubbard‡ of Dartmouth College, 1810. A Sermon at the ordination of Nathaniel Merrill,§ 1811. Protest against the war: A Fast Sermon, 1812. A Fast Sermon, 1814. A Sermon before the Society for propagating the Gospel among the Indians and others in North America, 1814. A Sermon at Ipswich, at the ordination of Daniel Smith|| and Cyrus Kingsbury, as missionaries to the West, 1815. A Sermon at the ordination of Enoch Pilsbury,¶ 1815. A Sermon delivered before the Convention of Congregational ministers in Massachusetts, 1821.

Dr. Parish published also, in connection with the Rev. Dr. Morse, a Gazetteer of the Eastern and Western continents, 1802; a compendious History of New England, 1809; a System of Modern Geography, 1810; and, in connection with the Rev. David McClure, a Memoir of the Rev. Dr. Eleazer Wheelock, First President of Dartmouth College, 1811. He also published a Sacred Geography or Gazetteer of the Bible, in 1813.

* ARIEL PARISH was born in Lebanon, Conn., November 29, 1764; was graduated at Dartmouth College in 1788; was ordained pastor of the church in Manchester, Mass., April 4, 1792; and died May 20, 1794, aged thirty.

† NATHAN WALDO received the honorary degree of Master of Arts from Dartmouth College in 1803; was ordained pastor of the church in Williamstown, Vt., in 1806; and died in 1832.

‡ JOHN HUBBARD was born in Townsend, Mass., August 8, 1759; was graduated at Dartmouth College in 1810; was, for several years, Principal of the Academy in New Ipswich, N. H.; was afterwards appointed Judge of Probate for the county of Cheshire; was appointed Professor of Mathematics and Natural Philosophy in Dartmouth College in 1804; and died August 4, 1810. He published an Oration at Walpole, N. H., July 4, 1799; Rudiments of Geography, 1803; American Reader (4th edition), 1808.

§ NATHANIEL MERRILL was born at Rowley, Mass., in 1782; was graduated at Dartmouth College in 1809; was ordained pastor of the church in Lyndeborough, N. H., October 30, 1811; and died in 1839.

|| DANIEL SMITH was born at Bennington, Vt., in 1789; was graduated at Middlebury College in 1810; studied at the Andover Theological Seminary from 1810 to 1813; was engaged with Samuel J. Mills in an exploring tour to the Southwest in 1814-15; laboured as a missionary in Natchez from about 1816 till 1820; when he removed to Louisville, Ky., where he died of a bilious fever in 1822. "He was a man of cultivated mind and taste, of devoted piety, and an excellent preacher."

¶ ENOCH PILSBURY was born at Byfield, Mass., in 1783; was not graduated at any College; was ordained pastor of the church in Litchfield N. H., October 25, 1815; and died February 15, 1818, aged thirty.

A posthumous volume of his Sermons on doctrinal and practical subjects in connection with a brief Memoir of his life, appeared in 1826.

FROM THE REV. LEONARD WITHINGTON, D. D.

NEWBURY, February 1, 1856.

My dear Sir: You request of me some reminiscences of Dr. Parish. Though I was his neighbour for several years, and often met him in the social circle and our ministerial Association, yet you must be aware that a parishioner and a hearer must have great advantages over a clerical neighbour, to see him in his daily dress, and to hear his common exhibitions of himself from the pulpit. I have thought, therefore, that I could not better comply with your request than to procure the following account of him from one who was his constant hearer. I believe the picture to be discriminating and just. Most of the lines I know to be true, particularly his strong hold of the veneration of his people. The sermons I heard him preach were always elaborate; and I did not know his faculty in extemporaneous addresses until I read the following representation: but of this, as you see, one brought up under his ministry must be a better judge than myself. The sketch is as follows:

“It is my intention to speak of Dr. Parish only as he was known among the people of his charge—as a pastor and a man. A generation has passed away since he lived; but the recollection of his ministry is still held fast in the hearts and minds of many, and there are still those educated under it, who are wont to refer to him almost as a standard of ministerial qualification and fidelity.

“It is not claimed that the affection rendered him by his people was without example, in those days or the present; but it is believed that the influence he exerted over them, in kind and in degree, was very rare even then, and the tendencies of the times cannot surely have multiplied instances of it. For it is in no respect an exaggeration to say that any opinion expressed in opposition to their pastor, political, religious, or regarding measures of policy, would have had little chance of finding favour among his people.

“He was familiar in every household of his congregation, and his visits were always occasions of joy. Children’s eyes brightened with pleasure when they saw him, and they were sure of his affectionate notice and loving word. Fathers and mothers greeted him with a ready welcome, and yielded him their fullest confidence. They consulted him on their worldly concerns, and did not fully believe in their own plans till he had sanctioned them. Said a parishioner at his death, ‘I have lost my best adviser in my business.’ Another, an old man of eighty years, exclaimed, ‘His like for both worlds I never knew.’ And both old and young, in their intercourse with him, accorded him that *style* of deference, indicated by the figurative assertion of Job, that in the days of his prosperity, princes *refrained talking* before him. A clergyman of Massachusetts, who in childhood was one of his congregation, said to the writer, ‘I always felt an inch or two taller, after Dr. Parish had spoken to me.’ Yet, this respect, so universally rendered, rested not at all on any visible superiority in externals. In all his habits which came before their notice, Dr. Parish was undistinguished from his people. No old chaise in the place was inferior to that in which he generally drove around his parish.

“In theory, Dr. Parish was a Congregationalist. Perhaps, in more senses than one, he might have been termed a high-church Congregationalist; for he claimed it to be *the* true mode of Church government, while yet, in administering this government, the congregation seemed to be most particularly guided by that inspired direction given in Heb. xiii. 17. Weekly religious meetings were sustained, but conducted wholly by the pastor. The congregation were interested in all the benevolent operations of the time, and the women, as now, did

their part, as they then understood it. 'Do you call this a *female society*?' inquired a lady, who had recently come into the place,—'Dr. Parish the President, Dr. Parish to decide on the disposition of the funds, Dr. Parish to open the meeting with prayer?' But the ladies, whose plan of operation was thus questioned, were slow to be persuaded that there could be any better way, or to be convinced that they had been conceding a right, instead of receiving an advantage.

"Possibly Dr. Parish's agency as a pastor was more extended than it should have been. It may appear that his people too much gave up their thinking to be done for them, and confided in their pastor's views unwisely. But the high character for intelligence and piety which his church sustained during his ministry, would seem rather to indicate that their ready sympathy with his views was the natural result of his weight of character, in connection with the clearest judgments and purest hearts. Certain it is that this state of things was brought about by no imperious demand on his part that it should be so—that it never *could* thus have been brought about. And if it was an undesirable and evil condition, it was not a self-perpetuating one. It did not remain a grief and burden to those who came after him.

"In Theology, Dr. Parish belonged to the party known in his day as Hopkinsian—then the straitest sect of the orthodox. But he held his high orthodoxy in a most liberal and catholic spirit. Independent himself, he had no wish to enthrall others, and never made coincidence with his own views the condition of his esteem. Consequently through life he had friends among those who, in their thinking, had come to quite different results from his own, and never wholly confined his ministerial intercourse to those who held his own opinions. Nor did he think it necessary, in sustaining his own system of belief either as a preacher, or with those whose education he conducted, to keep every other system out of sight. He was willing to take the risk of permitting both sides to be heard. But this course resulted from no indifference to the importance of sound opinions, or disregard to the danger of an unscriptural creed.

"In an admonitory and familiar letter, he writes to his son on choosing a place of residence: 'With all my candour and catholicism, it extends no farther than to be willing that others should seriously and devoutly, after patient investigation, adopt such a creed as in their consciences they think most according to the Word of God. This does not lessen the danger of an unscriptural creed, nor lower the importance of sound opinions. Will the man who thinks lightly of human depravity and of course of his own sins, be likely to repent, to be broken-hearted, to abase himself? Will the man who has slight notions of the Divine anger against sin, and of the punishment of the wicked, *flee* from the wrath to come? Will he be concerned for his salvation? Will he give all diligence to make his calling and election sure? Is it not, then, of vast importance to hear sound preaching from Sabbath to Sabbath? For myself, I soberly and solemnly declare that, with all my fastidious taste for talents and elocution, &c., which is very great, I would rather sit under the most ordinary preacher, than attend a minister of wrong principles, possessing the most profound genius and the most powerful eloquence. How then can I advise or consent that you should settle at ——?' This letter is dated February 17, 1825.

"Dr. Parish was not in the habit of writing out his sermons. A few notes were made from which he could speak forty or fifty minutes. But such was his facility in extemporizing that no one would have suspected the discourse unwritten. The thought was present, and the right expression came as wanted. No friend ever felt anxious for him as a public speaker. It was said by the late Rev. Joseph Emerson, who was his hearer for about three years, that he was the first preacher whom he ever heard, the extemporaneous portions of whose discourse he could not distinguish from the written. Yet if he preached

unwritten sermons, he never preached unstudied ones. They were studied in silent thought, often in the midst of his family, who instinctively avoided to interrupt him. The ideas of the sermon arranged in his mind, and partially the language, the writing required was a very short process. His exercises were always appropriate. He had no formula of prayer or exhortation. The language of his prayer could never be anticipated, although it was often recollected. His feelings were in all his performances,—hence they could not be monotonous or mechanical.

“Dr. Parish had great mental elasticity. Energy for any special labour seemed to come spontaneously. And yet it was not just so. If he foresaw that, in the course of the day, any great effort would be required, he kept himself from previous exertion,—would not even engage in animated conversation, but reserved his whole strength of body and mind for the anticipated service. He once said that when he had most to do, he always had most leisure. The explanation doubtless was, that in any unusual demand on his powers, the increased mental tone he was able to secure, surpassed the necessity.

“Dr. Parish was a man of unvarying industry. Be covetous of time—was a direction he often gave to the young, and the principle suggested, governed his own actions. Before sleeping, his plan of occupation for the next day was formed, so that no time was lost in deliberating on what he should do. Prompt in all he had to do, nothing was deferred so as to necessitate hurry. At the close of the week, he was never known to be anxiously seeking an exchange, because he was unprepared to preach. His pulpit exchanges were not frequent. He used to say that his sermons were prepared for his own people and unsuited to another place.

“He was tenacious as well as ardent in his friendships. Those whom he had once known and loved, he never forgot or thought of with indifference; and if his decision and independence sometimes made him enemies, no man was ever more truly and sincerely loved.

“Dr. Parish suffered from ill health through his whole ministerial life. The day seldom passed, in which he did not endure paroxysms of pain, which physicians could neither relieve nor account for.

“He was settled in the ministry with a large and strong opposition. But eventually every member of it became his attached friend. He left an entirely united people.”

Hoping that the above may answer your purpose,

I am very truly yours,

LEONARD WITHINGTON.

ABEL FLINT, D. D.*

1788—1825.

ABEL FLINT, the son of James and Jemima (Jennings) Flint, was born in Windham, Conn., in November, 1765. He was graduated at Yale College in 1785; and the next year accepted a Tutorship in Brown University, and held the office until 1790. Meanwhile he pursued the study of Theology, and was licensed to preach; and among other vacant parishes which he temporarily supplied, was that in Worcester of which Mr. (afterwards Dr.) Samuel Austin became the minister. About the time that he resigned his Tutorship, he was invited to preach as a candidate to the Second church and society in Hartford, Conn.; shortly after which, they called him with great unanimity to become their pastor. He accepted the call, and was ordained on the 20th of April, 1791,—the Rev. Dr. Enos Hitchcock of Providence, preaching the sermon.

At the formation of the Connecticut Missionary Society in June, 1798, Mr. Flint was appointed Secretary of the Board of Trustees, and he held the office, by annual appointment, twenty-four years. In this office the greater part of the business of the Society necessarily devolved on him, including all the correspondence with the missionaries: and for eleven years he performed this onerous labour without any pecuniary compensation. He had also an important agency in the establishment of the Connecticut Bible Society in 1809, and had much to do in the management of its concerns for many years. When the Connecticut Evangelical Magazine was established in 1800, there were a number of editors appointed in different parts of the State, but the labour of conducting it devolved mainly upon Dr. Strong and Mr. Flint, who performed it gratuitously for seven years. Of the Ministers' Annuity Society,—an institution for the benefit of the families of deceased ministers, Mr. Flint may be said to have been the founder. About the beginning of the century, the extensive prevalence of revivals suggested the idea of compiling a selection of Hymns especially adapted to such a state of things; and Mr. Flint lent an important aid in preparing such a work, which was published with the title of "The Hartford Selection of Hymns," and has since passed through many editions. Mr. Flint had the pleasure of witnessing several interesting revivals among his own people; particularly in the years 1799, 1806, and 1820. On these occasions he laboured with great assiduity; often preaching four or five times in the week.

He was honoured with the degree of Doctor of Divinity from Union College in 1818.

Dr. Flint's health had been seriously affected for a number of years previous to his death. In June, 1822, he was thrown from a wagon with so much violence as not only to occasion a severe shock to his frame, but also to affect, in some degree, his intellect. From that period, he was inadequate to the full discharge of his ministerial duties. His people occasionally employed preachers to assist him, and they were desirous of settling a colleague pastor; but so fully was he convinced that the state of his health

* Robbins' Fun. Sermon.—MS. from his family.

required a release from all ministerial care, that he preferred that his pastoral relation should be dissolved; and, accordingly, by his own urgent request, he was dismissed by a council composed of several of the neighbouring ministers in January, 1824, and recommended as a minister of Christ, wherever he might be called to labour. It was an occasion of great joy to him that, within a short time after he resigned his charge, his place was supplied by one, whom he regarded with the utmost respect and confidence. He preached but a few times after his dismissal. His health gradually became more enfeebled until the 7th of March, 1825, when he died, in the sixtieth year of his age. His funeral sermon was preached by the Rev. Thomas Robbins of East Windsor, and was published.

The following is a list of Dr. Flint's publications:—A Discourse on the death of Washington, 1799. A Sermon at the ordination of Josiah B. Andrews at Killingworth, 1802. A Sermon at the funeral of John M'Curdy Strong, 1806. A Sermon on the death of Mrs. Mary Yates, 1806. A Sermon before the Hartford Female Beneficent Society, 1810. A Treatise on Surveying. A Discourse occasioned by the news of Peace, 1815. A Discourse at the ordination of Cornelius B. Everest, 1815. An Election Sermon, 1816. A Sermon at the ordination of William B. Sprague, 1819. An Address before the Hartford Sunday School Society, 1819.

Dr. Flint was married to Amelia, daughter of Col. Hezekiah Bissell of East Windsor, Conn. She died on the 19th of January, 1810. They had four children,—three sons and one daughter. Two of the sons died in infancy. The daughter, *Amelia*, was married to the Rev. Herman Norton, in October, 1826. Mr. Norton was a native of New Hartford, N. Y.; was graduated at Hamilton College in 1823; received his theological education at Auburn; was licensed to preach in 1825; and ordained as an evangelist in 1826. For about four years he laboured in several different States, chiefly in connection with revivals of religion. In 1830, he became the pastor of a church in New York, and retained his connection with it five years. He then took charge of a church in Cincinnati, which, after two years, he was obliged to leave on account of the failure of his health. On his return to the Eastern States, he preached a year in Rome, N. Y., and four years in New Jersey and Pennsylvania. In 1843, he was chosen Secretary of the American Protestant Society; and when this Society, the Christian Alliance, and the Foreign Evangelical Society, were united to form the American and Foreign Christian Union, he was chosen one of the Corresponding Secretaries. In this office he continued till his death, which occurred, after a week's illness, on the 20th of November, 1850. He was a man of great kindliness of spirit, an earnest Christian, and a devoted minister.

FROM THE REV. DANIEL WALDO.

GEDDES, November 8, 1851.

My dear Sir: When I entered Yale College in the autumn of 1784, Dr. Flint commenced his Senior year; and, shortly after that, my acquaintance with him begun. He had the reputation of being a very respectable scholar, and in some branches was a good deal distinguished. He was popular in College among his fellow-students, and was also a favourite with President Stiles, partly,—it used to be said,—because he was fond of the study of Hebrew. He read French also with great facility, and afterwards became passionately fond of Massillon's and Saurin's Sermons in the original. I think he evinced also considerable taste for

mathematics. At all events, he devoted a good deal of attention to that branch in subsequent life.

On my being settled at Suffield, I became a member of the same Association with him, and, from that time, our intimacy never ceased, until his death terminated it. He was in stature rather above the middle height, well-proportioned, and had a face whose prominent characteristics were perhaps kindness and dignity. He had been educated in good society, and his manners were more than commonly urbane and polished. You could not place him in any of the walks of social life,—not even the highest,—where he would not be quite at home. Possibly the dignity of his manners may have sometimes bordered a little on formality; and yet there was nothing to prevent a feeling of perfect freedom on the part of those with whom he associated. While he was rigid in his observance of all the forms of social propriety, he was affable, and communicative, and free from all airs of hauteur and vanity. His people, I believe, were generally and strongly attached to him.

Dr. Flint ranked among the more popular preachers of New England. A finer voice than his I have rarely heard from the pulpit. His sermons were written in a chaste, neat style, by no means deficient in judicious and important thought, and delivered with very considerable rhetorical skill. He was acknowledged to be among the best readers of his time. His appearance in the pulpit was, in every respect, impressive and commanding. He published a considerable number of occasional sermons, one of the best of which is that on the death of Washington, which indeed had a high place among the many sermons that were called forth by that great occasion.

Dr. Flint was a man of delicate sensibility,—not well adapted to the rougher passages in human life. In this respect he was quite the opposite of his neighbour, Dr. Strong; and I believe Dr. Strong's jokes were a sort of standing terror to him. He evinced great respect for the feelings of others, and seemed to expect, in return, what he so instinctively yielded.

He was well versed in the details of public business; and, owing to his public and central situation, he was often put in requisition for that kind of service. His promptness and fidelity, on all such occasions, were worthy of all praise.

I am sincerely yours,

DANIEL WALDO.

JONATHAN STRONG, D. D.*

1788—1814.

JONATHAN STRONG, son of Jonathan Strong, was born at Bolton, Conn., September 4, 1764. His father removed with his family from Bolton to Orford, N. H., in June, 1772; and was one of the early settlers and a leading man of that place, and for many years a deacon of the church. He died September 17, 1807, in the eighty-third year of his age. The son entered Dartmouth College in 1782, and graduated with an excellent reputation as a scholar in 1786. Immediately after his graduation, he spent a few months in teaching a school at Kittery, Me.; and then went to reside with the Rev. Ephraim Judson at Taunton, with a view to prosecute his theological studies. In due time he was licensed to preach; and shortly after preached

for three months at Attleborough, Mass., where he received a unanimous call to settle in the ministry,—which, however, he thought it his duty to decline. On the 28th of January, 1789, he was settled, as colleague pastor with the Rev. Moses Taft,* over the church in Randolph, Mass. Here he continued to labour during the rest of his life. He died after an illness of ten days, on the 9th of November, 1814, in the fifty-first year of his age. The violence of his disease soon affected his mental powers, and though he had lucid intervals, during which he expressed his resignation to the Divine will, it was to his life rather than his death that his friends had to look for consolation.

He was honoured with the degree of Doctor of Divinity from Brown University a few months before his death.

Three extensive revivals of religion occurred under Dr. Strong's ministry, the result of which was an addition to his church of upwards of two hundred members. He took a deep interest in the cause of Missions, and was one of the founders and trustees of the Massachusetts Missionary Society, and one of the editors of the Massachusetts Missionary Magazine.

The following is a list of his publications:—A Sermon on the Annual Thanksgiving, 1795. A Sermon at the ordination of Levi White,† 1798. A Sermon at Plymouth, on the landing of our Fathers, 1803. A Discourse at Bridgewater at the funeral of Dr. Ziba Bass, 1804. A Sermon before the Massachusetts Missionary Society, 1808. An Oration on the Fourth of July, 1810. A Sermon at the dedication of a meeting-house in Abington, 1813. He contributed liberally to several periodicals, especially the *Panoplist*.

He was married, November 3, 1790, to Joanna, daughter of Deacon Thomas Odiorne of Exeter, N. H. They had nine children,—of whom one son, *George Odiorne*, was graduated at Brown University in 1814, and one daughter, *Joanna*, became the wife of the Rev. William Cogswell, D. D.

FROM THE REV. RICHARD S. STORRS, D. D.

BRAINTREE, November 19, 1849.

My dear Sir: In reply to your kind note, permit me to say that my knowledge of Dr. Strong was limited to the term of three or four years; and that, during that time, it was not otherwise intimate than the ordinary acquaintance of young men with their seniors in contiguous parishes may be expected to be. He was fifty and I was twenty-five. He kindly treated me as a child, and I loved him as a father; but I had too much reverence for age, and too slight an acquaintance with the world at large, to form a judgment of his character worthy of much confidence.

He was a generous-hearted, whole-souled man—one of "Nature's noblemen,"—"Strong by nature and Strong by name," as my predecessor used to say of him. He possessed talents of a high order, but he could hardly be said to be a student; for necessity drove him to cultivate his farm in the summer, and to train up schoolmasters or fit boys for College in the winter. After his Bible, he had Henry's Commentary, and Hopkins' System, and Smalley's Sermons, and Edwards' Works in part, and some other books—quite enough for a man whose scanty salary compelled him to labour with his hands a large

* MOSES TAFT was a native of Mendon, Mass.; was graduated at Harvard College in 1751; was ordained pastor of the church in Randolph, August 26, 1752; and died November 12, 1791.

† LEVI WHITE was graduated at Dartmouth College in 1796 was ordained pastor of the church in Sandisfield, Mass., in June, 1798; was dismissed in 1832; and died in 1836.

part of the week to supply his family with daily bread and a suitable education. But he could neither read them nor digest them by any intellectual process, not forever obstructed by the more involuntary processes of the meaner part of the man.

He had remarkable talents as a preacher, though it is not to be dissembled that his straitened worldly circumstances abated somewhat in this respect from both his reputation and his usefulness. The commonly received orthodoxy of New England he adopted from thorough examination, and held with unwavering confidence; and this gave the tone to all his preaching. He had a clear, full, and lion-like voice, a portly frame, a dignified and solemn manner; and his whole exterior was fitted to make a powerful impression. There was great fervour and unction in his delivery; and his audience felt, especially in seasons of revival, that he was pouring out upon them his inmost soul. His discourses were plain, forcible, and sometimes highly argumentative. He sought out acceptable words, but disdained the eloquence that captivates the imagination and leaves the heart unaffected.

Dr. Strong was greatly beloved by his people, and respected and honoured by his brethren in the ministry. Had Providence cast his lot in circumstances more favourable to intellectual culture and development, he would have left a mark that would not have been easily obliterated.

Most respectfully and affectionately yours in the Gospel,

R. S. STORRS.

WALTER HARRIS, D. D.*

1789—1843.

FROM THE REV. ZEDEKIAH S. BARSTOW, D. D.

KEENE, N. H., August 21, 1849.

Rev. and dear Sir: I am not sure that I can give you a sketch of the Rev. Dr. HARRIS that will be worthy of a place in your proposed work; but I have no hesitation in affirming that he is worthy of a place in *any* work that is designed to transmit to posterity the names and characters of the more distinguished of the American clergy.

My acquaintance with Dr. Harris commenced many years since, at an ecclesiastical council convened to adjudicate a case of great difficulty and delicacy. I was particularly struck with the shrewdness, tact, and penetration with which he discovered the merits of the whole controversy, with the dignified decision and fidelity which he evinced in putting down the wicked, however exalted in society, and with a something in his demeanour that made the equivocal witness cower before him.

And in all subsequent meetings with him, my admiration of his character was continually enhanced. One of the best opportunities which I enjoyed for intercourse with him, was at Saratoga Springs, whither he had gone for the benefit of his health. In some of our interviews there, he opened his heart to me with the utmost freedom; and his whole conversation and demeanour evinced that he was expecting a speedy exchange of worlds. Said he, as nearly as I can now remember,—“I told my people the last Sabbath

that I had done ; that I had cared for them for more than forty years, without leaving them unsupplied for many Sabbaths, and that now they must take care of themselves ; that I hoped they would hold fast the doctrines which I preached, for I verily believed they were the truth of God, and I would willingly risk my own soul upon them. The people were somewhat affected, and I too was affected with the thought that I must meet them at the bar of God. I warned them to meet me as the disciples of Christ, that I might not be a swift witness against them."

I was struck in those days with his deep humility and unwavering confidence in God, with his comprehensive views of the Christian system, and the facility with which he could put to silence the ignorance of foolish men. It was delightful to listen to a man apparently hastening to his last account, who had such perfect conviction of the truth which he had so long preached, and who dwelt upon the great peculiarities of the remedial system with such depth and power of argument, and such richness and clearness of illustration. I could not but feel that he was indeed a master in Israel, and that it was good to sit at his feet and listen to his instructions.

Dr. Harris recovered, in some degree, his health, after the period above referred to ; but he did not resume the labours of the ministry in his parish,—a successor having been installed during his illness.

But your request extends as well to the leading facts of Dr. Harris' life, as to my recollection of incidents illustrative of his character. The following outline perhaps will include the substance of what you wish for.

He was a native of Lebanon, Conn., and was born in 1761,—the youngest of five children of Nathaniel and Grace Harris. His only brother fell in battle, a sacrifice to his country's independence. *He* also served three years in the war of the Revolution, and received an honourable discharge in May, 1780, when a little less than nineteen years of age.

After he left the army, Mr. Harris went to Lebanon, New Hampshire, and purchased a piece of land, with the intention of devoting himself to farming. There, amidst a powerful revival of religion, his mind became awakened to a deep sense of his immortal interests, and the all-engrossing inquiry with him was, what he should do to be saved. In due time he emerged from darkness into light, and was thought to give evidence of a sound and thorough conversion. In the judgment of many of his friends, he possessed talents which peculiarly fitted him for the Christian ministry ; and, at their suggestion, he began to meditate the purpose of acquiring a liberal education with a view of devoting himself to it. The result of much serious deliberation and earnest prayer on the subject was a full conviction, on his part, that the indications of Providence were in favour of his studying with reference to the sacred office. Accordingly, having gone through his preparatory studies, chiefly at Moor's school, at Hanover, he entered Dartmouth College in September, 1783 ; and, during his whole collegiate course, he was distinguished as a sound scholar and an exemplary and devout Christian.

The venerable Dr. Dana of Newburyport, who was somewhat acquainted with Mr. Harris in College, says of him,—“ He had a mind of uncommon strength,—unusually patient of labour. His literary acquisitions were decidedly above the ordinary ; but he was most distinguished in the solid and useful branches of study. The part assigned him at commencement testified that he had made respectable proficiency in the Hebrew language.”

After he was graduated, he engaged six months in teaching a classical school at Boscawen; during which time he fell in with one of Dr. Emmons' sermons, and was so much delighted with it that he determined, if possible, to prosecute his theological studies under his direction. This purpose he was enabled to fulfil; and, after being licensed to preach, he returned to New Hampshire, and very soon received a call to settle at Dunbarton. He accepted the call, only, however, on condition that, before assuming his pastoral charge, he should be permitted to pursue his studies under Dr. Emmons for an additional three months. He did so; and, at the expiration of the time, returned to Dunbarton, and was ordained as pastor of a church then recently gathered, on the 26th of August, 1789.

In the early part of his ministry, he fitted many young men for College,—a service for which his very thorough scholarship abundantly qualified him. He had an accurate knowledge of the Classics; but he was still better versed in the Mathematics and Natural Philosophy; while his greatest delight, and most profound acquisitions, were in Metaphysics and Theology. The young men who pursued their studies, especially the study of Theology, under him, not only regarded him with veneration as a man, but formed the highest estimate of his qualifications as an instructor.

He was first married to Jemima Fisher of Franklin, Mass., September 22, 1789; who, after having lived with him nearly twenty years, and become the mother of seven children, died March 12, 1815. He afterwards (December 27, 1815) married the widow of the Rev. John Cleaveland of Wrentham, Mass., who died on the 20th of January, 1830. On the 11th of April, 1831, he was married to the widow of James Aikin of Goffstown, N. H., with whom he lived to the close of life.

He was honoured with the degree of Doctor of Divinity from Dartmouth College in 1826.

The death of Dr. Harris took place December 25, 1843, at the advanced age of eighty-two. The Association with which he was connected took a most respectful and suitable notice of the event, and appointed one of their number to deliver a discourse "commemorative of his eminent gifts and graces, his labours and usefulness." The Rev. A. Burnham of Pembroke fulfilled the appointment, and his discourse was afterwards published.

Dr. Harris was of middle stature, of robust frame, of penetrating eye, of rather dark complexion, and of features strong as iron. His whole appearance indicated great vigour of intellect, and strength of feeling, and general transparency of character. I recollect a circumstance that occurred in connection with a meeting of one of our ecclesiastical bodies, that strikingly illustrated both his simplicity and independence. The question of slavery had been before the body for some time, and had exerted an agitating, almost a convulsive, influence. Dr. Harris stood forth a vigorous and earnest opposer of the whole system. At a moment when every thing seemed to indicate a violent collision, one of the members who did not rank with the party,—certainly not with the extreme party, technically called abolitionists, arose and asked leave to read a paper which he had prepared, in the hope that it might beget a spirit of mutual conciliation. The moment the reading of it was finished, Dr. Harris was upon his feet, and said, with great emphasis, to the individual by whom the paper had been prepared,—*"Give me your hand,—that is all the abolitionism that I want;"* and he

seemed to breathe his spirit over the whole assembly; for from that time the controversy ceased.

As a preacher, Dr. Harris may be said to have been mighty in the Scriptures. He uttered himself with a deep solemnity, that showed that he never lost sight of his own final account. He chose out acceptable words, but they were charged with an energy which it was not easy to resist. I once heard one of his hearers say,—“Every sermon of his is a broad axe, cutting away every refuge of lies, and laying prostrate every thing that exalteth itself against the knowledge of God.”

Says Dr. Dana, before quoted, “As a preacher, Dr. Harris was esteemed among the first in New Hampshire. As a pastor, he was affectionate and beloved. The excellence of his character gave him influence with the churches around him. In a word, he was one of those good men upon whom memory loves to dwell. Nor do I think that I can form a better wish for New Hampshire, than that she may be blessed with many ministers possessing the piety, the simplicity, the energy, and the devotion, of Dr. Harris.

The following is a list of his published works:—A Fast Sermon, 1799. A Sermon preached at the ordination of Abraham Burnham at Pembroke, 1808. A Sermon on occasion of the death of the wife of the Rev. Abraham Burnham, 1808. A Sermon at the installation of the Rev. Stephen Chapin, at Mount Vernon, 1809. A Sermon on the death of Deacon Samuel Burnham of Dunbarton, 1811. The substance of Two Discourses, entitled “Characteristics of false teachers,” 1811. A Thanksgiving Sermon, 1812. A Discourse before the Female Cent Society in Bedford, N. H., 1814. A Sermon at Reading, (West parish,) 1814. A Discourse at East Londonderry before a Convention to promote the sanctification of the Sabbath, 1814. A Discourse at the interment of the (third) wife of the Rev. Abraham Burnham, 1815. A Sermon at the ordination of Enoch Corser, at Loudon, 1817. A Discourse at Hopkinton, N. H., at the festival of John the Baptist, before two Lodges of Freemasons, 1823. A Sermon at Goffstown at the interment of Mrs. Jane Morrill, 1823. An Address before the Pastoral Convention of New Hampshire, 1834.

Yours very affectionately,

Z. S. BARSTOW.

AZEL BACKUS, D. D*

1789—1817.

AZEL BACKUS was born in the town of Norwich, (the part that is now Franklin,) Conn., October 13, 1765. He was the son of Jabez and Deborah Backus, both of whom were persons of great worth, and members, it is believed, of the Congregational church. When he was only five years old, he lost his father; in consequence of which, the conduct of his education devolved, for several years, entirely upon his mother; and notwithstanding all the restraints that a pious mother's counsels and efforts could impose, he came early under a decidedly irreligious influence, and while he was yet a mere stripling, had become an open infidel.

At the age of seventeen, he went, carrying with him his licentious opinions, to reside with his uncle, the Rev. Charles Backus, a distinguished Congregational minister at Somers, Conn. Under his instruction he was fitted to enter College. His uncle, being aware of his sceptical tendencies, set himself, at an early period, to endeavour to counteract them; and, having succeeded in securing his good will and affection, he persuaded him to examine for himself the evidences of the Divine authority of the Scriptures. The venerable teacher being always at hand to meet the objections, and explain the difficulties, which occurred to him, his mind gradually yielded to the evidence, as it presented itself, until at length he became firmly settled in his conviction of the truth of Christianity. Nor was this all. He became deeply impressed by the truths to which he yielded his assent; and, after a season of intense anxiety, bordering well nigh upon despair, he found the joy and peace in believing.

He entered Yale College in 1783; and, having maintained a high rank for scholarship throughout his whole course, was graduated in 1787. At this period, he was not a little perplexed in regard to the choice of a profession; for, though his religious feelings inclined him to the ministry, he was apprehensive that his natural buoyancy of spirits would so materially interfere with his usefulness in that relation, as to render it improper for him to assume it. After having been, for some time, harassed with grievous doubts in respect to his duty, he, finally, in a state of mind approaching near to desperation, resolved to abandon all literary pursuits and enter the army. The very night preceding the day on which he was to sail for a Southern port, where he expected to serve, his venerable and beloved uncle from Somers arrived at New Haven, and succeeded before morning in effectually changing his purpose, and inducing the resolution that he would devote his life to the work of the ministry. This discreet and benevolent effort of his uncle, and this merciful interposition of Providence, were always among the subjects of his most grateful recollections.

Shortly after he left College, he took charge of a Grammar school at Wethersfield, where, by his excellent classical attainments, his exemplary fidelity, and his frank and generous treatment of his pupils, he soon gained a high reputation as a teacher. Subsequently to this, he prosecuted his

* Memoir prefixed to a volume of his Sermons.—MS. from Dr. F. F. Backus.

theological studies under the direction of his uncle; and some time in the year 1789, was licensed to preach by the Association of Tolland county.

Immediately after his licensure, he preached several Sabbaths (not as a candidate for settlement) at Ellington, a few miles from the residence of his uncle, and then accepted an invitation to supply the pulpit in Bethlem, recently vacated by the death of Dr. Bellamy. It was no light matter for a young man to succeed a person of such distinguished reputation and influence; but his labours proved at once highly acceptable to the congregation, and in due time they gave him a call to become their pastor. This call he accepted, and the pastoral relation was constituted by the usual solemnities, April 6, 1791,—the Rev. Dr. Backus of Somers preaching on the occasion, from John iv. 36. The sermon was published.

In 1798, Mr. Backus was appointed by the first Governor Oliver Wolcott to preach the Annual Election Sermon before the Legislature of Connecticut. He fulfilled the appointment in perhaps the very happiest of all his public efforts. The political bearings of the discourse were indeed very decided, and in that respect it found little favour with one of the great political parties of the day; but, in respect to the ingenuity and fertility of invention which it evinced, it is believed there was little difference of opinion. It is said to have attracted much attention, and to have been printed at least twice, in Great Britain.

In June, 1808, he was chosen Moderator of the General Association of Connecticut, which then had its session at New London. The house in which the body was convened, was rendered peculiarly interesting from several different classes of associations. It stood on a spot where there had formerly been a fort that was captured by the Indians. To that fort had succeeded a church in which Governor Saltonstall ministered for some years previous to his embarking in political life. And that church, the immediate predecessor of the one then standing, had been burnt by the infamous Arnold during the Revolution. On one occasion, during the session of the Association, Dr. Backus, after they had sung an animated hymn, led in prayer; and, availing himself of the various affecting associations connected with the history of the place, he poured out his soul in strains of such sublime fervour and such melting tenderness, that the whole audience were quite overwhelmed. He excelled especially in the pertinent and the pathetic; and the occasion referred to was a striking illustration of both.

In 1810, he was honoured with the degree of Doctor of Divinity from the College of New Jersey.

Shortly after his settlement at Bethlem, he opened a select school with special reference to preparing young men for admission to College; and he continued it till he removed from the State. This school was much and deservedly celebrated; and there are still living not a few leading men, in both Church and State, who connect with the instructions and impressions which they gathered there, much of their respectability and usefulness in subsequent life.

In September, 1812, Dr. Backus was elected first President of Hamilton College. The question presented to him by this appointment was one of great difficulty, and, for a considerable time, it held his mind in anxious and painful suspense. His attachment not only to the people of his charge, but to the institutions and the very soil of his native State, was too strong not to render the thought of a separation extremely unwelcome; but, after due

reflection and consultation on the subject, he became satisfied that the indications of Providence were in favour of his accepting the appointment. He *did* accept it; and his induction to his new office took place on the 3d of December following.

His long experience in the instruction and management of youth was no doubt greatly auxiliary to his success in this somewhat similar but more extensive field. The infant College, from the beginning, prospered under his wise and parental supervision; while his popular talents and benevolent and generous dispositions rendered him a general favourite in the community. But while he was yet in the full vigour of his powers and at the meridian of his usefulness, his course was suddenly terminated by death. In December, 1817, he took the typhus fever from one of the Tutors over whom he had watched with most affectionate solicitude. Shortly after his illness commenced, one of his brethren called upon him, and, by his request, engaged in prayer at his bedside; and, during the prayer, his reason left him to return no more. In his wildest delirium, however, his thoughts evidently fastened upon spiritual interests and objects, thus showing what had been their habitual tendency. He expired, after an illness of a few days, on the 9th of December, in the fifty-third year of his age. His funeral sermon was preached by the Rev. Dr. Norton, minister of the Congregational church at Clinton.

He was married in February, 1791, to Melicent Demming of Wethersfield, a lady of great intelligence and excellence, who died in October, 1853, at the age of nearly eighty-eight years. They had eight children, five of whom survived him. One of them, Dr. F. F. Backus, was graduated at Yale College in 1813; has been for many years a practising physician at Rochester, and was at one time a member of the Senate of the State of New York.

The following is a list of Dr. Backus' acknowledged publications:—A Sermon at the funeral of Governor Oliver Wolcott, 1797. Connecticut Election Sermon, 1798. A Sermon on occasion of his inauguration as President of Hamilton College, 1812. A Sermon at the ordination of John Frost,* 1813. A Sermon at the ordination of John B. Whittlesey,† 1814. Dr. Backus was a liberal contributor to the Connecticut Evangelical Magazine.

FROM THE REV. BENNETT TYLER, D. D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT EAST WINDSOR.

EAST WINDSOR HILL, January 14, 1848.

Dear Sir: Your request for my recollections and impressions of the late Dr. Azel Backus, it gives me pleasure to comply with, to the extent of my ability. When I was first settled in the ministry, my residence was fifteen or sixteen

* JOHN FROST was a native of Sandgate, Vt.; was graduated at Middlebury College in 1806; was Preceptor of the Addison County Grammar School in 1807-08; studied Theology at the Andover Seminary; was ordained and installed pastor of the Presbyterian church in Whitesborough, N. Y., in 1813, and went thence to Elmira, where he was installed in 1835. After remaining there a few years, he returned to Whitesborough, and preached to the vacant churches in the vicinity, as he had opportunity. He died suddenly at Waterville, N. Y., March 1, 1842.

† JOHN BALDWIN WHITTLESEY, son of Joseph and Lydia (Jones) Whittlesey, was born at Saybrook, Conn., November 26, 1782; was graduated at Williams College in 1810; was ordained pastor of the church in Herkimer, N. Y., March 16, 1814; was afterwards settled in the ministry at York, N. Y., and died September 10, 1833.

miles from his. As we belonged to the same ministerial Association, I saw him repeatedly at the meetings of that body and of the Consociation, was occasionally at his house, and heard him preach three or four times. I also had opportunity to know the estimation in which he was held by his brethren of his own age, who were more intimately acquainted with him than myself.

Dr. Backus was a man *sui generis*. He had great excellencies of character and some prominent defects.

His natural endowments were of a high order. This, I believe, was doubted by no one who was at all acquainted with him, or who ever heard him preach on a special occasion. The late Dr. Mason of New York, after having made a visit to New England, said to some one, (alluding to Dr. Backus,) "I found one man who has a bushel of brains." Had Dr. B. made the same remark in regard to Dr. M., it would have been in perfect keeping with the manner in which he was in the habit of expressing his thoughts. He possessed a clear, strong, and discriminating intellect, and might have attained to eminence as a scientific and literary man, or in any one of the learned professions. But his attention was principally directed to the studies connected with his own profession. His mind, however, was well stored with general knowledge.

He possessed a vivid and powerful imagination; but it was not sufficiently chastened. Hence, though his illustrations were always striking and forcible, they were sometimes deficient on the score of taste. This fault was not so apparent in his writings, especially his well-studied compositions, as in his extemporaneous addresses and familiar conversations. He possessed one talent which is rather dangerous, especially to a minister of the Gospel. He had an exuberance of the keenest wit, and his witticisms were sometimes of at least questionable propriety. He occasionally indulged in ludicrous comparisons and extravagant expressions, which could not be justified. This was the most prominent defect in his character,—a defect which he often deeply lamented.

Few men were better acquainted with human nature than he, or had a keener discernment of character; and, although he was sometimes indiscreet in his language, he possessed a large share of common sense.

He had a high reputation as a teacher of youth, particularly as a disciplinarian. As a natural consequence, many vicious boys, who had been considered unmanageable, were placed under his care. Not a few of them were reclaimed by his faithful discipline and became useful men. In after life, they acknowledged their obligations to him, as the instrument in the hand of God of saving them from ruin. He often spoke of these acknowledgments with peculiar satisfaction.

Dr. Backus' theological views accorded substantially with those of his illustrious predecessor,—Dr. Bellamy, and with those of his uncle,—Dr. Charles Backus of Somers, who was his theological instructor, and one of the burning and shining lights of his day. He was a warm advocate for the "doctrines of grace," as they were generally maintained by New England Calvinists fifty years ago.

An incident occurred soon after his settlement in Bethlem, which he often mentioned with deep interest. As he was riding one evening, he overtook a coloured man who was a member of his church. He entered into conversation with him, and perceiving that he was not known by the coloured man, on account of the darkness of the evening, asked him how he liked his new minister. "Pretty well," he replied, "but not so well as I did Massa Bellamy." "Why, what is the difference?" "He no make God look so big as Massa Bellamy did." He ever after regarded this as a very useful lesson to him.

As a preacher, Dr. Backus had a very high reputation. His style was simple, clear, concise, and remarkably energetic. His sermons abounded in striking thoughts, expressed in few words, which would sometimes burst upon the

hearer, like sudden flashes of lightning. As much of his time was taken up with his school, his ordinary sermons were prepared in haste, and many of them but partially written. But when he made a special effort, and allowed himself sufficient time to prepare a discourse, it was usually of a very high order. His Election Sermon excited more interest probably than almost any other sermon preached on a similar occasion. The subject of it is the character of Absalom. It contains a most graphic description of a demagogue, and a clear exhibition of the dangers to which free governments are exposed. It is rich in historical allusions, and abounds in thoughts of great practical wisdom; and some parts of it are highly eloquent.

His manner and style of speaking in the pulpit were his own;—unlike those of any other man. He made no display, and had none of what would be called the graces of oratory. Yet few men have had greater command over an audience than he. He never failed to secure attention, and not unfrequently the whole congregation were melted into tears. He always felt deeply the truths which he uttered, and literally adopted the maxim of the Roman poet:—

“*Si vis me flere, dolendum est tibi.*”

He rarely, if ever, delivered a sermon without weeping. He could take his hearers to record that he had warned them night and day with tears.

His eloquence, though peculiar, was natural. It more nearly resembled the eloquence of the natives of the forest, than that of any other man with whom I was ever acquainted. And here I cannot forbear to mention that, soon after he became President of Hamilton College, he made a visit to the Oneida Indians, who were then living on their Reservation near the College, and preached to them on the Sabbath, to their great delight. He began his discourse thus:—“I was born near Mohegan. I was acquainted with Zachary and Uncas; and my object to-day will be to persuade you to be Zacharies and not Uncases.” It was at this visit that the aged chief, Shenandoah made Dr. Backus promise to see him buried by the side of the missionary, Kirkland, that he might “take hold of his skirts in the resurrection.”

As a pastor, Dr. Backus was greatly beloved. He sympathized with his people in their joys and sorrows, and always felt a deep interest in their welfare. When he was called to leave them for another field of labour, the parting was mutually painful.

He was a warm friend to his country. He took more interest in the political affairs of the nation than most of his brethren. He entered largely into the views of those patriotic men, who were the leaders in the American Revolution, and afterwards the founders of our government. He was fully aware of the dangers to which free governments are exposed. These are strikingly portrayed in his Election Sermon. He fully believed that virtue as well as intelligence among the people, is necessary to the maintenance of such a government as ours. When he saw infidelity, irreligion, and profligacy coming in like a flood, he trembled for his country. He did not deem it unsuitable to preach on the duties of rulers as well as of subjects, and to point out the means of securing the blessings of a good government.

When Mr. Jefferson was elected President of the United States, many good men were exceedingly distressed and alarmed. The thought of having a Chief Magistrate who was understood to be an unbeliever, was extremely painful. Dr. Backus participated in these feelings, and did not hesitate to express them in the pulpit. On this account he was prosecuted for a libel against Mr. Jefferson, and arraigned before the District Court of the United States. The cause, however, after having been repeatedly postponed, was finally dismissed, without coming to trial.

This prosecution excited great interest in Connecticut. Some of the most distinguished lawyers proffered their services to Dr. Backus, and numerous friends stood ready to defray all the expense to which he might be subjected.

There were some incidents connected with this prosecution, which afforded much amusement to his friends. When he was first summoned to appear before the Court, which was then sitting in Hartford, the Marshal called on him very early in the morning, and informed him that it would be necessary that he should be in Hartford by twelve o'clock. He immediately prepared for the journey, and in company with the Marshal, rode to Litchfield, about eight miles, before breakfast. While there, the Hon. Uriel Holmes, then member of Congress, furnished him with his own horse and carriage,—his horse being a remarkably fleet and powerful animal. On starting for Hartford, the Marshal, being on horseback, found it necessary to put spurs to his steed, to keep in sight of his prisoner. Coming near enough to call to him, he exclaimed,—“Mr. Backus, you ride as if the d—l was after you.” “Just so, just so,” he replied, and rode on not at all abating his speed.

On his return from Hartford, a number of the most respectable men in Litchfield escorted him part of the way to Bethlem. When they halted to return, the Doctor thus addressed them. “My friends, I know not what to say to you. But I will say as the Indian did to his brethren, when they came to bury his wife. ‘Thank you, thank you. Hope I shall have opportunity to show you such a favour.’”

Dr. Backus was a man of deep and unaffected humility. There are very few men with whom I was ever acquainted, who appeared to have a deeper sense of their own sinfulness, or a stronger reliance on God’s sovereign grace, than he habitually manifested. He had his failings; but instead of excusing or palliating them, he always condemned them with the utmost severity.

He loved the cause of Christ. To promote this cause was the great object to which all his powers were consecrated, and the only object for which he desired to live. He took a deep interest in those plans of benevolence which have been devised to promote the interests of Zion and the salvation of men, and spent his latest breath in praying for the conversion of the world.

I am your friend and brother in the Gospel,

BENNETT TYLER.

FROM THE REV. LUTHER F. DIMMICK, D. D.

NEWBURYPORT, January 19, 1852.

Rev. and dear Sir: It was my happiness to be acquainted with Dr. Backus, only during a few of the latter years of his life. He was President of Hamilton College during my course there, and died a few months after the Commencement at which I was graduated. These few years, however, were sufficient to enable any one to understand essentially the leading elements of his character; for his character was of that description which is “known and read of all men.”

Dr. Backus was rather low of stature, but portly, and somewhat corpulent. He had a full, open countenance, with a rather small, grey eye. His manners were simple, unostentatious, entirely artless,—the manifest out-workings of an intelligent, vigorous, benevolent nature within. Though he took no pains to be impressive, yet no person of intelligence could be long with him without feeling that he was in the presence of a superior man.

Dr. Backus possessed marked originality of character. He was too strong a man to be an *imitator*. He was himself. The elements of his being moved in their own way. Men saw in him something *unique*, as well as vigorous, which attracted their attention and impressed them. He was eminently free from all pedantry and pretence. He had, indeed, less accuracy of scholarship than some others; but he had a strong, native common sense, which could not fail, in any place, to make itself respected. He had great openness and candour of mind, which prepared a way for him to the minds of others. He had no sinuosities in his course, or folds in his heart, concealing his intentions. His purpose was man-

ifest—every man could see it—and his course direct and open to its attainment. He was felt to be *an honest man*,—which the poet has declared to be the “noblest work of God.”

A still further element in Dr. Backus' character was the largeness of his heart. He had quick and generous sensibilities. Among his friends, and indeed in all situations, his sympathies were strikingly manifest. In his domestic relations, as a husband and as a father, these excellencies shone. As the head of a College, while faithful in his duties, he was urbane and kind to his associates of the Faculty. To his pupils he was unforbidding and affectionate; admitting them not indeed to undue familiarity, to which no one probably was ever inclined, but to all proper freedom; allowing them to feel that they might come to him in all their wants, as children to a father. His pupils will never lose the impression of the kind interest he manifested in them; of his readiness to counsel and aid them, as exigencies might require.

The religious character of Dr. Backus was prominent. In his religion he was not a mere theorist; but here also, as every where else, a sincere and practical man. His religion was not a speculation merely, but also a devotion. He had very exalted conceptions of God, and of God's manifestations of wisdom, power, truth, justice, love, in creation and redemption; and the deepest emotions of his heart were stirred under the truths he apprehended on these subjects. He desired the religious well-being of his pupils. So his heart showed itself to his class in view of the religious lesson of Monday morning—“Young gentlemen, it is the religion of your country; as educated men you *ought* to understand it;” while it was evident that an immensely deeper current of feeling was flowing through his bosom, relating to the wants of the soul for eternity.

As a preacher, Dr. Backus was of course instructive, as every preacher with a mind like his must be; but beyond this, he was earnest and impressive. He seized upon the most important things to say, and said them in unadorned yet forcible language, and from a heart that felt them. In the delivery of his sermons he was deliberate,—sometimes perhaps rather slow, distinct in his enunciation, and made more use than is common of emphasis. He had very little gesture, scarcely more than the raising of his right hand to a level with his chin or his eye, and bringing it down in a perpendicular direction upon the cushion or the Bible. Often in connection with this, in impassioned passages, there was a pause in his utterance; during which, his countenance changing with emotion, his lip quivering, the tear starting in his eye, his audience could not fail to be wrought into deep sympathy with him, till at length, the word and the motion of the hand came together, and some of the finest effects of oratory were produced. No man better exhibited the power of the *pause* in oratory. Yet in him it seemed entirely unpremeditated and spontaneous;—no art, but simply the working of an ingenuous and powerful nature within him.

There was in Dr. Backus naturally an element of the facetious, which often showed itself in his intercourse with his friends; yet nothing of it ever appeared in the pulpit. His reverence for the pulpit and the themes treated there, awakened other trains of thought, and opened other fountains of emotion, and rendered him among the most serious of preachers.

Of Dr. Backus it may in a word, be said:—The collective excellence of the man forms a picture strong, bold, original, in its outlines; filled up impressively with light and shade, and richly varied colourings; the whole placing it among the nobler specimens of humanity, and rendering it worthy to be enshrined for the inspection and instruction of after ages.

Very respectfully and truly yours,

L. F. DIMMICK.

CHAUNCEY LEE, D. D.*

1789—1842.

CHAUNCEY LEE was a son of the Rev. Jonathan Lee, who was the first minister of Salisbury, Conn. He (the father) was the son of David and Lydia (Strong) Lee, of Coventry, Conn., where he was born July 10, 1718. He was graduated at Yale College in 1742; and, having studied Theology under the direction of the Rev. Solomon Williams of Lebanon, was ordained at Salisbury, November 23, 1744, by the Rev. Messrs. Humphreys of Derby, Leavenworth* of Waterbury, and Todd† of Northbury; but, for this act, they were severally suspended by the Association of the county who adhered to the Saybrook Platform,—on the ground that they formed the church in Salisbury on the principles of the old Cambridge Platform. He died October 10, 1788. He was an animated and popular preacher, and exerted an important influence in the churches of Connecticut. He published the Election Sermon for 1766; and a Sermon on the death of Abigail Spencer, 1787.

Chauncey Lee, having fitted for College under the instruction of his father, entered at Yale in 1780, and graduated in 1784. Shortly after, he commenced the study of the Law under John Canfield, Esq., of Sharon, Conn., with the late John Cotton Smith as an associate student. After being admitted to the bar, he opened an office in Salisbury, his native place, and practised Law a short time. A change having occurred in his feelings on the subject of religion, and the legal profession being withal somewhat distasteful to him, he resolved to relinquish it, and betake himself to the ministry. In this resolution he was aided not a little by the advice of the Rev. Daniel Farrand of South Canaan, an adjoining parish, who was an intimate friend of his father. To the inquiry which he made of Mr. Farrand as to what course he ought to pursue,—he received for answer,—“I had rather be a faithful minister of the Lord Jesus Christ, than to be the crowned potentate of all the kingdoms of the world.” This remark, made with great solemnity and earnestness, seems to have gone far towards settling his mind in relation to his duty. Notwithstanding he was now the head of a small family, he went to Stockbridge and resided for some time, as a student of Divinity, with the Rev. Dr. West, and was licensed to preach by the Association of Litchfield county, at Southbury, June 3, 1789.

For some time after the death of his father, he supplied the pulpit at Salisbury, and his labours were so acceptable that there was a strong desire in the parish to give him a call; but it is supposed that he did not himself favour the measure. As a considerable number emigrated about that time from his native place to Vermont, among whom was his father-in-law, he was induced to journey into that region; and, after preaching there for a

* MS. from his family and from the Rev. Dr. Allen of Northampton.

† MARK LEAVENWORTH was graduated at Yale College in 1737; was ordained pastor of the church in Waterbury in 1740; and died in 1797. He was a Chaplain in the army during the French war. He published the Election Sermon in 1772.

† SAMUEL TODD was graduated at Yale College in 1734; was ordained pastor of the church in Northbury, Conn., 1740; was dismissed in 1764; was installed pastor of the church in Plymouth, Conn., in 1766; and died in 1789.

while, he received a call to settle in the ministry in the town of Sunderland. He accepted the call, and was ordained March 18, 1790. A curious circumstance occurred in connection with his settlement. A lot of land had been given for the benefit of the first settled pastor; and as two churches had been formed in different parts of the town, each was desirous to have its minister settled first, in order to obtain the bounty. The same day was appointed for the ordination of the two ministers; and both were actually ordained the same day and the same hour; and the land was claimed in behalf of each. The matter was long litigated in the County Court, and many of the clocks and watches of Sunderland were brought to testify in the case, until at length it was decided that the settlement of Mr. Sherwin,* who was the other pastor, preceded that of Mr. Lee about two minutes. The controversy had a very unfavourable influence upon both parishes.

Mr. Lee continued his labours at Sunderland for several years, and finally resigned his charge, on account of the inability of the people to furnish him an adequate support. In the winter of 1797-98, he resided in Lansingburgh, N. Y., in the capacity of a teacher, but he seems to have continued there only a few months. He removed next to Hudson, where he preached at least a year. In the autumn of 1799, he removed with his family to Salisbury, his native place, and remained for a few months among his relatives. He was installed at Colebrook in January, 1800, on which occasion the sermon was preached by the Rev. Mr. Judson of Sheffield. His pastorate at Colebrook continued till February, 1827, and was finally terminated in consequence of a difficulty that arose in the church in connection with a case of discipline. He was installed pastor of the church in Marlborough, Conn., November 18, 1828, where he continued till January 11, 1837, when he resigned his charge, in consequence partly of declining health, and partly of a discouraging state of things among his people. After this, at the solicitation of one of his sons, he removed to Hartwick, N. Y., where he continued till his death, which occurred in December, 1842. He died at the age of seventy-nine. His last illness was short, and bore the character of cholera, attended with fever. He was placid and patient, fearful of giving trouble to his children in his last days and hours, and resting with humble and joyful confidence in the promises of the Gospel. Before being prostrated by disease, though his health was feeble, he was wont to play upon the accordeon, and sing, with great tenderness and peculiar intensity of feeling, 'Home, Sweet Home,' as expressive of his longings in aged widowhood to enter the Heavenly rest.

He received the degree of Doctor of Divinity from Columbia College, New York, in 1823.

Dr. Lee was first married about the time that he commenced the practice of Law, to Abigail, daughter of Joshua Staunton of Salisbury. She died in the autumn of 1805. By this marriage he had two sons and a daughter. The son, *Chauncey Graham*, was graduated at Middlebury College in 1817, and has since been settled in the ministry in several places. Dr. Lee was married, a second time, to Olive, widow of Alexander Spencer of Amenia, N. Y.,—brother of the late Chief Justice Ambrose Spencer, in 1806. She died, January, 1818. By this marriage also, he had two sons and a

* JACOB SHERWIN was born in Hebron, Conn., in 1736; was graduated at Yale College in 1759; was ordained minister of the Second parish in Sunderland, March 18, 1790; and died in 1803.

daughter. He was married a third time, in the autumn of 1818, to Mrs. Rebecca Green of New London, who died, some time before him, at Hartwick. By the last marriage he had no children.

Dr. Lee published the *American Accomptant: an Arithmetic*, 1797; *The Trial of Virtue: a metrical version of the Book of Job*, 1807; *Connecticut Election Sermon*, 1813; a *Sermon on the death of the Rev. A. R. Robbins*, 1813; *Sermons especially designed for Revivals*, (one vol. 12 mo.) 1824; *Letters from Aristarchus to Philemon*, 1833.

I had some opportunity of an acquaintance with Dr. Lee, though not till after he had retired from the active duties of the ministry, and was considerably enfeebled by disease and old age. I remember him as an exceedingly courteous, gentlemanly, and agreeable old man. The theological controversy, sometimes known as the "New Haven controversy," which was then going forward, strongly enlisted his ardent feelings, and he regarded the interests of New England orthodoxy as in imminent peril. It was about this time that he published his "*Letters from Aristarchus to Philemon*," in which some of the main points in the controversy were vigorously and earnestly discussed. I was always impressed with the kindness and benignity of his spirit, and can now recall circumstances which very beautifully illustrated it.

FROM THE REV. LEONARD E. LATHROP, D. D.

AUBURN, December 7, 1850.

Dear Sir: Agreeably to your suggestion, I very cheerfully transmit to you some of my recollections of the Rev. Dr. Chauncey Lee. He must have been near fifty years of age, when I first became acquainted with him. It was during my ministry at Salisbury, which was the place of his nativity, and in which he was a frequent visitor.

In stature, Dr. Lee was of rather more than ordinary height, with a frame well proportioned, though somewhat stooping. He was rather thin in flesh and of a nervous temperament, ardent in his feelings and strong in his predilections and prejudices. He had an intelligent countenance, an eye prominent and penetrating, and yet mild in expression. His literary acquirements were very considerable, and during a portion of the time of his residence at Colebrook, he superintended the education of several classes of young ladies and gentlemen,—for which service he was well qualified, and in which he was eminently successful. He had an active mind, was fond of study, and was addicted to habits of careful investigation, and often of laborious research, while he was distinguished for more than ordinary power of imagination, and for good humour and facetiousness; the latter of which qualities were sometimes so exuberant in their manifestations, as to give him pain in the retrospect. I remember that, on one public occasion, at the dinner table, where there was a large company, not a few of whom were mere men of the world, he indulged his passion for humour to such an extent, as to produce long continued and almost convulsive laughter. On retiring from the table, he remarked to me that he felt quite indebted to me for the pleasure and instruction which I had afforded him by a discourse which had been delivered on the occasion. To which I replied,—“I think we have been indebted to *you* for much amusement at the table.” Upon which, his countenance fell, and, after a moment’s pause, and with considerable emotion, he said,—“Well, my dear brother, I am sorry, I am *sorry*; if I have done wrong, I hope God will forgive me.” This expression indicated a characteristic conscientiousness, and a fear that he had exhibited a degree of levity, exceeding the bounds of Christian and clerical propriety. He was one among a very few clergymen of my acquaintance, who have

been troubled by a constitutional propensity for sallies of jocularly and wit, that was occasionally irrepressible.

Yet he appeared to be a man not only of extensive religious knowledge, but of deep religious experience. In all that appertained to his vocation as a Christian minister, he seemed to act in the fear of God, and under a solemn sense of responsibility. His views of Theology, I think, were more nearly in accordance with those of Dr. Emmons, than of any other of the prominent theologians of New England; while he loved also, in the main, the teachings of Edwards, and Belamy, and Hopkins, and Dwight. He presented very clearly his own views of Christian doctrine and experience, in his preaching. As a preacher he was instructive, earnest, and often considerably animated. In the course of his ministry, he had the privilege, more than once, of witnessing a special blessing in connection with his labours. His volume of sermons, designed particularly for seasons of revival, was well received, and circulated quite extensively in its day. His Paraphrase of the book of Job, entitled "The Triumphs of Virtue," shows at least that he was poetically inclined. He occasionally indulged also in some lyric effusions, which have been inserted in collections of Hymns, and used for devotional purposes. He had also considerable musical taste, and his tune to Dr. Beattie's "Hermit," had, at one time, a good deal of celebrity.

Very respectfully yours,

L. E. LATHROP.

HERMAN DAGGETT.*

1789—1832.

HERMAN DAGGETT was born at Walpole, Mass., September 11, 1766. He was a son of Dr. Ebenezer Daggett, a highly respectable physician in his day, who was a brother of the Rev. Naphtali Daggett, one of the Presidents of Yale College. The first ancestor of the family in this country was John Daggett, who, a few years after the settlement of Plymouth, came and took up his residence on the Island of Martha's Vineyard.

Dr. Daggett removed with his family from Walpole to Wrentham, when his son Herman was a boy, and there continued in medical practice till his death, which occurred, February 26, 1782. The son was, at his father's decease, between fifteen and sixteen years of age. He had the reputation of being an amiable and discreet youth, and withal had an uncommon thirst for knowledge. He coveted a liberal education, but his health was far from being vigorous, and his means were very limited, if indeed he had any means at all. Quickened, however, in his efforts, by his zeal for knowledge, he passed rapidly and successfully through his course preparatory to College, and became a member of Brown University in 1784. His standing there as a scholar was highly respectable, and he graduated in 1788.

In the second year of his College course, his mind, which had before been seriously directed by the influence of a Christian education, became deeply impressed with the subject of religion as a practical concern; and it was to this period that he referred the commencement of his religious life. His ardour in literary pursuits seems not to have been at all repressed by

*An unpublished biography.

the change in his moral feelings, though all his faculties and attainments were, from this time, evidently consecrated to the glory of God and the benefit of his fellow creatures.

Shortly after his graduation, he placed himself as a theological student under the direction of the Rev. Dr. Emmons, who, even at that early period, had acquired the reputation of being very learned in his profession. Having spent about a year in his preparatory studies, he was licensed to preach by the Association holding its session at Northbridge, in October, 1789, and preached, for the first time, on the succeeding Sabbath, in Dr. Emmons' pulpit.

Within a short time after he was licensed, he visited Long Island, with a view of being engaged as a preacher, thinking that the climate would prove more congenial to his health than that of New England. Here he was received with more than common favour. For a year, he supplied the Presbyterian congregation at Southold; and, though they gave him a unanimous call, yet, being unwilling to practise on the "Half-way Covenant," he felt constrained to decline it. Thence he was called to preach at Southampton, where also he was unanimously invited to the pastorate. This latter invitation, after considerable hesitation, he accepted, and was set apart by the Presbytery to the pastoral office, April 12, 1792.

On the 3d of September following, Mr. Daggett was married to Sarah, daughter of Colonel Mathewson, a respectable and wealthy citizen of Providence, R. I. The marriage was strongly opposed by the parents of the young lady, on the ground of a great inequality in the worldly circumstances of the parties; but they subsequently became reconciled to it, and received Mr. Daggett with the respect and affection due to his character and the relation they sustained to him. Mrs. Daggett was a lady of fine accomplishments and most exemplary character, and survived her husband many years. She died, having never had any children, November 20, 1843.

Mr. Daggett's continuance at Southampton was for less than four years. Almost immediately after his settlement, a difficulty arose between him and a part of his people on the subject of the "Half-way Covenant," (he being unwilling to practise on that principle,) which ultimately extended to many other churches, and was the principal, if not the entire, cause of his resigning his charge. He behaved with great moderation and dignity throughout the whole controversy, and his character for discretion was never impugned.

It was a sufficient evidence that he came out of the controversy at Southampton unscathed, that, almost immediately after he was at liberty, he was called to the pastoral care of the church at West Hampton, a village in the immediate neighbourhood of the one he had left. Here he continued, greatly respected and beloved by his people from September, 1797, to September, 1801, when he was dismissed chiefly on account of an inadequate support.

In October following, he was installed pastor of the church at Fire Place and Middle Island, in the town of Brookhaven, and preached alternately to the two congregations, till April, 1807, when his health had become so far reduced that he resigned his charge with an intention of never resuming the responsibilities of the pastoral office.

During the eighteen years of Mr. Daggett's residence on Long Island, and in each of the four several charges with which he was connected, he

enjoyed a large measure of public respect, and his labours were, by no means, unattended with success. He was greatly esteemed, especially by his brethren in the ministry, for the wisdom of his counsels, not less than for the consistency of his general deportment.

After leaving Long Island, his health was considerably improved, so that he was able to preach frequently, and even for a considerable time without interruption. For a year he preached and taught a school at Cairo, Greene County, N. Y. For some time he preached also at Patterson, Putnam County; and for two years he preached and taught an Academy at North Salem, Westchester County. Thence he went to New Canaan, Conn., where he took charge of an Academy.

The Foreign Mission School having been established at Cornwall, by the American Board of Commissioners for Foreign Missions, Mr. Daggett was soon thought of as a suitable person to be placed at the head of it; but when he was conferred with on the subject, it was ascertained that, though he was well enough disposed to accept such an appointment, yet that his engagement at New Canaan would detain him there for several months. The appointment was made, and his inauguration took place on the 6th of May, 1818,—Governor Treadwell officiating on the occasion. Both the Governor and Mr. Daggett delivered addresses, and the Rev. Mr. Harvey, then of Goshen, preached a sermon, all of which were published in connection with the memoirs of Obookiah.*

The school of which Mr. Daggett now became the head, consisted of youth and children from various Pagan nations. Though they were only about thirty in number, there were natives of Sumatra, China, Bengal, Hindostan, Mexico, New Zealand; of the Society Islands and Marquesas Islands; of the Isles of Greece and of the Azores; there were specimens also of various North American Indian tribes—Cherokees, Choctaws, Osages, Oneidas, Tuscaroras, Senecas, and the tribe at St. Regis in Canada. In age they ranged from mere childhood to adult years. The languages which they spoke rivalled in point of number those which were heard at Jerusalem on the day of Pentecost. There was of course a great variety of taste, and disposition, and character, in these representatives of so many barbarous nations. A more difficult task can hardly be conceived than the management of such a school as this; and yet Mr. Daggett,

* HENRY OBOOKIAH was a native of Hawaii, the most important and populous of the Sandwich Islands. He was born about the year 1792. His mother was related to the family of the King. When he was ten or twelve years old, both his parents were slain before his eyes, in a war between two parties for the dominion of the Island. He was himself taken prisoner, and was carried to the house of the man who had murdered his parents. Here he remained until he was found by an uncle, who, having succeeded in recovering him, treated him as his own child. This uncle was a Pagan priest, and designed to educate Obookiah for the same service. The young man, being little satisfied with his prospects, and possessing somewhat of an adventurous spirit, left his uncle and came to the United States in the year 1809. On his arrival in this country, he attracted the notice of several excellent persons, among whom was the lamented Samuel J. Mills, Jr., and was not only brought under a Christian influence, but became apparently a devout and earnest Christian. After having resided successively at New Haven, Torrington, Andover, Litchfield, Goshen, Canaan, Amherst, and South Farms, he became, in April, 1817, a member of the Foreign Mission School at Cornwall, with an intention of returning ere long to preach the Gospel to his benighted countrymen. About the commencement of the next year, he was attacked with the typhus fever, and such was its violence that the best medical skill was found insufficient to control or arrest it. He died in great peace on the night of the 17th of February. He possessed a naturally vigorous and inquisitive mind, and a great facility at acquiring knowledge. He had translated into his native tongue the whole of the Book of Genesis, and had made considerable progress towards completing a Grammar, a Dictionary, and a Spelling Book. His Christian character was every way exemplary, and his death blighted many cherished hopes of extensive usefulness in the missionary field.

by his great kindness and wisdom, succeeded in giving to the school a very harmonious character, and in rendering it, for a season, the instrument of no inconsiderable usefulness. It became, however, after a few years, obnoxious to public censure, on account of the intermarriage of two or three Indians with respectable young ladies in the neighbourhood; and in the year 1826, it was dissolved. Mr. Daggett's connection with it continued nearly six years, terminating in 1824. Early in that year, his health sunk so low as to forbid his performing his duties as a teacher, or even leaving his house. In consequence of this continued indisposition, he tendered his resignation as Principal, and the Rev. Dr. Bassett* was appointed in his place. Mr. Daggett was accustomed to preach on the Sabbath to his pupils; and others in the neighbourhood, who were disposed, had the privilege of attending on his ministrations. His pupils were generally greatly attached to him, and not a few of them were believed to have been radically and permanently benefitted by his influence.

Mr. Daggett lived about eight years after he had retired from all public service. He still continued to reside at Cornwall, and was regarded by the whole community with the utmost respect and veneration. Though he was never otherwise than feeble, he was usually able in pleasant weather to attend public worship on the Sabbath, and sometimes made short visits to his neighbours, which were alike welcome and useful. He gave much of his time to reading, especially whatever had a bearing on the missionary cause; and occasionally used his pen in aid of some of the Religious periodicals. On the first Sabbath of March, 1832, he took a severe cold, which marked the commencement of his ultimate and rapid decline. For about two months and a half, he lingered in great patience, and generally in strong faith, though not without a cloud occasionally passing over his mind,—till the 19th of May, when he breathed out his life in perfect peace. When it became manifest that the spirit had fled, a prayer was offered by the side of his remains, and then a letter read, which he had addressed to his beloved wife, designed to comfort her, especially in that hour. The funeral was attended two days after, and an appropriate sermon preached on the occasion by a former pastor of the church, from Numbers XXIII. 10.

Mr. Daggett published a Sermon on the death of the Rev. Samuel Buell, D. D., 1798.

FROM THE REV. TIMOTHY STONE.

CORNWALL, CONN., November 13, 1851.

My dear Sir: I knew the Rev. Herman Daggett well, and for many years sustained to him very intimate relations. Such was my estimate of him that I am not unwilling to do any thing in my power to honour and perpetuate his memory.

In person, Mr. Daggett was of middle size, uncommonly erect, his limbs well formed, and his appearance and gait altogether dignified. His countenance was

* AMOS BASSETT was a native of Derby, Conn.; was graduated at Yale College in 1784; was a Tutor in the College from 1789 to 1793; was ordained pastor of the church in Hebron, Conn., November 5, 1794; was dismissed September 28, 1824; was appointed Principal of the Foreign Mission School in Cornwall the same year; was installed pastor of the church in Monroe, Conn., in 1827; and died in 1828. He received the degree of D. D. from Williams College in 1817. He was a member of the Corporation of Yale College from 1810 to 1827. He published an Election Sermon, and a Sermon before the Connecticut Missionary Society. He was an excellent scholar, a sensible and solemn preacher, and especially distinguished for the gravity of his deportment, and for godly simplicity and sincerity.

marked with a pleasant gravity; and it was somewhat remarkable that, having endured so much infirmity for so many years, he should still have retained to the last a perfectly placid and equable expression. His face was naturally pale, always thin, and towards the close of life greatly emaciated. He was mild and urbane in his deportment, and was, in the strictest sense of the word, a gentleman.

It must be acknowledged that Mr. Daggett was not constitutionally of a bold and adventurous turn. He may be said to have been rather of a timid disposition; and there is reason to believe that, in some instances, his extreme caution and great jealousy of the appearance of evil, led him to accomplish less good than was actually within his power. But notwithstanding his scrupulosity in some things of small moment approached even to superstition, the Christian who accomplishes as much good and as little evil as he did, is very rarely to be met with.

His mental powers were above mediocrity, and had been cultivated by a thorough classical education. His mind was clear and penetrating, and he had trained himself to a habit of accurate discrimination. His judgment was uncommonly sound, but he had very little of the imaginative. With all his physical infirmity and natural timidity, he was by no means lacking in decision in respect to matters of importance.

He was remarkable for his regard to system. In every thing that pertained to study, business, and recreation, the habit of perfect order had become like second nature. It was owing to this, that he was able, amidst his manifold infirmities, to dispatch business with a degree of tact and rapidity that surprised every one. This habit he inculcated strongly upon his pupils, and sometimes with no little effect. Some of the youth who came as savages from the wilderness,—not knowing what letters were, became, under his instruction, excellent penmen, imitating remarkably his own fair and beautiful hand.

Mr. Daggett had a high standing as a classical scholar. He knew thoroughly every branch of literature and science which he professed to teach. He had an almost intuitive discernment of character, which was a great help to him in the management of youth. He quickly ascertained their talents and tempers, and adapted his treatment to the variety of character with great dexterity and success. He rarely had occasion to use severe measures, as the mild and conciliatory ones, which he was always disposed to try first, scarcely ever failed to prove successful.

There was nothing in his temperament that approached the phlegmatic—on the contrary, he was naturally susceptible of keen feelings. But, like Socrates and Boerhave, he had taught his passions to bow to severe discipline. He was remarkably free from ambition, and had little regard for popular applause. He loved a quiet and retired life, while yet he had no sympathy with the idle recluse, who takes no interest in the joys and sorrows of his fellow men.

Mr. Daggett was more habitually serious in his deportment than most Christians or most ministers. He seemed to be living constantly with his eye upon the retributions of the world to come. Not that he never indulged in a smile, or never allowed himself for a moment in innocent playfulness; but occasions of this latter kind were rather the exceptions than the general rule. Not only the law of kindness, but the law of prudence, was always upon his tongue. Nevertheless he did not hesitate to administer a rebuke to insolent wickedness and impiety, when it was demanded; and such was the veneration in which even the wicked held his character, that his reproofs were sure at least to silence and confound them. On one occasion he was in a promiscuous company, where a noisy, boisterous fellow, who did not know that he was present, was speaking very reproachfully of some of the truths of religion. Mr. Daggett, having listened for a while in silence, came forward and said, with great dignity and solemnity of manner,—“I must be

allowed to speak in vindication of my Master's cause." The poor creature was instantly overwhelmed with confusion, and was glad to make his escape from the company by the shortest way possible.

His Christian character was distinguished by a deep and all pervading reverence. Whenever he uttered the name of the Most High, or referred to any of his attributes or ways, there was a noticeable increased solemnity in his manner of speaking. In prayer, he seemed eminently impressed with a sense of the immediate presence of his Maker. He delighted much in religious conversation, but he was not fond of dwelling upon his own personal experience. Indeed his great modesty led him to keep himself out of view on all occasions, so far as he could consistently with his sense of duty.

Mr. Daggett possessed a truly catholic spirit. He was indeed tenacious of his own opinions, and yet he was tolerant of the opinions of those who very considerably differed from him. For instance, he considered John Wesley as holding errors by no means unimportant, and yet he allowed to him a superior mind, unquestionable piety, and a widely extended influence in reforming the morals and saving the souls of men.

Mr. Daggett's Theology was Calvinistic, though I cannot say how far it was modified by the peculiar speculations of his theological instructor, Dr. Emmons. If he held any of those speculations, I am not aware that he ever broached them in the pulpit. His preaching was much more than ordinarily acceptable. His voice, though feeble, was pleasant, and his enunciation uncommonly distinct. His manner was rather persuasive than bold and commanding. His sermons were written with great correctness, insomuch that they would scarcely have required any revision, if they had been intended for the press. They were of a highly practical character, and were evidently designed to produce their effect, not upon the fancy, or even the intellect alone, but upon the conscience, the heart, and the life. In a word, he preached as one who expected to die and render an account to his Lord. Such is an outline of the character of my departed friend. I cannot but feel that his memory is blessed.

I am your friend and brother,

TIMOTHY STONE.

ETHAN SMITH.*

1790—1849.

ETHAN SMITH was the son of Deacon Elijah and Sibbil (Worthington) Smith, and was born at Belchertown, Mass., on the 19th of December, 1762. His parents were both eminently pious persons; and his mother particularly spared no pains to give the minds of her children a right direction. His father was much engaged in public life, and served his country in the French war, as Captain under Sir William Johnson, in the regiment of Colonel Ephraim Williams. He died when this son was in his eighth year; shortly after which, the son was sent from home to live with some of his relatives. In consequence of being thus withdrawn from the good influence of his mother, and finding nothing in his new situation that could be a substitute for it, he gradually lost, in a measure, the serious impressions of his earlier years, and, until he had reached his eighteenth

* MS. from his son, Dr. L. A. Smith.

year, was absorbed in the vanities and gaieties of life. He had, during this period, learned the trade of a boot, shoe, and leather manufacturer.

In the year 1780, he joined the American army, and was at West Point, at the time of the detection of Arnold's Treason. On leaving the army, he returned to South Hadley, where he had before resided. The state of religion there at that time was deplorably low, and almost every species of wickedness seemed to be in the ascendant. The impressions which parental faithfulness had early made upon him, now revived, and he was shocked at the part which he found himself acting, in connection with his wicked companions. He suddenly withdrew from their society, and gave much of his time to serious meditation and prayer. It was not, however, until after a protracted course of inward conflict, that he was brought, as he believed, to repose in the gracious economy of the Gospel. He united with the church in South Hadley in the autumn of 1781.

Shortly after this, he went to a town about twenty miles distant, with a view to set up the business to which he had served an apprenticeship; and there he was met with a cordial welcome by a number of pious people, who very readily co-operated with him in establishing prayer meetings on week-day evenings. A clergyman whom he met about this time, and whom he had heard preach, suggested to him the idea of commencing a course of study with reference to the ministry; and when he urged his poverty as an objection, the clergyman kindly offered to assist him, and expressed his confident conviction that he would succeed. He consulted some of his friends, especially his mother and his pastor, and they both looked upon the project with warm approbation. He then went to his father's minister, the Rev. Justus Forward* of Belchertown, who had baptized him in infancy, and he not only cordially concurred with his other friends in their approbation of the measure, but actually offered to superintend his preparation for College, without any compensation. He thankfully availed himself of the generous offer; and while he was prosecuting his studies, was a main instrument of bringing about an extensive revival of religion in Mr. Forward's parish.

Having gone through his preparatory course, he entered Dartmouth College in 1786. He found but little of the spirit of religion there; but there were still a few, who were alive to Christian obligation, with whom he was accustomed to take sweet counsel. He passed reputably through College,—occasionally teaching a school for a few months, and graduated honourably in 1790.

Though much of his reading, for the ten preceding years, had been upon theological subjects, it was his intention to devote one entire year, after his graduation, to the study of Theology, under some competent teacher; but on referring the case to the Association of ministers in the neighbourhood of Hanover, they advised that he should enter at once on the duties of the ministry, and actually gave him license to preach within about a month after

*JUSTUS FORWARD, the son of Joseph and Mary (Lawton) Forward, was born in Suffield, Conn., May 11, (O. S.) 1730; was graduated at Yale College in 1754; on leaving College, taught a school in Hatfield, and at the same time studied Theology under the Rev. Timothy Woodbridge; was licensed to preach in the autumn of 1755; was ordained pastor of the church in Belchertown, February 23, 1756; and died March 8, 1814, in the eighty-fourth year of his age. He was married December 8, 1756, to Violet, daughter of Joshua Dickinson of Hatfield, by whom he had eleven children. She survived her husband nearly twenty years, and died March 27, 1834, in her ninety-sixth year. The Hon. Mark Doolittle, who was, for a long time, one of Mr. Forward's parishioners, says that "he was a correct classical scholar," that "he possessed a well-balanced mind," and that his "character was strongly marked by the stern, faithful, unassuming, considerate traits, showing his Puritanic lineage."

he was graduated. He commenced preaching at Haverhill, N. H., on the 1st of October, being then in his twenty-eighth year. After preaching there seven or eight months, he was ordained as the pastor of that church.

On the 4th of February, 1793, he was married to Bathsheba, daughter of the Rev. David Sanford of Medway, Mass. Another daughter of Mr. Sanford was married, at the same time, to another clergyman; the ceremony being performed in the meeting-house, and a sermon preached on the occasion by the Rev. Dr. Emmons, from the text—"I will walk within my house with a perfect heart."

Mr. Smith remained at Haverhill, and in great harmony with his people, nine years; when he was induced to leave them for want of an adequate support. He was immediately called to three different places, but he chose Hopkinton, N. H., where he was settled in the winter of 1799, and had a ministry of eighteen years. Here, again, his salary ultimately proved insufficient for the support of his family, and in the winter of 1818, he took the pastoral charge of the Presbyterian church in Hebron, N. Y. His expectations here not being realized,—after remaining two or three years, he accepted a call from the Congregational church in Poultney, Vt., where he continued a little less than five years, and was honourably dismissed at his own request. After this, he became the pastor of the Congregational church in Hanover, Mass.; but he found many of the people there holding doctrines so different from his own, that he could have but little satisfaction in his ministry, and after a brief sojourn among them, he resigned his charge, and accepted an appointment as City Missionary in Boston. After this, he was never settled, but laboured incessantly in vacant congregations and in important agencies.

Mr. Smith had a robust constitution and vigorous health, as is sufficiently indicated by the fact that he never lost a Sabbath from bodily indisposition, till he had been preaching nearly thirty years; and only two or three during his whole ministry. He continued to preach until within two weeks of his death. Soon after he reached the age of eighty, his sight, from being overtaken, became very dim, and he was no longer able to read, though he never became totally blind. So familiar was he with the Bible and Watts, that it was his uniform custom to open the book in the pulpit, and give out the chapter and hymn, and seem to read them; and he very rarely made a mistake, to awaken a suspicion that he was repeating from memory. He died after an illness of a few days, at the residence of his son-in-law, the Rev. William H. Sanford of Boylston, Mass., on the 29th of August, 1849, in the eighty-seventh year of his age. His last days and hours were full of peace and joy, and he passed away from all earthly scenes in a manner well becoming "an old disciple." His funeral sermon was preached by the Rev. Dr. Nelson of Leicester.

Mrs. Smith died suddenly at Pompey, New York, on the 5th of April, 1835, at the age of sixty-four. They had ten children,—four sons and six daughters. Three of the sons received a collegiate education—two entered the ministry, and one the medical profession. Three of the daughters were married to clergymen.

The following is a list of Mr. Smith's publications:—A Farewell Sermon at Haverhill, N. H., 1799. A Sermon preached at Hopkinton, N. H., the Sabbath succeeding his installation, 1800. Two Sermons on Jeremiah VII, 8, preached on an exchange in Washington, N. H., 1805. A Thanksgiving

Sermon at Newburyport, 1809. A Sermon preached to a Ladies' Cent Institution, Hopkinton, 1814. A Sermon preached at Dunbarton, at the funeral of the wife of the Rev. Dr. Harris, 1815. Two Sermons preached at Hopkinton on Matt. xxviii, 18-20, 1816. A Sermon at the ordination of the Rev. Stephen Martindale * at Tinmouth, Vermont, 1819. A Lecture on Infant Baptism, 1824. A Sermon at the ordination of the Rev. Harvey Smith, at Weybridge, Vermont, 1825.

Besides these single sermons, Mr. Smith published the following larger works:—A Dissertation on the Prophecies, 1809. A Key to the Figurative language of the Prophecies, 1814. A View of the Trinity, designed as an answer to Noah Worcester's Bible News, 1824. A View of the Hebrews, designed to prove among other things that the Aborigines of America are descended from the ten tribes of Israel, 1825. Memoirs of Mrs. Abigail Bailey. Four Lectures on the subjects and mode of Baptism. A Key to the Revelation, 1833. Prophetic Catechism to lead to the study of the prophetic Scriptures, 1839.

FROM THE REV. ABRAHAM BURNHAM, D. D.

PEMBROKE, N. H., December 19, 1849.

Rev. and dear Sir: Had I foreseen, forty years ago, that the Rev. Ethan Smith would die before me, and that I should be requested to furnish my recollections of him in aid of a sketch of his character, I might have been able, even at this late period, to contribute something that would be of use to you. But when you remember how evanescent our impressions generally are, where there is nothing special to give them permanence; and when I tell you that I never had but nine years' ministerial intercourse with Mr. Smith, and that that brief period terminated more than thirty years ago, you will not expect from me much that can avail to your purpose. I will, however, cheerfully do what I can in compliance with your wishes.

When Mr. Smith was installed at Hopkinton, in the early part of the year 1800, I was a spectator of the solemnity. From that time I occasionally saw him, and heard him preach at Dunbarton, my native place, a town adjoining Hopkinton; though not very frequently, as I was absent from home, either a student at College, or engaged in teaching. But from the time of my own ordination in this place, (March, 1808,) I had the privilege of uninterrupted fraternal intercourse with him, until he resigned his charge, and left the State about the close of the year 1817. I can truly say that my recollections of him are exceedingly pleasant; and I have no doubt that all the ministers in this region with whom he was associated, would unite with me in the opinion that his name is very worthy of being enrolled with the great and good who have gone before us.

The personal appearance of Mr. Smith was decidedly prepossessing. He was of full middling stature, thick set, and erect in posture, quick in all his motions, and yet graceful in all, of a light, fair complexion, bright, sparkling eyes, and a pleasant countenance that always told of good feeling, peace, and hope within.

In his dispositions he was humane, benevolent, affectionate,—a true friend of his race. He possessed natural and acquired abilities, which, under the control of a sanctified heart, qualified him for extensive usefulness. With warm and generous sympathies, with highly cultivated social feelings and much improved

* STEPHEN MARTINDALE was born in West Dorset, Vt., November 25, 1787; was fitted for College by the Rev. Dr. Jackson of Dorset; was graduated at Middlebury College in 1806; and was Preceptor of an Academy at West Dorset from 1807 to 1814, during which time he qualified himself for a physician. He then read Theology under the direction of the Rev. Dr. Jackson; preached a short time in Riga, N. Y.; was pastor of the Congregational church in Tinmouth, Vt., from 1819 to 1832; and in Wallingford from 1832 till his death, March 21, 1847.

conversational powers, he was a very agreeable companion, and always contributed to the happiness of every circle into which he happened to be thrown.

As a minister of the Gospel, he certainly occupied an elevated position among his brethren. Like Timothy, he had known the Scriptures from his childhood. Few, if any, ministers of his time, had a more familiar acquaintance than he, especially with the common version of the Bible. He was a Bible man, and a Bible preacher. He was well read in Theology and Ecclesiastical History. He delighted much in what he regarded the peculiar doctrines of the Gospel, and was at once apt in illustrating them, and able in defending them. He was a ready extemporaneous speaker, and often uttered himself most felicitously without much premeditation; but his composition was perhaps a little verbose, and his utterance rather unduly rapid. He was a warm friend of what he accounted pure revivals of religion; though he was careful to distinguish the precious from the vile, in the whole matter of religious experience. The office work of the Holy Spirit formed a frequent and important topic of his public discourses, and he discussed it skilfully, experimentally, solemnly. As a pastor, he was ever watchful, sympathetic, affectionate, and withal successful. As a writer, he was judicious and useful, rather than polished and ornate. His printed works indicate extensive reading, laborious research, and patient reflection.

Mr. Smith was a warm friend to the various benevolent objects of the day, and a liberal patron also, so far as his limited means would admit. He had a leading part among a few clergymen in establishing the New Hampshire Missionary Society, in 1801, and served as its Secretary for sixteen successive years,—that is, till he left the State, in 1817.

In fine, Mr. Smith sustained all his relations with dignity and usefulness. Endowed with a vigorous constitution, possessing a sound mind in a healthful body, affable and courteous in his demeanour, and steadily devoted to the best interests of his fellow men, his good influence was extensively felt while he was living, and now that he is dead, I cannot doubt that it survives and operates through innumerable channels.

Your brother in the Gospel of Jesus Christ,

ABRAHAM BURNHAM.

ALVAN HYDE, D. D.*

1790—1833.

ALVAN HYDE was born in the part of Norwich, Conn., which is now Franklin, February 2, 1768. He was a son of Joseph Hyde, a respectable farmer and a friend of religious institutions, but not a communicant in the church. His mother died when he was but six years old; but his father was by no means neglectful of his religious education, availing himself of frequent opportunities to endeavour to give a right direction to his youthful mind. His sense of obligation for paternal kindness he evinced in subsequent life, especially by endeavouring, in turn, with the utmost delicacy and affection, to impress the mind of his father with the importance of certain domestic duties which, on account of his not being a professor of religion, he had never performed.

At the beginning of the year 1783, he commenced his preparation for College under the instruction of the Rev. (afterwards Dr.) Samuel Nott, the clergyman of the parish in which his father resided. In September, 1784, he was admitted a member of Dartmouth College. In his preparatory course he had suffered considerable interruption in his studies, from a severe and protracted illness, which, for some time, put his life in jeopardy; and, during the first year of his college life, such was the state of his health, that he considered it doubtful whether he should be able to proceed. His bodily indisposition, however, was rendered, by the Divine blessing, greatly subservient to his spiritual interests. The subject of his soul's salvation not only urged itself upon his thoughts, as he lay upon his sick bed, but it continued to be the all-engrossing concern with him, after he was restored to health; and his impressions were ultimately matured into a living and earnest piety. From the time of his joining College, he seems to have associated principally with persons of decided religious character, and to have studiously availed himself of every means for the cultivation of religion in his own heart; but it was not till the summer of 1786, when he was in his Sophomore year, that he made a public profession of his faith, by joining the church connected with the College.

In September, 1788, he received the degree of Bachelor of Arts. Shortly after, he commenced instructor of the town school in Northampton, Mass., where he was visited with a severe illness, which had well nigh proved fatal. This illness gathered around him many Christian friends, whose kind offices he recollected with the warmest gratitude, as long as he lived. It was not long before he was restored to his accustomed health, and was enabled to return to his duties as a teacher. His engagement with his school continued for about ten months.

Having had for years an unwavering purpose to devote himself to the Christian ministry, he went, in the autumn of 1789, to Somers, and placed himself under the instruction of the Rev. (afterwards Dr.) Charles Backus, who was regarded as among the most eminent theological teachers of his day. Here he continued until June, 1790, when he was licensed to preach by the Association of Tolland county.

For about two years, he was preaching in various places as a candidate; and, while on probation at Lee, where he finally settled, he availed himself, to some extent, of the theological instruction of the Rev. Dr. West of Stockbridge. He seems to have had no expectation originally of remaining permanently at Lee; but the harmony of the people in giving him a call, together with some other propitious circumstances, led him to believe that Providence pointed to that place as his ultimate field of labour; and, accordingly, he accepted their invitation, and was duly constituted their pastor, June 6, 1792. The sermon on the occasion was preached by the Rev. Samuel Nott, his former pastor.

In April, 1793, he was married to Lucy, daughter of Benjamin Fessenden, of Sandwich, and granddaughter of the Rev. Benjamin Fessenden,* pastor of the church in that place. They had eleven children. Five of them died before their father, and four within the brief period of two years. The reflections of the father on some of these occasions. as recorded in his

* BENJAMIN FESSENDEN was born at Cambridge in 1702; was graduated at Harvard College in 1718; was ordained pastor of the church in Sandwich, Mass., September 17, 1722; and died August 8, 1756, aged fifty-four.

diary, exhibit at once the heart of the parent and of the Christian in most delightful combination.

Immediately after his settlement, he entered upon a system of pastoral duty, which he continued till near the close of his ministry, and in which lay, no doubt, in no inconsiderable degree, the elements of its success. He instituted weekly meetings in different parts of his parish, for the purpose of devotion and familiar exposition of the word of God; and, while he always took the lead in the exercise, he encouraged any who were present to make inquiries, and even to state their views, concerning the portion of Scripture that occupied their attention. In this way he visited every neighbourhood many times in the course of the year; and kept himself apprized, so far as possible, of the spiritual condition of every individual.

When he entered upon his pastoral charge, the church consisted of only twenty-one male members, and was otherwise in a very languishing state. But almost immediately the interests of vital godliness began to be revived, and, after about one year, the church had received an accession of one hundred and ten members. In the course of his ministry there were four extensive and powerful revivals; and the years that intervened between these seasons of special attention, were far from being years of spiritual barrenness. There was never a period of any considerable length, that did not witness to a perceptible spiritual influence among his people, and, as a consequence, to the addition of a greater or less number to the church. About seven hundred were received as communicants during the whole period of his ministry.

Notwithstanding his pre-eminent fidelity and success as a parish minister, his usefulness was by no means limited to his own immediate congregation. He had a high reputation as a theological teacher, and, in the course of his ministry, he assisted between thirty and forty young men in their preparation for the sacred office. He was also among the most active friends and patrons of Williams College, and was in some way officially connected with it for more than thirty years. His great wisdom and caution gave uncommon weight to his counsels; and there are few clergymen whose services are so often put in requisition as were his, on ecclesiastical councils, and especially in perplexed and difficult cases. He had also a deep interest in the benevolent movements of the day. While he contributed freely of his own substance for the advancement of the Kingdom of Christ, it was one great end of his ministry to awaken his congregation, and all whom his influence might reach, to more vigorous efforts for carrying the Gospel throughout the world.

He received various public testimonies of respect, not only from his brethren in the ministry, but from the community at large. In 1817, he preached the Annual Sermon before the Convention of Congregational ministers in Massachusetts. The degree of Doctor of Divinity was conferred upon him by the Corporation of Dartmouth College in 1812. On all public occasions, there was the utmost respect paid to his opinion, and every disposition manifested to give him precedence.

Dr. Hyde was several times solicited to remove to other stations which were supposed to present a wider field of usefulness; but he was inflexible in his determination to spend and be spent, to live and die, among the people who were committed to his charge at the time of his ordination. It had been better perhaps for his own comfort in the decline of life that he had

consented to a removal; for he lived to witness a disastrous change in his congregation, that greatly embittered his last days. The year 1833, the last year of his life, was one of far more solicitude than any preceding year of his ministry; and no doubt this served greatly to impair the energies of his constitution. His last illness commenced on the 28th of November, and terminated on the fourth of December. In the prospect of death, he exhibited the same peaceful, humble, heavenly temper, which had so long given the complexion to his life. He declared with his dying breath that his confidence in his Redeemer's atonement brought him all the consolation that he needed. An appropriate sermon was preached at his funeral by the Rev. Dr. Shepard of Lenox.

Besides the contributions which he made to various periodicals, he published the following miscellaneous Discourses:—A Thanksgiving Sermon, 1796. A Sermon on the death of Mrs. Elizabeth West and H. W. Dwight, 1804. A Sermon at the ordination of Azariah Clark,* 1807. A Sermon entitled "the power and grace of Christ displayed in the salvation of believers," 1810. A Sermon occasioned by the death of Mrs. Abigail Bassett, 1812. A Sermon at the funeral of Mrs. Benton, 1814. A Sermon entitled "the Conjugal relation made happy and useful," 1815. A Sermon at the funeral of the Rev. David Perry,† 1817. A Sermon at the ordination of Alvan Hyde, Jr.,‡ 1819. Sketches of the life of the Rev. Stephen West, D. D., 1819. A Sermon on the two hundredth anniversary of the landing at Plymouth, 1820. A Sermon on Temperance, 1829. An Essay on the state of infants, 1830. A Sermon at the funeral of Madam Dorothy Williams, 1833.

FROM THE REV. HEMAN HUMPHREY, D. D.

PRESIDENT OF AMHERST COLLEGE.

PITTSFIELD, January 21, 1848.

Dear Sir: My acquaintance with Dr. Hyde commenced when I came into Berkshire county in 1817, and continued to the time of his death. I think him worthy on every account of a place in your Annals, and am sorry that I have not more time to do justice to my own high estimation of him as a *Christian*, a *friend*, a *minister*, and a *pastor*.

Dr. Hyde belonged to the old school of New England Theology. Without calling any man "master," he believed in the Westminster Catechism—in other words, he was a Calvinist, sympathizing strongly with Dr. Samuel Hopkins on most points, though not on all. He might perhaps be called an Edwardian rather than a Hopkinsian. It may be as truly said of him, as of any preacher I ever heard, that he did not shun to declare all the counsel of God, whether the people would hear or whether they would forbear. His sermons were well studied, highly evangelical, and uncommonly instructive. His reasoning was never deeply metaphysical, but what is better in pulpit discourses, his arguments were lucidly arranged, well put, and well sustained. His style was simple and unadorned, but always perspicuous. You always understood him without any of that effort which it sometimes costs to comprehend or remember what are called very beautiful discourses. His was a model of plain, direct,

* AZARIAH CLARK was graduated at Williams College in 1805; was ordained pastor of the church in New Canaan, N. Y., March 18, 1807; and died in 1832, aged fifty-four.

† DAVID PERRY was born at Huntington, Conn., July 30, 1746; was graduated at Yale College in 1772; was ordained pastor of the church in Harwinton, Conn., February 16, 1774; was dismissed in 1784; was installed pastor of the church in Richmond, Mass., in August, 1784; and died June 7, 1817.

‡ ALVAN HYDE, JR., was born in Lee, Mass.; was graduated at Williams College in 1815; was ordained pastor of the church in Madison, Ohio, September 1, 1819; and died in 1824, aged thirty.

common-sense preaching. He aimed to enlighten the understanding and reach the conscience; and, in this respect, few preachers were more successful than he was. Though he was eminently a *doctrinal* preacher, he was also highly *practical* and searchingly *experimental*. Like the Apostle Paul's epistles, the basis of his sermons was doctrinal, and upon this basis, he rested his strongest practical appeals.

Dr. Hyde's manner in the pulpit was solemn, grave, and earnest, but never impassioned. He spoke as one who felt that "he must give account," and whose only aim was to "win souls to Christ," not by loud declamation, but by the clear and simple presentation of Bible truth. His voice was full and his enunciation uncommonly distinct, so that he would be heard in the largest churches,—meeting-houses he would certainly have called them. His sermons for the pulpit were, I believe, always written out in full; and, in delivering them, he was more confined to the manuscript than many preachers far inferior to him are. He stood in one position, or with very little bodily motion in the pulpit, and his gestures, if any, were "few and far between." The gravity of his countenance and the solemnity of his tones did far more to make you feel that you were listening to a man of God, than if he had been gifted with an animated and graceful delivery.

As Dr. Hyde, in his preaching, probed the conscience of awakened sinners to the bottom, and did every thing in his power to prevent them from embracing false hopes, so he was remarkably strict and searching in examining candidates for admission into the church.

As a pastor, Dr. Hyde was second to no minister with whom I have ever been acquainted. It was astonishing to see how much pastoral labour he performed, besides visiting the sick and afflicted of his congregation. He generally appointed two, three, or more weekly evening lectures, conferences, or prayer meetings, in the different school districts of his large parish, and habitually attended them himself, both in winter and summer, let the weather be what it might; though, in some directions, he had to travel three or four miles for the purpose. In this I used to think he went beyond the bounds of safety to his health; and I am sure that, but for an uncommonly firm constitution, he must have sunk early under such exposures and accumulated labour. His pastoral visits (which he made *really* such) were multiplied beyond what his people could reasonably have demanded, and he took little note of rain or snow himself, when an appointment was to be met. Though some of his congregation had to come five miles or more to meeting on the Sabbath, I once heard him say that he could not tell by looking round upon the audience whether it was fair or stormy. The house was always full. How he had brought them up to this extraordinary habit of punctuality, was a mystery to me till I heard it thus explained.

If any were absent, Dr. Hyde always noticed it, and was sure, early after breakfast on Monday morning, to call on them and inquire the cause. "Good morning, Mr. A, how do you do?" "Quite well, I thank you, Sir." "How does your family do?" "They are as well as common." "I am glad to hear it. As I missed you from meeting yesterday, and you are always there, I thought some of the family must certainly be sick." After such a morning pastoral visit, Mr. A was not very likely to be absent the next Sabbath.

Dr. Hyde was very punctual in visiting all the town schools, and catechising the children of his church and congregation. Nor was he less remarkable for his punctuality in attending the stated meetings of the Berkshire Association, as well as all ecclesiastical councils to which he was invited; and they were many.

In his house, Dr. Hyde, though having a large family to support upon a small salary, was eminently "given to hospitality." His brethren were always welcome to his fireside and to his table, and if he did not "entertain angels unawares," it was not for want of cordiality in receiving strangers under his roof.

Dr. Hyde was a *minister* every day in the week and all the year round. Though he was very sociable, and no man enjoyed the society of his friends more than he did, I never heard an unguarded or frivolous word from his lips. "His speech was always with grace, seasoned with salt." He had not a particle of facetiousness in him, and I never heard of his indulging himself in a witticism either at home or abroad. He had a pleasant smile, which told you of the kindly sympathies in his bosom, but he seldom laughed, and hardly ever, I believe, loud enough to be heard in the next room. Everywhere, he was an "example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

In his family, Dr. Hyde presided with the dignity of a true patriarch. He "ruled well his own house, having his children in subjection with all gravity." In all his domestic arrangements he was remarkably systematic. The children must go to bed and rise at just such hours evening and morning. Every boy must have a nail for his hat, and a place for his shoes, and so for every thing else that belonged to him. At family prayers, the children must sit just so, and in the same place. The tall, venerable clock in the corner of the kitchen, was scarcely more regular in measuring off the twenty-four hours, than was Dr. Hyde in all the regulations of his house, as well as in his own movements.

What I have written may probably suffice for your purpose, though the subject is one every way grateful to my thoughts and feelings.

Affectionately yours,

HEMAN HUMPHREY.

FROM THE REV. MARK HOPKINS, D. D.,
PRESIDENT OF WILLIAMS COLLEGE.

WILLIAMS COLLEGE, January 15, 1851.

Dear Sir: My personal impressions of Dr. Hyde, of whom you wish some account, were partly received in early life, and partly as I knew him subsequently in connection with this College. As he was settled before I was born, and my native place was adjacent to Lee, some knowledge of him from hearing him spoken of, and from seeing him occasionally in the pulpit, was mingled with my very early recollections; and nothing can be more distinct and uniform than the whole impression he made. This was so even in respect to age, for I doubt whether he appeared to me older or more venerable the last time I saw him, than in my boyish estimate he did the first.

Dr. Hyde was of a medium height and well proportioned. His countenance, though remarkable for no one feature, had yet a distinctness of outline and an expression of solemnity and benignity, such that, once seen, it would never be forgotten. It is now before me as distinctly as if I had seen it yesterday.

In the pulpit, where I first saw him, he was deeply solemn and earnest, but never vehement. Every thing he said was carefully written, and delivered in a simple, forcible, and entirely appropriate manner. You saw in it, not the sentiment only, but the man. His articulation was perfect. His voice was never loud, but was remarkably clear and distinct, and though entirely pleasant, was of such a quality as to be heard farther with a given amount of it, than that of any speaker that I remember. His delivery was animated, but without much action,—his power lying in his appearance and voice, and in his matter. In his discourses there was but little of figurative language, and no aim at rhetorical effect. They were plain, sound, thoroughly investigated, discriminating Gospel sermons, and invariably left an impression of his sincerity, and of the solemnity and importance of the truths he uttered. He was indeed, in his whole appearance and demeanour in the pulpit, such a man as we love to see there, and to welcome as a messenger from God.

Out of the pulpit, the manners of Dr. Hyde were those of a Christian gentleman. There was nothing in his habits, or conversation, or movements even, to weaken the impression made on the Sabbath. What he may have had to contend with originally I do not know; but he invariably appeared to be calm and self-possessed, ruling his own spirit. He made no hasty or imprudent remarks, indulged in no levity, in no "foolish talking" or "jesting." Such were his uniformity and self-command that Dr. Backus who was somewhat impulsive, once said to him,—“Why, Brother Hyde, I sin and repent, and sin and repent, but it seems to me you have nothing to repent of.” This calmness, however, was not monotony. His sensibilities were acute and his feelings strong.

His uniformity and consistency were understood to extend into all his domestic arrangements and into all the social and business relations of life. This gave him *weight of character* and *influence* as great, I think, in proportion to his natural gifts, as those of any man I have known. This was felt in the community, and in all meetings of ministerial bodies where he was. By his very presence, he exerted a silent and pervading influence, and, as I remember to have heard it said of him, was “at work when he was asleep.”

Such were my early impressions of Dr. Hyde, and with these all that I knew subsequently was in entire harmony. Such a man we should expect would be punctual, and he regarded punctuality as a virtue. As a member of the Prudential Committee, he was expected to attend the annual examination for degrees, and I think he never failed to be present at the proper time, and that he was never tardy at the opening of a session.

Such a man too would be expected to be a faithful, prudent, and judicious counsellor in the affairs of a literary institution. He was eminently so, and to him this College is largely indebted. For thirty-one years he was a member of the Board of Trustees, and twenty-one years he was the Vice-President of the College. During that time, often in the midst of great embarrassments and conflicts of opinion, he gave, most disinterestedly, his time and thoughts to its best interests. With the exception of Dr. Shepard, and Dr. Cooley, the present Vice-President, he was a member of the Board longer than any other man.

Looking at the character of Dr. Hyde, as a whole, the impression is not one of very great power in any given direction; but of great completeness and harmony, from a combination of qualities which would seem to be within the reach of every one. He was economical, yet generous: prudent, yet energetic: mild, yet decided: affectionate and gentle, yet faithful and true to the interests of religion and of the soul.

His influence was all in one direction. It was that of a minister of Christ, and there was in him such a beautiful blending of nature and of grace, that, to look at him as he appeared in later years, it would really seem impossible that he should ever have been any thing but a Christian minister. His natural constitution was such that the Divine light within him seems to have been less refracted, and its image less distorted, by the medium through which it shone, than in common men.

On the whole, so far as my knowledge of Dr. Hyde extended, I can truly say that I have never known any one with less that I could wish otherwise, or who might be more safely held up as the model of a Christian minister and pastor.

With great respect and regard, yours,

MARK HOPKINS.

NATHANIEL HOWE.*

1790—1837.

NATHANIEL HOWE was the third son of Captain Abraham and Lucy (Appleton) Howe, and was born in Ipswich, (Linebrook parish,) Mass., October 6, 1764. He prepared for College partly at Dummer Academy, Byfield, under the instruction of Mr. Samuel Moody, and afterwards studied for a while under the Rev. George Leslie† his pastor, and the Rev. Ebenezer Bradford of Rowley. During his residence with the latter he made a profession of religion, and united with the church under his care. In September, 1784, he became a member of the Junior class in Princeton College; but, after having remained there a year, transferred his relation to Harvard University, where he maintained, in regard to both scholarship and behaviour, an excellent standing in his class, and graduated in 1786.

On leaving College, he spent some time in teaching school in his native town, and then entered on his course of theological study under the direction of Dr. Hart of Preston, Conn.,—which he completed under Dr. Emmons of Franklin, Mass. On becoming a licentiate, he preached successively at Londonderry and Francistown, N. H.; at Hampton, Conn.; and at Grafton, Mass.; and from the church in the latter place he received a call, which, however, he thought proper to decline. He commenced preaching at Hopkinton in January, 1791; and, in May following, received a unanimous call from the church to settle as its pastor. The town concurred in the call, on condition that the Half-way Covenant system should be retained. Mr. Howe so far acceded to their wishes as to engage to exchange with ministers who would administer the ordinance of baptism upon that principle, while he refused to do it personally. The town having given their assent to this, he was ordained on the 5th of October, 1791,—the Rev. Mr. Bradford, his friend and teacher, preaching the ordination sermon.

Mr. Howe continued sole pastor of the church, until 1830, when, on account of his increasing bodily infirmities, the Rev. Amos A. Phelps‡ was

* Century Sermon and Biographical notice prefixed.—Hist. of Mendon Association.

† GEORGE LESLIE was a son of James Leslie, who came from Scotland and settled at Topsfield, Mass., when George was two years old. He was graduated at Harvard College in 1748; was ordained at Linebrook, (Ipswich,) November 15, 1749, after preaching there a year; was dismissed November 30, 1779, for want of support; was installed at Washington, N. H., July 12, 1789; and died September 11, 1800, aged seventy-two. He fitted many young men for College and several for the ministry. "He had a strong mind, was a noted scholar and a pious minister." He published a Sermon at the ordination of Samuel Perley—[who was a native of Ipswich; was graduated at Harvard College in 1763; was ordained pastor of the church at Seabrook, N. H., in 1765; was dismissed in 1775; was installed at Maltenboro, N. H., in October, 1778; was dismissed; and died November 28, 1831, aged eighty-nine.]

‡ AMOS AUGUSTUS PHELPS was born in Simsbury, Conn., November 11, 1804; was graduated at Yale College in 1826; studied Theology in the Theological Seminary at New Haven; was ordained at Hopkinton, September 14, 1830; was dismissed May 1, 1832; was installed pastor of the Pine Street church, Boston, September 12, 1832; was dismissed March 26, 1834; entered shortly after on an agency for the American Anti-Slavery Society; in April, 1836, accepted the editorship of the Emancipator, and conducted it till May of the following year, at which time he removed to Boston, and became general agent of the Massachusetts Anti-Slavery Society, in whose service he continued till the division in 1839; accepted a call from the Marlboro' Chapel Free church, Boston, and was installed July 24, 1839; entered upon the agency for City Missions in Boston, March 1, 1841; was installed, March 2, 1842, as pastor of the Maverick church, East Boston; sailed for England to attend the London Anti-Slavery Convention, June 1, 1843; resigned his pastorate at East Boston and accepted the office of Secretary of the American and Foreign Anti-Slavery Society at New York, whither he removed in

settled as his colleague. After Mr. P.'s dismissal in 1832, the Rev. Jeffries Hall accepted a call to the same place, and remained till after Mr. Howe's death. With both these gentlemen he lived on terms of affectionate intimacy. His last sermon was preached at Franklin, December 25, 1836; and his last public service was a prayer at the installation of the Rev. Dr. Brigham, at Framingham. He died, fully sustained by the Gospel he had preached, February 15, 1837, in the seventy-third year of his age, and the forty-sixth of his ministry. His funeral sermon was preached by the Rev. Dr. Ide of Medway.

Mr. Howe was married, about three months after his settlement, to Olive, daughter of Col. John Jones of Hopkinton. She died December 10, 1843. They had four children,—one son and three daughters. The son, *Appleton*, was graduated at Harvard College in 1815; became a physician, and has been a member of the Massachusetts Senate.

Mr. Howe's publications are a Sermon on the death of three persons, 1808; a Century Sermon, 1815; [this is one of the most original and remarkable productions of its kind to be found in the language, and is that on which the fame of its author chiefly depends;] a Sermon on the design of John's Baptism, preached before the Mendon Association, 1819; an Attempt to prove that John's Baptism was not Gospel Baptism; being a Reply to Dr. Baldwin's Essay on the same subject, 1820; a Catechism with Miscellaneous Questions, and a chapter of Proverbs for the children under his pastoral care.

FROM THE REV. E. SMALLEY, D. D.

TROY, March 16, 1856.

My dear Sir: My acquaintance with Mr. Howe did not commence until he was well stricken in years. He had been settled in the ministry nearly a third of a century when I first saw him. At that time, he was labouring under physical infirmities, and I suppose exhibited less of intellectual vigour than in his early and mature manhood. I recall him as a man of medium stature and slender proportions, of stooping habit and tremulous carriage. There was nothing very striking in his physiognomy, or commanding in his personal appearance. When in repose, his countenance would have been called dull; but when speaking on any subject of interest, his eye would kindle and his features express great vivacity of thought and emotion.

In regard to his intellectual qualities, those who knew him best, were most deeply impressed with their superiority. It was a remark often made in my hearing, that, had he been a diligent student, he would have had but few superiors in the pulpit.

The reason which he gave for not studying more was, that he had been obliged to attend to his *people's* duty and neglect his own; for it was their duty to support their minister,—which they failed adequately to do, and his duty to study, in which he must confess that he had never abounded.

In the pulpit, Mr. Howe was instructive and interesting. I have heard him preach with more than ordinary power. Some passages in his sermons would have done no discredit to a Mason or a Bellamy. And yet truth requires the statement that his sermons were often hindered from doing their proper work, by allusions, words, and figures, which a more cultivated taste would never have per-

April, 1845; spent the winter of 1846-47, in Jamaica for the benefit of his health; returned to the United States in the spring, and died in Roxbury, July 30, 1847, aged forty-three. Mr. Phelps published Lectures on Slavery, 1834; Book of the Sabbath, 1841; Letters to Doctors Bacon and Stowe, 1848; and several occasional pamphlets chiefly connected with his agencies.

mitted. Hence, from a train of thought deeply solemn and impressive, he would not unfrequently turn in an instant to some merry conceit, or ludicrous illustration, which made mischief among the risibles of his audience. This habit, I recollect, once provoked from a keen and caustic critic the remark, that Mr. Howe's sermons reminded him of a well-formed beautiful hand, all disfigured by warts. These infelicities, however, did not contradict the fact that he was more than an ordinarily attractive preacher. With an imperfect elocution and ungraceful gestures, with a somewhat nasal intonation and close confinement to his notes, he yet riveted the attention of his hearers, and made impressions upon their minds which time could not erase. There were marks of genius, strokes of originality, and electric touches, in his discourses, which could not fail to awaken thought and elicit sympathy.

In public prayer, he was quite remarkable. But while generally reverent and impressive in his addresses to the throne of the Heavenly Grace, he would at times introduce topics and use expressions that excited any thing but devotional feelings. On an exchange with a brother, the morning of the Sabbath was rainy, and the afternoon pleasant. As he noticed a much larger attendance on entering the house after the usual intermission, he put up the following petition in his first prayer: "O Lord, have mercy on *afternoon hearers and fair-weather Christians.*" When I was set apart to the work of the ministry in Franklin, Mass., Mr. Howe made the ordaining prayer. In immediate connection with the most affecting supplications, he said, "O Lord may thy young servant put down the Methodists and the Baptists, the Universalists and the Episcopalians, by *preaching better, and praying better, and living better, than they.*" The shock given to the sensibilities may be imagined; I am sure it cannot be described.

In social life, Mr. Howe was eminently genial, sympathetic, and communicative. He was full of anecdote, and failed not to laugh heartily with others at the wit of his own stories. Even when an occurrence had a ludicrous reference to himself, he did not hesitate to relate it, with all its mirth-provoking appendages. I recollect one to this effect: "I was returning at one time from driving a load of timber to the market, and being somewhat chilled by the wintry atmosphere, called at a public house for warmth and refreshment. My step was unsteady, and my hand trembled as I went to the bar for stimulant to revive me. The bar-keeper looked at me for a moment, and then turned away, saying, "No, no, old man, I cannot give you any thing to drink, *you have had too much already.*"

At times his sense of the ludicrous would seem to be excessive, so that his risibles would become uncontrollable.

He had a kind heart, and a ready hand towards the afflicted and needy. I have never heard the sincerity of his piety questioned by any one. He lived to a good old age and was gathered to his fathers in peace. Though he will long be remembered and spoken of as a man of marked individuality and great eccentricity, yet they who were best acquainted with his interior life, and fairly estimated his essential qualities, will accord to him rare intellectual power, moral integrity, and an unaffected piety. "Though dead he yet speaketh."

I am, Rev. and dear Sir, very faithfully yours,

E. SMALLEY.

MOSES HALLOCK.*

1790—1837.

MOSES HALLOCK was the son of William and Alice (Homan) Hallock, and was born in Brookhaven, Long Island, February 16, 1760. When he was seven years old, his father lost his property in a coasting vessel, which was sunk by coming in sudden contact with a British ship; and, in consequence of this calamity, removed with his family to Goshen, Mass.; then a wilderness. There he and his brother, the late excellent Jeremiah Hallock of Canton, Conn., laboured with their father in subduing the forest; and in 1777-78, they both served, for several months, embracing the period of the capture of Burgoyne, in the war of the Revolution.

In the summer of 1783, Moses Hallock became the subject of deep serious impressions, and, after a few months, as there is every reason to believe, the subject of genuine conversion. His attention was almost immediately directed to the Christian ministry; and, with a view to this, he commenced his preparation for College under the instruction of the Rev. Mr. Strong of Williamsburgh, boarding at home, and walking the distance of three miles twice every day. In 1784, he entered Yale College; and, having maintained throughout his whole course a highly respectable standing for scholarship, and having endeared himself much to both his instructors and fellow students, by his amiable and Christian deportment, he graduated with honour in 1788.

Immediately after his graduation, he assisted his father, for several months, on the farm, and then commenced the study of Theology under the direction of the late Rev. Samuel Whitman† of Goshen. He was licensed to preach in August, 1790; and was at once invited to supply the pulpit in Plainfield, a neighbouring town, and, early in the succeeding spring, received a unanimous call to become their pastor. This call he felt constrained to decline, from an apprehension that his health was not adequate to the duties of the pastoral office: subsequently, however, in March, 1792, the call was unanimously renewed, and his health having in the mean time improved, he accepted it, and was ordained the first pastor of that church, on the 11th of July following.

From the very commencement of his ministry at Plainfield, his labours seemed to be attended with a signal blessing. Among the subjects of the earliest revival of which he was instrumental, was Joseph Beals, whose history is detailed in that very interesting Tract entitled "The Mountain Miller;" and among those who subsequently made a profession under his

* Yale's Life of Jeremiah and Moses Hallock.

† SAMUEL WHITMAN was born at Weymouth in 1751; was graduated at Harvard College in 1775; was settled as pastor of the church in Ashby, Mass., in 1778; was dismissed in 1783; was installed pastor of the church in Goshen, January 10, 1788; was dismissed on account of a change in his religious opinions, July 15, 1818; and died December 18, 1826, aged seventy-five. He was a Representative to the Legislature of Massachusetts in 1808. He published a Sermon at the ordination of Levi Lankton: [who was a native of Southington, Conn.; was graduated at Yale College in 1777; was ordained pastor of the Second church in Alstead, N. H., September 3, 1789; was dismissed May 22, 1828; and died in 1843;] the substance of two Sermons at Plainfield at the ordination of Moses Hallock; a Key to the Bible doctrine of Atonement and Justification, 8 vo., 1814; a Sermon before the Hampshire Missionary Society, 1817; a Sermon at Cumington, 1819; an impartial History of the Proceedings of the church and people of Goshen, (Mass.) in the dismissal of their minister, &c., 1824.

ministry, was George Vining, whose striking conversion is narrated in the tract,—“The mother’s last prayer.” At brief intervals, during his whole ministry, the minds of his people were directed with great intensity to their spiritual interests; and, in each successive instance, the church was strengthened by the addition of a goodly number, whose subsequent exemplary deportment put it beyond a doubt that they had been the subjects of a radical change of character. There are probably few churches, which are habitually in a more healthful spiritual condition, than was his, during the whole period of his ministry.

Shortly after his settlement,—his salary being scarcely adequate to meet his necessary expenses, and the facilities for the education of young men being much fewer than at present, he received a number of students into his family; and this he continued to do without interruption till the year 1824. By this means his usefulness was greatly increased; and while he contributed directly to aid a large number of young persons in their preparation for a useful and honourable course, he rendered important service to the community in which he lived, by giving a new impulse to the general cause of intellectual culture. The whole number whose education he assisted in conducting was three hundred and four; of whom thirty were young ladies, a hundred and thirty-two entered College, and fifty became ministers of the Gospel;—six of the latter being missionaries to the heathen;—namely, James Richards in Ceylon; Levi Parsons and Pliny Fisk in Palestine; Jonas King in Greece; William Richards at the Sandwich Islands; and William M. Ferry among the North American Indians: Homan Hallock, his youngest son, was missionary printer in Smyrna. Others have been distinguished in the different professions; among whom are the late Hon. William H. Maynard of the New York State Senate, and the late Hon. Jeremiah H. Hallock, a presiding Judge in Ohio. Not a small number of these were the objects of his gratuitous assistance; and much the larger portion received their board and tuition at an expense little exceeding one dollar per week. A considerable number of them also dated their conversion to the time in which they resided in his family; and the tidings of their extending usefulness, that came to him from time to time, were the occasion of inexpressible delight and devout thankfulness.

In 1815, he buried his excellent father at the age of eighty-five, who, for sixty years, had been an active and devoted Christian, and who died leaving a message which he had received from *his* father, and which he wished to be transmitted to the latest generation:—“Remember that there is a long eternity.” In 1826, his only and much loved brother, Jeremiah Hallock, rested from *his* labours also, at the age of sixty-eight, after a laborious and successful ministry of forty years.

When he had reached his seventieth year, agreeably to a purpose which he had formed some years before, he proposed to his congregation to unite with him in calling a colleague pastor; and that the expense of the ministry might not be burdensome to them, he, with his accustomed magnanimity, relinquished his own claim upon them for support. After somewhat more than a year, his suggestion took effect in the installation of the Rev. David Kimball as his colleague; after which, Mr. H. assisted, for some time, in the supply of a small destitute congregation in an adjoining town. Subsequently to this, however, he again unexpectedly became the sole pastor of

the church, and continued to exercise among them not only a paternal, but truly patriarchal, influence, to the close of life.

In December, 1835, his wife (who, previous to her marriage was Margaret Allen of Chilmark, Martha's Vineyard) was removed by death, at the age of seventy-five, after having sustained the conjugal relation with most exemplary fidelity forty-three years. As she was knitting in the family circle, her hands suddenly ceased to move, from the effect of paralysis, and within about ten days, she was gently removed to that better world on which her faith and hope had been fixed for nearly half a century. The bereaved husband evinced a spirit of the most cheerful submission on the occasion, and seemed to be chiefly occupied in grateful recollections of the Divine goodness as manifested towards her and by her. It was evident, at the same time, that, one of the stronger ties that bound him to earth being broken, he felt the more ready for his own approaching transition from earth to Heaven.

About three weeks before his death, the Rev. William Richards, a missionary from the Sandwich Islands, arrived at the house of his father, a deacon in Mr. Hallock's church, and at that time entirely blind. As Mr. H. sat conversing with him, the missionary called to him a native of the Islands, who had accompanied him to this country, and presenting him to the pastor and friend of his youth, said—"This is my teacher." The boy's countenance kindled with surprise and delight, and he exclaimed in the language of his own country—"Day most gone; sun most down; most supper time." Before they separated, Mr. Hallock, by request, offered a prayer; and it is stated, on the testimony of one who heard it, that it was "one of the most heavenly prayers which he ever heard, comparing the scene, with inimitable scriptural simplicity, with that of Joseph presenting his sons to the aged Jacob."

It was only six days previous to his death, that he preached a funeral sermon for a member of his church, of about his own age, on the text—"I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better;" and, in allusion to this discourse, he remarked on his death bed,—"Now I find it so." He died after a brief illness, on the 17th of July, 1837, aged seventy-seven years. A sermon was preached at his funeral by his intimate friend and neighbour, the Rev. Dr. Packard of Shelburne, and another, in reference to his death, on the Sabbath following, by the Rev. Dana Goodsell, his successor in the pastoral office.

One touching incident occurred at his funeral, which deserves to be recorded. The only person then living, who was a member of the church at the time of his installation, was the venerable Deacon James Richards, and he, as has been already stated, entirely blind. Before the coffin was closed for the removal of the body to its final resting place, this fellow-labourer with the deceased pastor during his whole ministry, was led up, that he might lay his hand upon the face, which the loss of his vision would not permit him to behold. Bursting into a flood of tears, as he felt the cold remains of his friend, he turned away with the exclamation,—"Farewell for time;" and then the procession moved off to the grave.

It was once my privilege to meet Mr. Hallock as a member of an ecclesiastical council,—the only occasion on which I remember ever to have seen him; and the impression which I received of the benignity of his spirit, the fervour of his piety, and I may add of his clear discernment and good

common sense, remains vivid on my mind to this day. I well recollect that his first appearance led me to give him less credit for vigour of intellect than I afterwards found was his due; but I quickly discovered, under the vail of a most meek and unpretending spirit, a mind that was capable of taking clear and accurate views of things, and of looking into the merits of a difficult question to much better purpose than most men of much higher pretensions. I recollect also hearing him converse, in consequence of an allusion to the science of Astronomy in a sermon to which he had just listened, in a strain that showed his familiarity with modern astronomical discoveries, as well as the deep religious sensibility and glowing admiration with which he contemplated the whole subject. I have always thought of him as among the finest examples of patriarchal simplicity which it has been my privilege to witness.

Mr. Hallock had three sons, two of whom graduated at Williams College in 1819. One of these, *Gerard*, is the editor of the *New York Journal of Commerce*, the other, *William Allen*, (now the Rev. Dr. Hallock,) is Secretary of the American Tract Society. The third son was, for thirteen years, a missionary printer at Malta and Smyrna.

FROM THE REV. THEOPHILUS PACKARD, D. D.

SOUTH DEERFIELD, Mass., June 23, 1848.

Dear Sir: Your letter of the 12th instant, asking for my recollections of the late Rev. Moses Hallock, is before me. In the eightieth year of my age, and labouring under the usual infirmities of mind, and especially of memory, incident to this advanced period, I have really felt quite at a loss whether I ought to attempt a compliance with your request or not. I, however, conclude to make trial, under the full persuasion that even an utter failure will be readily perceived by your friendly sagacity, and will not be allowed to mar the work to which you ask me to contribute.

My acquaintance with Mr. Hallock was of long standing and very intimate. I knew him well from the time of his settlement in Plainfield, and more especially from the commencement of my own ministry at Shelburne, until his death. In visiting my parents and family friends then living in Cummington, four or five miles from his meeting-house, I had occasion to pass directly by his dwelling; which I rarely did without giving him a call. In addition to this, I was in the habit of frequently exchanging pulpits with him, and of attending meetings with him for prayer and Christian conference in his parish, and occasionally in other places; and very many and very pleasant have been my interviews with him of a more private nature, for an interchange of thought and feeling in respect to subjects pertaining to personal religion, and the general welfare of Christ's Kingdom. Well do I recollect with what interest he seemed always to enter upon such inquiries as these:—In what particular things does the Christian differ from the sinner? Could the sinner be happy if, at death, he were introduced to the society of saints and angels in Heaven? What is the best way of preaching in order to convince people of the real existence and presence of God, and of the nature and importance of personal religion? In what manner may the more private duties of a pastor be performed to the best advantage;—such as conducting weekly meetings for prayer, visiting from house to house, conversing personally with individuals, saints and sinners, &c.?

He seemed plainly to indicate, in all his ways and all his doings, that the thoughts of God were ever present with him. There was a simplicity and godly sincerity pervading his whole conversation, that showed clearly that the prevailing motives of his conduct were derived from the invisible and the future. "Thou

God seest me," seemed to be impressed upon every action of his life. And I have good reason to believe that, in the whole range of his thoughts, there was no object so beautiful, so attractive, so lovely, to his spiritual eye, as the character of the true God. He rejoiced especially in the character and work of the Lord Jesus Christ; the brightness of the Father's glory; in whom dwells all the fulness of the Godhead. Redemption was the theme which, above all others, occupied his thoughts. He lived in the atmosphere of Calvary; and it was under this influence that all his Christian graces were developed.

He impressed my mind most strongly with the conviction that he was eminently devoted to the spiritual welfare of his flock. He regarded them not only collectively but individually, as committed to his care and guidance by the Great Shepherd. Their immortal interests evidently rested upon his heart night and day. His mind was fruitful in expedients for the promotion of their spiritual welfare. He seemed never to forget that he must meet them in the judgment.

In communicating religious truth, whether in preaching or conversation, he was slow of speech, but so perfectly plain as to be intelligible to the humblest capacity. There seemed to be great uniformity in the state of his mind, as exhibited both in his public ministrations and his private intercourse. He was serious, without being austere; cheerful, without the least approach to levity. The cause of truth—of God—of salvation, was evidently the great object that chiefly occupied his regards. He never aspired to be eloquent in the popular sense; but contented himself with the most direct and simple exhibition of Divine truth in public and in private; giving to every one a portion in due season. He delighted greatly in religious conversation, especially with his brethren in the ministry; and it was no matter whether it had respect to doctrine, experience, or practice, he was always equally at home.

It was apparent to every one who knew Mr. Hallock that he had an exceedingly low opinion of himself;—of his talents, his Christian character, and his standing as a preacher; while, at the same time, he was quick to discern, and prompt to acknowledge, what he considered the superior gifts and graces of his brethren. I have no hesitation, however, in saying that, in my estimation, he exerted a more powerful and extensive influence for good among his own church and people, in the course of his ministry, than almost any other pastor within the whole range of my acquaintance.

Not long after his settlement at Plainfield, an individual moved thither with his family from another town, and they were accustomed, at least for a time, to sit under his preaching. The wife of the gentleman referred to, unlike the great mass of the people in those days of religious harmony, took a strong dislike to her minister, and it gradually increased to such a degree that she utterly refused to hear him preach any longer. And instead of keeping it to herself, she blazoned it far and wide, as she had opportunity. Her complaint was that his sermons were utterly rapid and insignificant. About this time I happened to call on Mr. Hallock to solicit an exchange with him. He readily engaged to comply with my request; and then, turned to some of the members of his family and said,—“I wish some one of you would send word to Mrs. ——” (referring to the lady above mentioned) “that Mr. Packard will preach here the next Sabbath; for she likes to go to meeting to hear any minister preach except me.” I then inquired of him about the affair, and he freely told me in detail what I have stated above; and added that she had been to see him, and had told him to his face why she did not like his preaching. Upon my enquiring for particulars, he stated, among other things, that she said he was the poorest preacher she ever heard, and ought never to attempt to preach again. “And now, Brother Packard,” said he, “there was some truth in what she said; and I acknowledged it at the time, and told her I really thought I *was* a poor preacher, and that my efforts in the pulpit were greatly inferior to those of other ministers, and that I really never in my whole

life undertook any sort of business which I thought I ought to do, but what I could do better than to preach. But she is willing to hear other ministers with whom I exchange, and I am glad of that; and hence, whenever a brother minister is to preach for us, I am accustomed to let her know it. I have no doubt that she will consider it a privilege to come and hear you."

Mr. Hallock and his church, in several instances, when some difficulty arose among the members, called a council to give them advice. On one occasion of this kind I was there; and in passing from the room in which the council were assembled through the back part of the house, I heard Mr. Hallock say to an individual by him, as though in private,—“Oh, in *that* I did exceedingly wrong.” I had the curiosity to stop and ask him what it was in relation to which he had offended; and his reply was to this effect:—“I was speaking to him in respect to our last council—about paying the expense of it. We had a council several months ago, and engaged Mr. B. to entertain them. He did so; and the members of the church made a kind of average tax among themselves; each one was notified of his share of the expense, and each one promised to pay it. But, some time after, it was ascertained that a considerable number had not paid; and I reminded the brethren, in our weekly church prayer meeting, that there were several delinquents in the matter, and that I expected they would remain delinquents no longer. At the next succeeding prayer meeting, I introduced the subject again, and distinctly stated that I considered those who were withholding from Mr. B. his just due, as chargeable with grossly improper and sinful conduct; and then added, ‘I do not wish to hear any of you delinquents pray, nor shall I ask you to pray in our meeting, until you have paid Mr. B.’ Now in respect to this last remark, I think, as you heard me say, I did exceedingly wrong; and I have told the church so; and I believe there is no difficulty about that now.”

Among the various expedients which he adopted to check the progress of evil, and to promote the interests of virtue, in his congregation, the following seems worthy of notice, as illustrating alike his simplicity and his shrewdness.

Mr. Hallock's own dwelling-house stood about midway between the meeting-house and a store of goods and tavern owned by one of his parishioners,—the distance from the one to the other being about one-third of a mile. The boys, associated with some of more advanced age, had, by slow degrees, acquired the habit of meeting each other frequently, at the store, for purposes of amusement. This habit, after a while, seemed to assume a regular form, both as to time and occupation. The meeting came to take place stately on Saturday a while before sun-set; and the time was spent in sport and frolic; in frothy and foul conversation mingled with some drinking; and not unfrequently they continued together till a late hour in the evening. Mr. Hallock, being aware of the unhappy state of things, and feeling himself called upon to make some effort to arrest the tide of evil, resolved to make it the subject of a discourse from the pulpit. Having selected a topic which had a direct bearing upon the evil in question,—in the course of his sermon he made a significant pause, and looked into the gallery where the boys and young men were chiefly sitting, and addressed them as follows:—“Young friends, it seems you have been in the habit of going to Mr. M.'s, and having meetings there Saturday night, which you have continued to a late hour. Now these meetings, I understand, were not for prayer or Christian conference—if they had been, I should gladly have attended with you;—but they were for a widely different purpose,—nothing less than to laugh, and drink, and talk boisterously and profanely, on the very borders of holy time. I do not know that any of you drink there to such excess as to be beastly drunk and helpless; but some of you, I should think, come very near to it—the noise you make there, and when you go away, is very loud, and riotous, and profane. I do not know that you are guilty of uttering such blasphemous words as constitute a violation of the civil law; but you certainly use language that is very offensive and annoy-

ing to both myself and my family, and to other neighbours; and the more so as it occurs on the beginning of the Sabbath. I said just now, 'You boys and young men in the gallery,'—I did not mean all of you there; I meant only those among you who are in the habit of going to the store; and I am glad to say that you are a very small company of youngsters compared with the rest in the gallery. The great majority of young men and boys in this town do not go to that store on Saturday night; and I think they have no notion of doing so, any more than myself and family or any of the sober inhabitants of the town. We all think it an evil and disgraceful practice, and feel ashamed to have it continued here; and I cannot think that any of you will be willing to be found in such circumstances again. If, however, there is any one of you unwilling to quit that sinful practice, I wish him to stand up that we may see who he is." No one rose. He then said, "I am very glad that every one of you has abandoned that vile practice." Thus closed his address to them; and thus closed their irregular Saturday night gatherings at Mr. M.'s store.

I have thus contributed what I could in aid of your laudable design. I am more than compensated for the effort which it has cost me, in the reflection that I have been paying a tribute to the memory of an endeared personal friend, and one of the most excellent and useful ministers by whose labours the New England churches have ever been blessed.

With due respect and Christian affection,

I am sincerely yours,

THEOPHILUS PACKARD

ASAHEL HOOKER.*

1790—1813.

ASAHEL HOOKER was born at Bethlem, Conn., August 29, 1762. He was the son of Asahel and Anne Hooker, and a lineal descendant of the fifth generation from the Rev. Thomas Hooker, of Puritan celebrity, the first minister of Hartford. From his earliest years he was distinguished for his gentleness, prudence, and fondness for books. Though his parents, owing to doubts which they had in respect to their own piety, did not make a profession of religion till they were somewhat advanced in life, yet they were serious and exemplary persons, and trained up their children in the nurture and admonition of the Lord. In addition to the good influence which was exerted upon him at home, he had the privilege, until he was fourteen years of age, of sitting under the ministry of Dr. Bellamy, who was particularly distinguished for his attentions to the youth of his congregation. About the year 1776, the family removed from Bethlem to Farmington. Up to this period, and for several years after, young Hooker was a constant labourer upon his father's farm; and his purpose was to devote his life to agricultural pursuits.

At the age of twenty, he became deeply anxious in respect to his salvation; and, after a season of great spiritual distress, was brought, as he believed, to a cordial assent to the terms of the Gospel. Shortly after

* Strong's Fun. Sermon.—Panoplist, XI.—MS. from the Rev. Dr. E. Hooker.

this, he was baptized and admitted to the communion of the church in Farmington, by the Rev. Timothy Pitkin. And now he began to meditate the purpose of devoting his life to the Christian ministry. Though his father was unable to furnish him the requisite means for prosecuting a collegiate course, yet, in reliance on his own efforts, on the benevolence of some of his friends, and above all on the help of a gracious Providence, he resolved to undertake it; and in due time he had the pleasure to see his favourite object accomplished. Having fitted for College under the instruction, as is believed, of the Rev. Mr. Pitkin, he became a member of Yale College, where he graduated in 1789. During his College course he was distinguished for a consistent and harmonious intellectual development, for a uniformly amiable and discreet behaviour, and for an inflexible adherence to his convictions of duty.

After leaving College, he pursued his theological studies under the direction of his friend and benefactor, the Rev. William Robinson of Southington. Having received license to preach, he occupied, for a short time, several vacant pulpits, and received a call from the church in Stonington, Conn., to become their pastor; to which, however, he gave a negative answer. Shortly after this, he was invited to preach at Goshen. A violent controversy, growing out of the dismissal of their former minister, had seemed to render the idea of their uniting upon any one individual almost hopeless; but no sooner had Mr. Hooker commenced his labours there, than the effect of his gentle and conciliatory spirit began to be felt, and, at no distant period, the voice of contention was so far hushed, that they extended to him a unanimous invitation to become their pastor. He accepted the invitation, and was ordained in September, 1791. The ordination sermon was preached by the Rev. Mr. Robinson of Southington.

In June, 1792, Mr. Hooker was married to Phœbe, daughter of Timothy Edwards of Stockbridge, and granddaughter of the first President Edwards. Mrs. Hooker, who was distinguished for her high intellectual, moral, and Christian qualities, survived her husband many years, and, after his death, was married to Samuel Farrar, Esq., of Andover, Mass. She died January 22, 1848, aged seventy-nine.

In the autumn of 1794, and again in the winter of 1795, Mr. Hooker went as a missionary to the Northwestern part of Vermont, where he laboured for some months with great fidelity and acceptance.

During several of the earlier years of his ministry, his labours in his own congregation seemed to be attended with no very marked effect, other than was manifest in the general harmony and good feeling that prevailed among them. But in 1799, an extensive revival of religion took place, the result of which was that about eighty persons were added to the church. In 1807, there was another season of unusual religious interest, which was followed by a like happy result. During this period, Mr. Hooker's zeal led him to labour far beyond what his strength would justify; and it soon became manifest that he was wearing out prematurely the energies of his constitution.

In March, 1808, he preached at the ordination of the Rev. Mr. Pitkin, in Milford; and afterwards rode to New Haven, and preached there the same evening. He lodged at the house of President Dwight; and when he retired to rest, made no complaint of any bodily indisposition. In the course of the night, however, he was attacked with a disease, which proved

to be pleurisy, and from which he did not so far recover as to be able to return to his family, in less than six weeks. And even then he was altogether too feeble to resume his labours; though the deep interest which he felt in the spiritual state of his people, would not allow him to remain inactive; and, in consequence of his premature and excessive exertions, he soon found himself under the necessity of refraining from labour altogether. His health seemed to be temporarily improved by a journey to Ballston Springs; but his return to Goshen was followed by a relapso; in consequence of which, he became satisfied that he must spend the approaching winter in a milder climate; Goshen, from its elevated situation, being peculiarly exposed to the wintry blasts. Accordingly, he did spend the winter of 1808-9, chiefly in the city of New York and in New Jersey; and his letters at this time show how deeply he lamented the separation from his beloved people.

On his return to Goshen in the spring, there was little to indicate any improvement of his health, but much to excite apprehension that he was sinking into a settled decline. He passed the summer in making short excursions, accompanied by his wife; and in the autumn, he concluded, by the advice of physicians, to escape from the rigours of a Northern climate, by spending the winter in South Carolina and Georgia. Accordingly, after having taken a most affectionate leave of his beloved flock, he set out (Mrs. Hooker accompanying him) for Charleston. Having reached there after a pleasant passage of eight days from New York, he was received with the utmost hospitality and kindness, and immediately found a home in the family of the Rev. Dr. Keith. From Charleston he proceeded to Savannah; and wherever he went, he found himself among friends, who accounted it a privilege to do all they could for his comfort. During his absence, his people were supplied by a young minister, Mr. (now the Rev. Dr.) Harvey, with whom they were so well pleased, that they were disposed to settle him as their pastor, provided there should be no reasonable prospect of Mr. Hooker's being able to resume his labours; and they wrote to him to this effect. To this letter he replied, assuring them of his full conviction that he should not be able to continue in his charge, and requesting, though with feelings of the deepest regret, that the arrangement should be made, at as early a period as might be convenient, for his dismissal. Agreeably to this request, he was dismissed by the Association convened at Canaan on the 12th of June, 1810. Not only his people, but his brethren in the ministry, with whom he had so long taken sweet counsel, parted with him with extreme reluctance; and there was many a faltering voice, when, as the Association were about to take their leave of him, they sung, by his request—"Blest be the tie that binds," &c.

Soon after Mr. Hooker's resignation of his pastoral charge, he supplied, for a few Sabbaths, the Brick church in New Haven, which had then become vacant by the removal of Mr. Stuart to Andover. He also received a call to settle over Christ Church parish, near Charleston, S. C. And the next winter he supplied, for several months, the Spring-street Presbyterian church in New York. His health, during this time, was better than it had been in preceding years, but still was so delicate as to require the utmost care and vigilance. In the summer of 1811, he travelled into Massachusetts, and spent some time in the vicinity of Boston. He preached at Andover at this time with great acceptance; and there was a disposition on

the part of many in that congregation (then vacant) to secure his services permanently ; but he discouraged any movement to that effect, on the ground that his health would not endure the severity of the climate.

In the autumn of 1811, he was invited to preach at Chelsea parish, Norwich, Conn., from which the Rev. Walter King* had then been recently dismissed, on account of a case of discipline which had occasioned a painful division in the church. Here his influence happily prevailed, as it had done before at Goshen, to heal the existing division and to restore the church to its wonted harmony. They soon gave him a call to become their pastor ; and having accepted it, he was installed on the 16th of January, 1812. The installation sermon was preached by the Rev. Dr. Nott of Franklin, and was published.

Mr. Hooker entered upon his new field of labour with more than his wonted zeal, with his health considerably improved, and with every prospect of a continued life of usefulness. His preaching became more remarkable than it had ever been before for directness and pungency ; and the very last sermon that he preached—on the text,—“ Be ye doers of the word and not hearers only,”—led one of his hearers to remark that “ he preached as though he had not long to stay in our world.” From the time of his installation till February, 1813, there was no abatement of his bodily vigour, and no indication of returning disease. At that time, he became slightly indisposed ; and, after a few days, was seized with a fever which prevailed at that time with great violence in different parts of the country. On the 8th of April, when he seemed to have recovered from the attack, the disease returned upon him with increased virulence, and in eleven days reached a fatal termination. In the exercise of the most humble, submissive, and yet triumphant, spirit, he closed his earthly career on the 19th of April, 1813, in the fifty-first year of his age. His funeral sermon was preached by the Rev. Dr. Strong of Norwich, and was published.

Mr. Hooker had three children who lived to adult years,—one son and two daughters. The son is the Rev. Edward W. Hooker, D. D., late a Professor in the Theological Seminary at East Windsor. One of the daughters was married to the Rev. Dr. Cornelius, and the other to the Rev. Dr. Peck, Foreign Secretary of the American Baptist Missionary Union.

Mr. Hooker, in the course of his ministry, superintended the theological studies of about thirty young men, most of whom have been highly useful ministers, and several among the brightest lights of their day in New England.

Mr. Hooker published a Sermon on the Divine Sovereignty in a volume entitled “ Sermons Collected, 1797 ; a Sermon at the ordination of James Beach,* 1805 ; the Connecticut Election Sermon, 1805 ; a Sermon at the

* WALTER KING, a native of Wilbraham, Mass., was graduated at Yale College in 1782 ; was ordained pastor of the church in Norwich, (Chelsea,) Conn., May 24, 1787 ; was dismissed in August, 1811 ; was installed at Williamstown, Mass., July 6, 1813 ; and died of a fit of apoplexy that seized him in the pulpit, December 1, 1815, aged fifty-seven. He published a Sermon at the ordination of Daniel Hall, 1797 ; and a Sermon on taking leave of his people at Norwich. *Daniel Hall* was originally a Universalist preacher, but became a Presbyterian, and was ordained the first pastor of the church in Southampton, L. I., September 21, 1797. In the spring of 1806, he was dismissed, and removed, in April, to Shelter Island, where he laboured till the close of life. He died January 12, 1812. His death was occasioned by *tetanus*, induced by the amputation of a cancerous foot.

* JAMES BEACH was a native of Winchester, Conn. ; was graduated at Williams College in 1804 ; studied Theology under the Rev. Asahel Hooker ; was ordained pastor of the church in

ordination of John Keep, 1805; together with various articles in the Connecticut Evangelical Magazine, &c.

FROM THE REV. HEMAN HUMPHREY, D. D.

PITTSFIELD, May 5, 1854.

My dear Sir: Not long after I commenced my preparation for the ministry, I was led, from Mr. Hooker's high reputation as a theological teacher, to place myself under his care as a student in Theology; and I continued to enjoy the benefit of his instructions till I was licensed to preach. And I may add, I continued to enjoy the benefit of his acquaintance till the close of his life.

He was above the middling stature, rather spare than fleshy, of a noble, open countenance, fine forehead and dark eye, ever beaming with true benignity. His hair was black, and began to fall off from the crown rather early. He was a man of remarkable mildness and equanimity of temper. His face was the mirror of a lovely disposition. His smile attracted you, like the opening of a spring morning. "On his tongue was the law of kindness," and he entered so warmly into all your interests, that you could not help giving him your entire confidence. In social intercourse, he was cheerful, free, and communicative; but never forward or engrossing. Every one felt easy and self-possessed in his society. He had nothing of that patronizing tone and air, which affects to be very gracious to inferiors, but which, to every well-bred person, is so extremely repulsive.

In his pastoral intercourse, while he was habitually grave, as became his sacred office, he was so familiar with all classes of his people, that he was no less beloved as a friend than revered as a spiritual guide and teacher. In this respect as well as many others, he was a model to all the young men who pursued their theological studies under his care.

As a preacher, Mr. Hooker was instructive, discriminating, and in the best sense deservingly popular. His voice, though not very strong, was clear and musical. His "bodily presence" in the pulpit was dignified and solemn, without the least pretension. His enunciation was distinct. His style was simple and clear, with very little ornament, and no ambitious drapery. His delivery was never vehement, and his gestures were very few; but he was earnest, tender, and persuasive. He was of the Edwardean school in Theology, was eminently a doctrinal preacher, and failed not to declare what he believed to be the whole counsel of God, whether men would hear or whether they would forbear. And his labours were attended with an abundant blessing; several extensive revivals of religion having occurred under his ministry.

Mr. Hooker was uncommonly skilful as well as successful as a theological teacher; and I am not aware that any of his students have ever dishonoured their teacher or their profession. He had a list of questions, as was common at that day, embracing all the essential points in a theological course, on which we were required to write. In preparing these dissertations we were expected prayerfully to study the Scriptures, and to avail ourselves of such other helps as were within our reach. We read our theses before him at stated hours, and he proved himself a good critic and an able teacher. It was not his fault, but the fault of his pupils, if they did not enjoy as good advantages, under his instruction, as were then attainable.

But, after all, living in his family, observing how he went out and came in, how he walked before his flock,—“leading them into the green pastures,” enjoying

Winsted in 1805; resigned his charge in 1843; and died June 10, 1850, the day after the completion of his seventieth year. “His great weight of character and rare influence seemed to result very much from a happy combination of deep piety, cultivated and vigorous intellect, sterling sense, uniform judiciousness, joined to his marked sobriety, his brotherly kindness, his dignified manners, his steady manifestation of strong love to God and God's truth, as he saw them on the sacred page in lines of light and glory.”

his daily conversation, sitting under his ministry, and getting insensibly, as it were, initiated into the duties of the pastoral office, by the light of his example, were among the most important benefits enjoyed in his school.

To sum up Mr. Hooker's character and qualifications in a few words, he was a good man, of excellent talents and high professional acquirements; a devoted pastor; an edifying and a searching preacher; a wise counsellor; an earnest defender of "the faith once delivered to the saints;" an Elisha among the young prophets; a revered and beloved teacher, who will ever live in the grateful remembrance of his pupils, as long as any of them shall survive him, as many still do. And I cannot help adding that, however much may have been gained by the establishment of Theological Seminaries, there were advantages under the former system, which they cannot furnish, and the loss of which is seriously felt by our young men, as soon as they enter the ministry.

With sincere regard,

I am your friend and brother,

HEMAN HUMPHREY.



JOHN ELLIOTT, D. D.*

1791—1824.

JOHN ELLIOTT was the son of Deacon George Elliott of Killingworth, and was born August 24, 1768. He was from a line of respectable and pious ancestors, among whom were Dr. Jared Eliot of Killingworth, and the Rev. John Eliot of Roxbury, so well known as the "Apostle to the Indians."

Having completed his preparatory studies in his native town, under the instruction of the Rev. Mr. Mansfield,† he was admitted a student in Yale College. There he applied himself to his studies with great assiduity, maintained a high standing in his class, and was graduated with honour in 1786.

For several years after he was graduated, he was engaged in the business of instruction, and, at the same time, as he had opportunity, pursued his theological studies. He did not make a public profession of religion till the year 1789.

In 1791, soon after he commenced his labours as a preacher, he accepted a call from the church and society in East Guilford to become their pastor; and he was ordained on the 2d of November of that year. Here he remained, in the faithful discharge of his duties, till the close of life. In the early part of his ministry, he continued, to some extent, the business of instruction of youth, and is said to have been greatly esteemed and beloved by his pupils.

In 1812, he was elected a Fellow of the Corporation of Yale College, and in 1816, a member of the Prudential Committee of the same body. The degree of Doctor of Divinity was conferred upon him by his *Alma Mater* in 1822.

* MS. from his relatives.

† ACHILLES MANSFIELD was born in New Haven in 1751, was graduated at Yale College in 1770; was ordained pastor of the church in Killingworth, Conn., January 6, 1779; and died July 22, 1814, aged sixty-three. He was a Fellow of Yale College from 1808 till his death.

During the year 1824, his health was manifestly declining, and there was much to awaken the apprehension that his earthly career was soon to close. His last public discourse was a lecture preparatory to the Communion, in November of that year. He adverted, on that occasion, with great solemnity and pathos, to the feeble state of his health, and to the probable nearness of the time when he must render an account of his stewardship. On the Sabbath following, his disease (a disease of the heart) had assumed a more unfavorable aspect, and he was only able to preside in the Communion service. The scene was uncommonly impressive; and both pastor and people evidently felt that this was to be their last meeting at the Lord's table. He lingered till the 17th of December, and then, as was to be expected, from the nature of his disease, died very suddenly, having completed fifty-six years, and nearly four months. His funeral sermon was preached by Professor Fitch of Yale College.

Dr. Elliott's ministry was marked by large accessions to the church. There were three extensive revivals—one in 1802, from which eighty were admitted; one in 1809, from which about fifty were admitted; and one in 1821, from which about one hundred were admitted.

The following is a list of Dr. Elliott's publications:—A New Year's Sermon, 1802. An Oration on the death of Thomas Lewis, 1804. Connecticut Election Sermon, 1810. A Sermon at the installation of the Rev. Philander Parmelee, 1815. A Sermon at the ordination of Professor Fitch, 1817. A Sermon before the New Haven Consociation, 1817. A Sermon on the death of Jonathan Todd, 1819. A Discourse on 1 Cor. VII. 29.

Dr. Elliott was married to Sarah, daughter of Lot Norton of Salisbury, Conn. He died without issue.

FROM ELEAZAR T. FITCH, D. D.,
PROFESSOR IN YALE COLLEGE.

YALE COLLEGE, June 10, 1852.

My dear Sir: My acquaintance with Dr. Elliott was by no means intimate, though he preached my ordination sermon, and I preached his funeral sermon. I am willing, however, to undertake to give you my impressions of him, as they were derived partly from my own observation, but chiefly from the testimony of friends.

He was, I think, a man of distinguished prudence. With a mind naturally attempered to moderation, and still more so by the sober and steady views he took of the glory of God and true interests of men, he was greatly freed from that extravagance of opinion or of feeling, which often leads the visionary and the sanguine into those acts of imprudence which they regret on the return of the cooler dictates of judgment. He deliberated before he acted; his deliberation was controlled by religious fear and wise discernment; and his decisions were therefore prudent, inspiring confidence in others. This trait rendered him useful in managing the concerns of his flock, and in taking his part in consultations respecting the interests of religion and literature. It adorned his character as a man, a christian, a preacher, a pastor, and a counsellor in the churches; and the fruits of it appeared in much of the good he was instrumental of securing, and the evil he was instrumental of preventing by his labours.

He was a man of upright constancy. His sentiments respecting the truths and duties of the Gospel were clearly established in his own mind; and on the basis of a settled faith his purpose was fixed, with steady eye on the glory of

God, the prosperity of Zion, and the salvation of men. This constancy in pursuing the path of truth and duty, spread over his example, and through all his labours, that steady lustre which convinced, reformed, and assimilated to itself the minds of others. To his preaching it gave clearness, consistency, uniformity, and power; to his pastoral labours, a steady zeal that was not carried to extravagance in periods of success, nor repressed and extinguished in seasons of declension.

He was a man of affectionate kindness. The benevolence inculcated in the Gospel he endeavoured to copy in his own heart and life. And it beamed forth with benignity from his countenance, and conformed his words to the law of kindness. It sweetened his social intercourse in the domestic circle and in the circle of his friends. It spread a sweet savour over his charities to the indigent; his instructions to the ignorant; his counsels to the serious; his consolations to the dying and to mourners. It interested him deeply in the welfare of Zion, and in the benevolent efforts of the age to impart the blessings of the Gospel to a ruined world.

He was a man of peculiar sedateness and solemnity. The scenes of eternity seemed to be deeply impressed on his mind, as the most weighty of all realities; and as if viewing present scenes from the shores of the eternal world, he carried with him the gravity and solemnity of a mind conversant only with objects of high and everlasting moment. If there was any one trait more prominent in his preaching than another, it was this—a mind impressed itself, and impressing others, with a solemn awe of God and eternity. He was not bold, impetuous, heart-stirring, as some; but solemnity pervaded his thoughts and his delivery, and enchained the attention of his hearers, as though he and they were engaged in transactions of endless moment; and as though all these scenes of time were in reality soon to give way to the perfect joys or the complete miseries of eternity. Never can I forget the solemnity of thought and feeling with which he addressed me, at my own ordination to the ministry. He enabled me to look most clearly through all the scenes of my ministry, to the judgment seat of Christ, and to feel that I was to preach to sinners, as if under the very thunders of that throne.

Such, I believe, were some of the most prominent traits of Dr. Elliott's character. I regret that my limited acquaintance with him does not allow me to be more particular.

Faithfully yours,

E. T. FITCH.

CALVIN CHAPIN, D. D.*

1791—1851.

CALVIN CHAPIN was a descendant, in the fifth generation, from Deacon Samuel Chapin who came from England or Wales, was one of the early and prominent settlers of Springfield, Mass., and, after a life of Christian activity and usefulness, died in November, 1675. He was a son of Deacon Edward Chapin of the same town, who was also a man of marked public spirit and Christian worth, holding and discharging with great fidelity several important trusts, and who died in the year 1800. Calvin was the fourth of six sons, who, with a daughter that died in childhood, composed the whole family

* Tucker's and Hawes' Sermons on his death.—MS. from Rev. L. B. Rockwood.

His mother, as well as his father, was an exemplary Christian; and they were both specially attentive to the religious education of their children. This son they early set apart, in their wishes and prayers, for the Christian ministry.

His early years were spent in labouring upon his father's farm; and to this was no doubt to be referred, in a great degree, the uncommon vigour and strength of his constitution. At the age of about twenty, he commenced his studies in preparation for College; but, owing to various interruptions, occasioned partly by the Revolutionary war, which, for a short time, put his services in requisition, he did not complete his preparatory course till the autumn of 1784. He then became a member of the Freshman class in Yale College, and was, during his whole collegiate course, distinguished for his vigorous and effective application to study. He was a successful competitor for the Berkeleian prize, commonly known at that day as the "Dean's bounty."

Mr. Chapin graduated, one of the best scholars in his class, in 1788. Shortly after this, he opened a school in Hartford, Conn., where he acquired great popularity as a teacher, and spent two years in that employment. Up to nearly the close of his engagement here, though he had been a speculative believer in the great truths of Christianity, and had been uniformly correct in his external deportment, he had scarcely allowed himself to hope that he had felt the power of religion as a living and abiding principle. As he was walking one evening and indulging in solitary meditation, he was led to dwell on the benevolence and usefulness pertaining to the character and office of a Christian minister; and he at once formed the purpose that he would be a minister himself. About this time, he was conscious of a great moral change, though he did not profess to be able accurately to trace it. He soon commenced the study of Theology under the Rev. Dr. Perkins of West Hartford, with whose church he connected himself. He continued his studies some five or six months, teaching school at the same time, and then was licensed to preach by the Hartford North Association. A few weeks anterior to this, he had been elected a Tutor in Yale College. He entered upon the duties of that office in the autumn of 1791, and continued in the discharge of them, much to the satisfaction both of his pupils and of the officers of the College, till March 1794, when he resigned his place to take the pastoral charge of the church in Rocky Hill, a parish of Wethersfield, then vacant by the death of the Rev. John Lewis.* He always referred with great pleasure to the years of his Tutorship, not only on account of his fondness for teaching, but on account of the opportunities thereby secured to him of indulging his taste for classical and scientific pursuits.

On the 2d of February, 1795, Mr. Chapin was married to Jerusha, daughter of the Rev. Dr. Jonathan Edwards of New Haven. They had three children,—one son and two daughters.

After he became a settled minister, it was soon manifest that he was destined to exert an influence much beyond the limits of his pastoral charge. In 1805, he was elected a Trustee of the Missionary Society of Connecticut,

* JOHN LEWIS was graduated at Yale College in 1770; was a Tutor there from 1773 to 1778; was ordained minister of Rocky Hill, June 28, 1781; and died April 28, 1792. Dr. Chapin, who was his successor, says—"He was a first rate scholar and minister." He published the substance of two Sermons, entitled "Christian forbearance to weak consciences a duty of the Gospel," 1789.

and, during the twenty-six years in which he held that office, he attended no less than seventy-two meetings of the Board. In 1806, difficulties having arisen in connection with the operations of the Society, especially in Northern Ohio, Mr. Chapin, though the youngest member of the Board, was appointed to visit that field, with a view to ascertain the nature of the difficulties and apply the appropriate remedy. He accepted the appointment, and performed the service allotted to him to the entire satisfaction of all concerned. The tour was one of great interest to him; and though it brought under his eye much of the self-denial and hardship incident to a missionary's life, it gave him such a sense of the importance of missionary labour, that he afterwards remarked that if he had not already formed engagements that could not be broken, it would be his choice to spend his life in carrying the Gospel to those who were destitute of it.

In 1809, he took a prominent part in the formation of the Connecticut Bible Society. He wrote the Address by which it was introduced to the public, and subsequently travelled extensively as an agent in its behalf.

In 1813, he was active in forming the Connecticut Society for the promotion of good morals. During the few years in which that Society existed, he was zealously devoted to its interests, and laboured for it, as he found opportunity, both from the pulpit and through the press.

In 1810, he was one of the five distinguished individuals, who projected and organized the American Board of Commissioners for Foreign Missions. He was chosen its first Recording Secretary, and continued to hold the office for thirty-two years. He was early chosen one of the visitors of the Theological Seminary at Andover; and was Clerk of that Board, during the whole fifteen years of his visitorship, which ceased by limitation, when he attained the age of seventy. In 1816, he received the degree of Doctor of Divinity from Union College. In 1820, he was elected a member of the Corporation of Yale College, and continued one of the most prominent and efficient members of that body, till he resigned his place in 1846.

As early as 1812, he adopted the principle of entire abstinence from *ardent spirits*, as the only cure for intemperance. In 1826, he took a step onward, in a series of articles published in the Connecticut Observer, in which he maintained that the only infallible preventive or cure of drunkenness is to be found in total abstinence from all that intoxicates. Of this principle he was henceforward, to the close of life, an earnest and unflinching advocate. There is no doubt that the honour of being among the originators of the Temperance Reform in this country belongs to him.

Dr. Chapin continued to discharge the duties of his office with great punctuality and fidelity until November, 1847, when he retired from active service, to give his people an opportunity to choose a successor. This, however, was not effected for nearly three years. In July, 1850, his crowning desire in respect to the people of his charge was gratified, in the settlement of a colleague in whose ability and fidelity he had the utmost confidence.

Within a few weeks after the resignation of his office as sole pastor, his wife, with whom he had lived nearly fifty-three years, was taken from him by death. He felt the loss most deeply, but seemed soon to recover his accustomed cheerfulness. He was always accessible and agreeable to his friends, and had no difficulty in finding occupation both in doors and out, that suited him. What the habitual state of his mind was, may be gathered

from the following record concerning himself—one of the last which he ever made:—"Having retired from every official demand abroad, without so much as the shadow of embarrassment at home, and consequently finding myself perfectly at leisure, I yet seem to myself never to have been in my life so busy. My often expressed opinion is, that, notwithstanding the decays which (though unperceived by myself) I know age is steadily producing, I never enjoyed existence better. In my chamber I dwell as in my paradise. Here too I am sensible that the Infinite Mind is always accessible. With *that* the intercourse of understanding and heart, unless the intellectual faculties be needlessly self-deceived, cannot but give the highest delight." In this tranquil and happy state he was found when he received the summons to depart. He preached for the last time on the last Sabbath in December, 1850. He attended church on the Sabbath preceding his death; and was well enough during the greater part of the week, to be occupied more or less with his ordinary employments. On Friday, he was first confined to his house; and towards the close of the succeeding Sabbath, (March 16, 1851,) he breathed his last in perfect peace, aged eighty-seven years. Two Sermons were preached on the occasion of his death, one by Dr. Tucker of Wethersfield, and one by Dr. Hawes of Hartford, both of which were printed.

Dr. Chapin published a Sermon preached at the ordination of Samuel Whittlesey,* 1807, and of Hosea Beckley,† 1808; two Sermons in the *Columbian Preacher*, 1808; a Sermon before the Society for promoting good morals, 1814; a Sermon at the funeral of President Dwight, 1817; a Sermon at the funeral of the Rev. Dr. Marsh, 1821.

FROM THE REV. DANIEL WALDO.

GEDDES, September 21, 1851.

Dear Sir: Your request for my recollections of my friend and classmate Dr. Chapin awakens many grateful and some sad associations. As I have entered my ninetieth year, you will not expect from me an elaborate communication, but I will state with pleasure a few things concerning him that most readily occur to me.

I first knew him in the year 1784, at Somers, Conn., where I was associated with him in fitting for College, under the instruction of my cousin, Dr. Charles Backus. We were together there, some four or five months, and joined the same class in Yale College in the autumn of 1784. We were separated for a short time after our graduation in 1788, but were soon brought together again; and continued in the most intimate relations, and for the most part correspondents, until the close of his life. This will show you that it is not a superficial knowledge that I have of him.

When I first became acquainted with him, I think he had reached nearly the age of twenty-one. He was somewhat peculiar,—I may say, uncouth, in his appearance, though it was quickly apparent that he was not lacking either in good sense or good feeling. His course in College was not marked by any great

* SAMUEL WHITTLESEY was born in Litchfield, (South Farms,) December 18, 1775; was graduated at Yale College in 1803; was ordained pastor of the church at New Preston, Conn., December 30, 1807; resigned his charge in 1817, and in April of that year became Principal of the Deaf and Dumb Asylum at Hartford; in 1826 took charge of a Female Seminary in Canandaigua, N. Y.; and in 1833 became the publisher of the *Mothers' Magazine* in New York, where he died April 15, 1842.

† HOSEA BECKLEY was born in Berlin, Conn. in 1780; was graduated at Yale College in 1803; was ordained pastor of the church in Dummerston, Vt., March 2, 1808; was dismissed October 15, 1837; and died in 1843.

brilliancy, and yet he had a high standing as a scholar, and had the reputation of being a high minded and honourable man. He was not, at that time, a professor of religion, nor do I know that his mind was particularly directed to the subject; but his moral character was entirely unexceptionable. He was always of a cheerful and even jocose turn; and I am inclined to think that this characteristic increased rather than diminished with his advancing years. I remember two or three incidents connected with College life, that may help to illustrate some of his more prominent traits.

One of our classmates, by the name of B——, had committed an offence, for which the Faculty thought proper to pronounce upon him the sentence of expulsion. He heard it in the College chapel with great surprise, and instantly, being excited into a perfect fury, he turned upon the Faculty and cursed them to their faces. President Stiles then proceeded immediately to caution the students against being found in the company of B——, as being at once dishonourable to themselves and injurious to the College. Most of the students, and Chapin among the rest, considered the punishment as unreasonably severe, and were not unwilling that the Faculty should know it. Accordingly, some eight or ten of his classmates, the next morning, walked with him in front of the College, and Chapin and he walked arm in arm. This was of course observed, and Chapin in due time was called up to answer for this insult to the authority of the College officers. It was understood that he spoke to them with great plainness, but the only punishment he received was to be told that he must not repeat the offence. The kind of independence which this circumstance indicated, formed a prominent trait in his character.

Another incident—there was at one time a great deal of gambling (playing cards for money) in College, insomuch that it had come to be a very serious evil. Chapin looked upon it with great disapprobation, and resolved to do what he could to arrest it, while yet he wished to save those who were immediately concerned. Accordingly, he joined the club, and allowed it to become known that he was one of the number; the consequence of which was, that he was soon called up to answer for the offence. “Chapin have you been engaged in playing cards?” “Yes, Sir.” “Was there any thing bet?” “Yes, Sir.” “What?” “A hog-head of negroes.” The Faculty being willing to receive this as evidence that there was no money concerned, dropped the matter; and Chapin immediately went to the persons composing the club, and said, “I have succeeded now in shielding you from punishment; but if you do not quit gambling from this time, I will never make another effort to save you.” The result was that the club was effectually broken up. His principles and general feelings were always on the side of virtue; though, sometimes, as in the case just referred to, he compassed his object by singular means.

At the time we entered College, a most absurd and inhuman practice prevailed of the Sophomore class, on the occasion of the falling of the first snow, challenging the Freshmen to a regular snow-balling, and sometimes they exchanged not only snow-balls but brick-bats, and other equally dangerous missiles. It was not uncommon, on these occasions, for persons to be seriously injured; and what seemed a matter of sport, had really come to assume a very grave aspect. Chapin, when he commenced Sophomore, determined he would make every effort in his power to abolish this semi-barbarous usage; and it was chiefly through his instrumentality that it was actually brought to an end. He had great firmness joined with no inconsiderable degree of tact.

In approaching Dr. Chapin, the first thing that impressed you was his good humour and jovial disposition. Indeed I suppose that his friends all felt that here lay his besetting infirmity,—that is, that he often indulged his jocose remarks, when perhaps prudence would have required him to restrain them. You quickly found that you were in contact with a person of uncommon intellect,—

of quick perceptions, and no inconsiderable acuteness of discrimination. When you saw him in the pulpit, you saw a man of rather ungainly appearance, and of no attractive elocution, but his appropriate and often striking and original thoughts, his pithy and ponderous expressions, and general solemnity and earnestness of manner, held your attention, and often deeply interested your feelings. He used the inverted style a good deal in his sermons—possibly sometimes at the expense of the best taste. He was well acquainted with the forms of ecclesiastical business, and his judgment in difficult cases, and especially in councils, was highly valued. He was a faithful and affectionate pastor and a warm hearted and devoted friend. Of this last especially, I can speak with great confidence, after having enjoyed his friendship for almost three score and ten years.

I am very truly yours,

DANIEL WALDO.

FROM THE REV. JOEL HAWES, D. D.

HARTFORD. October 6, 1854.

My dear Sir: At the time of my settlement in the ministry in 1818, Dr. Chapin, concerning whom you ask for my recollections, was in the prime of his vigour and usefulness. He was a member of the council that ordained me; and at that time my acquaintance with him commenced. During the thirty-three years that intervened between my ordination and his death, we often met in social intercourse, and always lived in kindly and intimate relations. About nine years before his death, when a severe illness seemed likely to terminate his life, he was pleased to designate me to preach his funeral sermon. I consented, if I should survive him, to perform the service; and, though providentially prevented from fulfilling my engagement in the *letter* of it, I actually delivered a discourse, commemorative of his life and character, on the fifty-seventh anniversary of his ordination, which occurred a few weeks after his death. It costs me no effort to bring up his venerable image before me, or to record my recollections and impressions of his character.

There is so much general resemblance in the minds and characters of even most great and good men, that I doubt not that, in the multitude you have to delineate, you sometimes find it difficult to give to each its proper individuality. But no such difficulty could any one feel in attempting to describe Dr. Chapin; for if I ever knew a man who would be marked in a crowd, *he* was that man. Every thing about him was in good keeping, and yet every thing seemed peculiar. His personal appearance would have impressed you, if you had met him casually as a stranger in the street. His frame was tall, erect, and well-proportioned, and indicative in its general appearance of great muscular vigour. His spirits were always cheerful and buoyant. His countenance was bright and animated, without being otherwise specially attractive, and showed the workings of an energetic and wakeful mind. His bodily movements were quick, but very far from being graceful; and when engaged in conversation, especially that in which he was particularly interested, it was difficult for him to sit still. He comes up before me now, as I used to see him in his old arm-chair, which was one of the fixtures of his study, taking on varied expressions of countenance, and working himself into all sorts of genial and ungraceful attitudes, while he was pouring out his bright, pithy, and often eminently instructive, remarks.

His mind was quick, clear, and penetrating. He saw many things intuitively, which most others would have to reach by a somewhat protracted mental process. I do not think that he was ever much given to profound metaphysical inquiry, but he had still great power of discrimination, and could run the boundary line between truth and error with uncommon accuracy. He was an earnest and independent inquirer after truth, and I think his mind reposed in substantially the same system of doctrine which had been held by his venerable father-in-law, the

younger President Edwards. His mind was in a high degree practical, and he was not very tenacious in respect to matters that he regarded of a mere speculative character.

As a writer, Dr. Chapin was without a parallel; and by this I mean there was no body like him. His thoughts on the most common subjects received the hue of his own peculiar mind. His style was dense, terse, beyond that of almost any of his cotemporaries. His thoughts, even when they were somewhat disjointed, seemed often like so many separate pearls. After the death of his wife, he wrote concerning her—"My domestic enjoyments have been perhaps as near perfection as the human condition permits. She made my home the pleasantest spot to me on earth; and now that she is gone, my worldly loss is perfect." This beautiful tribute represents faithfully, so far as it goes, both his mind and his heart.

Dr. Chapin was always regarded as a highly acceptable preacher. His voice, though not musical, was of sufficient power to fill any ordinary church. His gestures consisted chiefly in the motions of his body and head, and though made in defiance of all rule, they were far from being ineffective. I cannot say that I think his preaching generally did full justice to his intellectual powers—it was often wanting in that continuity of thought, that oneness of object, so essential to give to a public discourse the greatest power. Still you could not hear him without finding your own faculties quickened, and feeling that you were in contact with a superior mind. The best efforts from his pen to which I have ever listened, were dissertations and reviews which he occasionally read in our ministers' meetings. In these he evidently put forth his greatest strength, and some of them would have scarcely dishonoured a Butler or an Edwards.

But I should give you at best a very unfinished portrait of this venerable man, if I were to omit all reference to what was certainly one of his most striking peculiarities,—his exuberant and boundless wit. This gave a complexion to a large part of his conversation,—I may say, in some degree, to his whole character. It seemed as natural to him as his breath; and even if you had regarded it as an evil, you would have seen at once that it was incurable. It often found vent, I am persuaded, when he was himself unconscious of it, or when a moment's reflection would certainly have repressed it. For instance, in the note which he addressed to me, requesting me to preach his funeral sermon, there was a playful expression which the most imperturbable gravity could hardly have resisted. I might detail many anecdotes in respect to him,—many of his pithy and pungent sayings,—but their effect was so dependent on his peculiar manner, that they would convey a very inadequate idea of the power in this respect which he actually possessed. I will not dissemble my conviction that this strong original propensity which settled into a habit, though it may have been an advantage to him in some respects, was not on the whole favourable to his influence as a minister. It sometimes doubtless operated as a covering to the real and deep concern which he felt for the spiritual welfare of his fellow men. He was evidently a devout man, and lived in intimate communion with God; and you could often see the workings of a truly spiritual mind blending themselves with the involuntary and irrepressible sallies of his boundless good nature.

I must not omit to say that Dr. Chapin always retained and cultivated his taste for classical studies; and his Latin and Greek books were among the companions of his whole life.

Affectionately yours,

J. HAWES.

GILES HOOKER COWLES, D. D.*

1791—1835.

GILES HOOKER COWLES was a son of Ezekiel and Martha (Hooker) Cowles, and was born at Farmington, Conn., on the 26th of August, 1766. His father was a farmer. His mother was a lineal descendant from the Rev. Thomas Hooker of Hartford. While he was yet quite a lad, he was affected with a fever-swelling which threatened his life; and, as the result of a surgical consultation, it was determined that there was no hope of saving his life except by amputating his limb. Preparations for amputation were accordingly made; but he perseveringly refused to submit to it; and it turned out that both life and limb were saved. A lameness, however, ensued, from which he did not recover; and, in consequence of his being thus disabled for labour on a farm, his father determined to give him a liberal education.

Having fitted for College under the Rev. Mr. Robinson of Southington, Conn., he joined the Sophomore class at Yale in 1786, and graduated in 1789. It was during his college life that he became hopefully pious. He pursued the study of Theology under Dr. Jonathan Edwards of New Haven, and was licensed to preach the Gospel, by the Western Association of New Haven county, at Derby, in May, 1791. He laboured first, for some time, as a missionary in Vermont, and received a call to settle there, which, however, he declined. In 1792, he was ordained pastor of the First Congregational church in Bristol, Conn. Here he continued eighteen years; during which time there were three extensive revivals in connection with his labours, which resulted in large additions to the church.

In 1810, his pastoral relation at Bristol was dissolved, and he received and accepted an appointment from the Connecticut Missionary Society, to labour under their direction among the settlements then scattered through that part of Northern Ohio, since known as "the Western Reserve." The journey which he performed on horseback was not less than six hundred miles; three hundred of which lay through an almost pathless wilderness. He spent six months visiting these settlements, scattered at a distance of forty, and even fifty, miles apart, preaching every Sabbath, and, as often as opportunity offered, during the week. He returned in the autumn of the same year to Connecticut, after accepting a call from the united congregations of Austinburgh and Morgan, Ohio.

For about six months after his return, he was employed in preaching at Goshen, Litchfield county, Conn.; and then (in 1811) removed with his family, consisting of a wife and eight children, to his home in "the Far West." It took nearly five weeks to accomplish the journey. At the time of his installation, there were not more than ten or twelve ministers on the Western Reserve, though there were settlements in various places throughout the territory; and, in consequence of this destitution of religious privileges, he spent half of his time as a missionary of the Connecticut Missionary Society, in forming new churches and preaching to those which were without a stated ministry. These journeys were often performed at great hazard and with extreme difficulty; though he generally met a cordial

* MS. from his daughter and the Rev. Noah Porter, D. D.

welcome, and a large share of whole-souled but homely hospitality. He continued thus to devote half his time to missionary labour, until within six months of his death,—a period of more than twenty-two years; and, during the whole time, never failed but once of fulfilling an appointment; and that was on the occasion of the death of a beloved son. He formed or assisted in forming most, if not all, of the Congregational churches in the North Eastern part of Ohio; and he ministered to them with signal fidelity. He had been afflicted with serofula during nearly his whole life, which finally gave place to dropsy, the disease of which he died. He preached for the last time at Andover, Ohio, in March 1835, and died at Austinburgh on the 6th of July following, aged sixty-nine years. His funeral sermon was preached by the Rev. Henry Cowles.

The degree of Doctor of Divinity was conferred upon him by Williams College in 1823.

He was married in February, 1793, to Sally, daughter of Lebbeus White, of Stamford, Conn. She was a lady of great intellectual and moral force, of high accomplishments, and of earnest, active piety. She died on the 1st of August, 1830, aged fifty-six. They had nine children,—five sons and four daughters.

FROM THE REV. HEMAN HUMPHREY, D. D.

PITTSFIELD, June 15, 1854.

Dear Sir: From my early childhood I remember Mr. Cowles as one of the ministers, whom my own minister used, occasionally, by exchange, to bring into our pulpit. In later years, I became well acquainted with him, and met him frequently until he left this part of the country to make his home in the then "Far West."

His personal appearance did little justice to the character of his mind. He was rather small in stature, had not a strongly marked countenance, and was somewhat embarrassed in his loco-motion by the partial contraction of a limb.

In his private intercourse, he was social and pleasant, though constitutionally rather grave. He was amiable, but inflexibly true to his convictions of right. His religious principles were evidently deep and strong, and exerted habitually a controlling influence over his conduct.

His mind was cast in a superior mould—it was acute, discriminating, and logical; and these characteristics constantly came out in his sermons. He always showed himself "a workman that needs not to be ashamed." He was not exclusively doctrinal, nor exclusively practical, in his preaching; but he combined both in due proportions; showing at once what the truth is, and what its bearings are upon the heart and life. His manner in the pulpit was neither striking nor animated; his voice was rather feeble and had little flexibility; his gestures few and not particularly impressive; and his style, though perspicuous and accurate, quite devoid of ornament; but there was a force and vigour in his thoughts and an admirable fitness in their arrangement, which made it difficult for an intelligent person to sit listless under his preaching. In prayer he was devotional and solemn, but not very fluent. His sermons were, I believe, always written, and I am inclined to think that he had no great facility at extemporizing. He had a mind which could not submit to indolent repose; and hence I believe he was always a diligent student. His three sermons on Baptism, published in 1802, which are perhaps the best monument of his talents that remains, could never have been produced by any other than a richly endowed and thoroughly disciplined mind. He undoubtedly held a place among the more able ministers of his time.

Sincerely yours,

H. HUMPHREY.

ASAHEL STRONG NORTON, D. D.*

1792—1853.

ASAHEL STRONG NORTON, the son of Ichabod and Ruth (Strong) Norton, was born in Farmington, Conn., in September, 1765. He belonged to a highly respectable family, and his father served as Colonel in the war of the Revolution. He pursued his studies preparatory to entering College under the Rev. (afterwards Dr.) Nathan Perkins of West Hartford. These studies were interrupted during the war, but were afterwards resumed and completed, so that he became a member of Yale College in 1786. Having maintained through his whole course the highest standing in his class, he graduated with the first honour in 1790.

During his Senior year in College, his mind became deeply impressed with the subject of religion, in consequence of which, he determined to devote himself to the service of his Redeemer in the ministry of the Gospel. He prosecuted his theological studies under the direction partly of his relative, the Rev. (afterwards Dr.) Strong of Haddam, and partly of the Rev. (afterwards Dr.) Smalley of Berlin. On completing his theological course in 1792, he was licensed to preach the Gospel by the Association of Hartford county. A Congregational church having been organized a short time before in Clinton, N. Y., by the Rev. Dr. Edwards of New Haven, Mr. Norton, upon Dr. E.'s recommendation, was invited in October of that year to preach to them as a candidate for settlement: he accepted the invitation, and on the 25th of March, 1793, received a call to become their pastor. Though the country was new, and the field of labour in some respects difficult, and by no means so attractive as other places which his superior talents and acquirements might doubtless have enabled him to command, he felt constrained by considerations of duty to accept the call, and he was accordingly set apart to the pastoral office, in September following. Among the ministers who composed the council were the two missionaries to the Indians in that neighbourhood,—Kirkland and Sargeant. No house of worship having yet been erected, and no other building in the settlement being large enough to accommodate the expected assemblage, provision was made for holding the exercises in the open air, on the village green. A temporary pulpit was constructed, over which was thrown a canopy of green boughs to screen the speakers from the heat of the sun. A few seats were prepared for the accommodation of females, but the greater part of the congregation stood up during the exercises. The gathering was quite large, composed of all the inhabitants of the village, and of many persons from the surrounding towns.

Mr. Norton now addressed himself to his work as a Christian minister with great vigour and earnestness; and under his faithful and persevering labours, he was permitted to see the church of which he took the charge in its infancy, rise into one of the most flourishing and efficient churches in Central and Western New York. He preached the Gospel in season and out of season, in school houses and barns, and in the open woods.—counting no sacrifice dear that might subserve the interests of Christianity in that

* Independent, 1853.—MS. from the Rev. A. D. Gridley.

sparsely settled territory. He preached upwards of three thousand sermons during his ministry,—more than half of which were carefully written out in full and delivered from his manuscript.

In 1819, he received the degree of Doctor of Divinity from Union College.

In November, 1833, after having remained pastor of the church nearly forty years, he was dismissed at his own request from his ministerial charge. Several circumstances contributed to this result, the most important of which probably was, that the new measures, as they were then termed, in connection with revivals, had been introduced among his people, and as he found it impossible either to resist or control them, he preferred to resign his charge rather than seem to be identified with a state of things, which he thought adverse to the stability and prosperity of the church. He retired with the most dignified and Christian spirit, and contrary to the wishes of a considerable portion of his congregation.

After this, he devoted himself almost wholly to the care of his farm, on which he had already resided many years. He continued to cherish a warm attachment to the people to whom he had so long ministered, uniting frequently with the pastors who succeeded him, in the administration of the Lord's Supper, baptizing the children of parents whom he had baptized in their infancy, and attending funerals until he at length followed to the grave the last of those who composed the church at the time of his ordination.

Dr. Norton was an earnest friend to the cause of education, and was ever on the alert to forward any measures in aid of a higher tone of intellectual culture. He was one of the founders of Hamilton College, situated in the midst of his pastoral charge, which went into operation in the year 1812; and he was appointed to deliver the Latin Address at the inauguration of its first President, the Rev. Dr. Backus. He was a member of the Corporation of the College from its beginning till 1833, and was deeply interested in its fortunes as long as he lived.

Dr. Norton gradually sunk under the infirmities of age. During his last year, he was subject to occasional attacks of a painful disease, which gradually reduced his strength, though he was confined to his house but a few weeks previous to his death. The manner of his death was such as could have been desired for him. He passed away without any apparent bodily distress, calmly trusting in the Saviour, and cheered by those consolations which, during a long ministry, it had been his privilege to offer to others. He died on the 10th of May, 1853, aged eighty-seven. His funeral sermon was preached by the Rev. Dr. Vermilye of Clinton.

On the 19th of January, 1795, he was married to Mary Clap, daughter of the Rev. Timothy Pitkin of Farmington, Conn., and sister of the Hon. Timothy Pitkin, the distinguished historian of the United States. They had eight children, one of whom, *Henry P.*, was graduated at Hamilton College in 1828, and entered the profession of Law. Mrs. Norton died September 11, 1839, aged sixty-nine.

FROM THE REV. A. D. GRIDLEY.

CLINTON, N. Y., March 3, 1856.

Dear Sir: My acquaintance with Dr. Norton dates back to childhood. I was baptized by him in infancy, and sat under his preaching during my youth. Since

then I have often heard him officiate at funerals and at Communion seasons, and have frequently visited with him by his own fireside and at social gatherings among the people of his late charge. And I have taken pains to compare my views of his character with those of older men, who knew him intimately in the days of his prime.

In person, Dr. Norton was of medium stature and well proportioned. His complexion was rather dark, his eyes and hair black, his voice rich and melodious. Quick in his movements, he was yet dignified and graceful, and possessed in all respects the manners of a true gentleman. To some he may have seemed a little reserved; for he seldom unbent himself in general society; rarely indulged in witticisms, or jokes, or loud laughter. Yet this proceeded from no want of amiability or cheerfulness, but rather from a fear lest he should offend in word or deed, and from a high sense of the solemnity and dignity of his office as a minister of the Gospel. In the early years of his ministry, his health was quite feeble; so much so, that many of his friends thought him verging to a decline; but by much exercise out of doors and in farm work, walking and riding on horseback, he became more vigorous and enjoyed firm health unto a good old age. As he was somewhat noted for his pedestrianism during his whole life, I once asked him how he came to adopt the practice. He replied, "Shortly after I began to preach, I was reading a volume of travels in Italy, in which the writer said that, while sojourning in Rome, he noticed Catholic Priests walking out daily into the suburbs of the city to a certain milestone, and then returning. They told him that this had been their practice for many years, and that they were indebted to it for their uninterrupted health. It occurred to me at once," said Dr. Norton, "that a Protestant might lawfully learn a lesson of physical regimen from a Catholic,—even though he abjured his spiritual doctrines and rules. I determined to try what virtue there might be in walking, and finding the practice very beneficial to my health, have persisted in it to this day."

He is known to have walked from Clinton to Paris Hill, a distance of five miles, to fulfil an appointment to preach. He uniformly walked from his farm house to the church, a mile and a half distant, to attend his Sabbath evening lectures. He did this from choice,—walking while his horse stood idle in his stable. I met him one morning at his physician's door, and remarking that he looked somewhat feeble, he replied that he had not been well for a few days past, and thought he would come over and get a little medicine. His cane and dusty shoes showed that he had *walked* a mile and a half to see his Doctor!

In accordance with the custom of that day, Dr. Norton purchased a farm at an early period of his ministry, on which he laboured as opportunity permitted, and the produce of which helped to make up the deficiencies of his salary. He was much interested in the introduction of new varieties of grains and improved sorts of fruits. "Whenever he visited New England," says one of his parishioners, "he came back with new seeds and grafts, and then went about among his people and taught them the art of engrafting." It is believed that he first gave that impulse to orcharding in this region, which has made Oneida county so pre-eminent in this State for its culture of fruit.

Turning now to speak of the intellectual character of Dr. Norton, I would say that he possessed a good mind, well balanced, and happily developed by liberal studies. He was clear in his perceptions and accurate in his reasonings. Though not gifted with remarkable philosophical and logical powers, he could present the argument of any subject with ability; and though not highly imaginative, he could adorn his speech with the grace of a finished rhetoric.

Of his moral and religious character, it is not too much to say that he lived above reproach, and beautifully exemplified the graces of a sincere piety. He was a man of great modesty and humility, simplicity and purity. He was particularly careful in the use of his tongue. Seldom was he betrayed into the indul-

gence of evil passion, and still less often did his lips give expression to it. He rarely spoke disparagingly of others: when he could say nothing in their favour, he was silent, except when duty compelled him to speak. He lived an upright life. By the testimony of all who knew him, even his enemies, if indeed he had enemies, he was a *good man*. His Christian character exhibited itself rather in the form of high religious principle than that of excited feeling. Christ was the only foundation of his hope, and he felt assured that it was a firm foundation. His piety was uniform,—never flashing like the meteor, and then disappearing, but shining on from day to day, or from year to year, with the serene and steady light of the stars.

His character as a preacher may perhaps be inferred from what has already been said of him in other respects. His voice was not powerful, nor was his action bold or striking; there was nothing in his elocution to attract attention to itself. His manner was simple, easy, dignified, impressive. His style as a writer corresponded to his manner as a speaker. It was marked by simplicity, purity, and correctness. If it was formed upon any model, it was the Addisonian. Often it was enlivened by metaphors, antitheses, and other figures of speech; it was sometimes enriched by classical allusions; sometimes it rose to lofty eloquence; but its leading characteristic was simple elegance. He was a sober man, and he aimed to present sober views of all subjects. If he did not startle his hearers, he seldom failed to interest and instruct them. His Theology was Calvinism, as expounded by Edwards and Bellamy. He was a doctrinal preacher, yet he did not fail to inculcate often and earnestly the duties of religion. He had no hobbies, but aimed to exhibit a just and rounded view of all the truths of the Bible. As a pastor, he was systematic and faithful in visiting his people from house to house, especially the sick and the afflicted.

From this view of his life and character it is not surprising that his ministry was a successful one. There was a steady accession to his church, from the beginning to the close of his pastorship. He was blessed with several seasons of special religious awakening among his people. He was instrumental in building up one of the largest churches in central New York.

Dr. Norton's only publication was an Historical Sermon, which he suffered to be printed not without great reluctance. He was wonderfully sensitive to criticism, and refused many requests to publish sermons. After preaching the Historical Sermon above mentioned on a Thanksgiving day, a leading member of his church arose and moved that, as the sermon contained important historical facts, as well as excellent moral reflections, a copy be requested for publication. The vote was unanimous. While this gentleman was putting the motion, Dr. Norton was so embarrassed and overcome, that he got up, seized his manuscript, and hurried out of the church *bareheaded*, forgetting his hat until he got out of doors. After much entreaty, he consented to the publication; but as it was the first, so also it was the last.

After resigning his pastoral charge, he still maintained his habits of bodily and intellectual activity. His eye and his hand were busy in his orchard and in his fields. Even to his old age he continued to be a great walker; walking a mile and a half to the post office, to the church, and sometimes much farther to attend funerals. In his eighty-fifth year, he was seen at the top of one of his apple trees, gathering apples. He continued also his scholarly habits. His library was his favourite resort, and Theology his favourite study. He also kept himself informed in the literature and general news of the day. When, at length, his eyesight failed, he employed some member of his household to read aloud to him. The people of his late charge continued to pay him a visit every winter, bringing with them substantial tokens of their continued regard. At these gatherings he was wont to make remarks; sometimes recalling the history of his connection with this people; sometimes exhorting them to increased activity in

religious duty; and always assuring them of his continued love for the church, and his desire and prayer for their temporal and spiritual welfare. And so his later years passed away, cheered by the recollection of a long life of active usefulness, and by the blessed hope of an endless life in Heaven.

Very respectfully yours,

A. D. GRIDLEY.

WILLIAM JACKSON, D. D.*

1793—1842.

WILLIAM JACKSON was a son of Abraham and Eleanor B. Jackson, and was born in Cornwall, Conn., December 14, 1768. In early childhood, he removed with his father and family to the town of Wallingford, Vt. At the age of sixteen, his mind became deeply and permanently impressed with religious truth, and about the same time he commenced a course of study preparatory for College. This he prosecuted partly at an Academy in Norwich, Vt., and partly at Moor's Charity School, Hanover, N. H. He became a member of Dartmouth College in 1786, and was graduated in 1790, at the age of twenty-one.

After leaving College, he was engaged for a while as Principal of a school in Wethersfield, Conn., and it was during his residence here that he matured the purpose of devoting himself to the Christian ministry. Accordingly, on resigning his charge of the school, he commenced the study of Theology, availing himself successively of the instructions of Doctors Spring and Emmons. He was licensed to preach by the Mendon Association, on the 4th of June, 1793. He then returned to Vermont to visit his friends; and on his way passed a Sabbath at Dorset, which was at that time a vacant parish. His preaching awakened great interest; a general desire was expressed among the people that he should become their pastor; and a call was made out for him. His health being at this time precarious, he thought it his duty to decline the call; and shortly after travelled South and preached for a season in New Jersey, where he was likewise invited to take charge of a congregation. After about three years, circumstances led him to return to Dorset, when the invitation which had previously been extended to him was renewed, and with such heartiness and unanimity that he did not feel at liberty to decline it. He was accordingly ordained pastor of the church and congregation of Dorset and East Rupert, September 27, 1796.

He was elected a member of the Corporation of Middlebury College in 1801, and continued not only to hold the office, but to discharge its duties, with great punctuality and fidelity, till the close of life. He was honoured with the degree of Doctor of Divinity from the same College in 1839.

In the autumn of 1837, his health, which was never otherwise than feeble, had so far declined that he requested of his people either that they would allow him to resign his pastoral charge, or would provide a colleague to share it with him. They chose the latter; and, accordingly, the Rev.

* Wickham's Fun. Sermon.—MS. from one of his friends.

Ezra Jones who had been previously settled in Greenfield, N. H., was installed as co-pastor in December, 1838. Dr. Jackson preached for the last time in November, 1841.

In September, 1842, his health began rapidly to decline, and after a few weeks signalized by patient endurance and triumphant hope, his earthly career was closed. He died October 15, 1842. His funeral sermon was preached by the Rev. Joseph Wickham, Principal of the Burr Seminary, Manchester, and was published.

In the winter of 1797, Mr. Jackson was married to Susannah, only child of Samuel and Margaretta Cram, of Brentwood, N. H.,—a lady distinguished alike for her intellectual endowments, her personal accomplishments, and her Christian graces. They had seven children, two of whom died in infancy. One son, *Samuel Cromwell*, was graduated at Middlebury College in 1821, entered the ministry—was for several years minister of the church in the West Parish of Andover, Mass., and is now (1854) connected with the Massachusetts Board of Education. He received the degree of D. D. from Middlebury College in 1849.

FROM THE REV. JOHN MALTBY, D. D.

BANGOR, Me., December 24, 1850.

Dear Sir: You ask of me a paper of recollections of the Rev. Dr. Jackson, late of Vermont. You do it, I suppose, on the ground of my having sustained towards him, for many years, the relation of a son-in-law. It is quite reasonable for you to presume that I was acquainted with him. I was so. But that very acquaintance makes me hesitate to comply with your wishes. I knew enough of the man to know that I cannot set him before you. I cannot make you either *see* him out of the pulpit, or *hear* him in it. His person, his face, his voice, his manner, in all of which there were the strong and effaceless lines of kindness, dignity, intelligence, and power, were his own. They were less transferable, less capable of being copied, than those of almost any other man I have known.

His mind was of a high order. His thoughts were quick, just, pungent, discriminating, sagacious, profound. Hence his conversation was animating, his preaching instructive, his opinions prudent, and his advice, on matters of importance or of difficulty, valuable. He would foresee good or presage evil, where most men would catch no foreshadowings of either. In the company of Dr. Jackson, it was impossible for you not to feel easy and familiar. At the same time, you would feel that if you were not wisely circumspect, your exposed points would certainly be seen—perhaps hit.

His moral tone was high. A more pure-minded man rarely visits the world. There was in his character an inflexible uprightness. It seemed constitutional as well as Christian. To do right was to be happy. In any case of complicated and clashing interests, if he could so analyze the matter as to get hold of "*right*," the sparkling diamond was in his hand. To him all else was husk. "You" and "I," "your's" and "mine," were only scaffolding,—the theatre constructed of God, for the unfolding and exhibition of that priceless gem. Hence, not high-handed villainies only, but all petty delinquencies, were humiliating to his mind. They afflicted him. He frowned when he saw them. Where truth and uprightness filled the atmosphere, there he loved to breathe.

His piety was consistent and constant. No under-current, arising from indiscretions, counterwailed his efforts to do good. No man ever thought of saying to him, "Cast out first the beam out of thine own eye." His uniformity was remarkable. Periodical deadness never suffered opportunities of usefulness to

escape his hand. He loved revivals. His ministry was blessed with many. But it did not require the excitement and the solemnity of a revival to keep him at the footstool. Prostrate there upon his face he often lay. To be religious was not merely to be excited. The "earthquake" and the "wind" were not to his heart the place of power. To be religious was to be holy, personally, spiritually holy. "Enoch walked with God." The passage is forced upon my thoughts as strikingly descriptive of his piety and character.

His pulpit always bore the aspect of an impressive and deep solemnity. His sermons were logical, coherent, convincing, opening to appeals the most earnest and irresistible. The solemnity that reigned about him was peculiar. It was a matter of principle with him never to create a smile in the pulpit. But his solemnity was not repulsive. Men were not awed away by it; they were attracted rather. His pulpit was an attractive place. Throughout his congregation, every thing seemed convergent to that, as the point of central interest. In prayer, he seemed near to God: You felt, as he proceeded, that eternal things were in sight. His utterance was deliberate, solemn, earnest, urgent, full, as if coming from irrepressible yearnings within. The special occasion, whenever called to it, he compassed so pertinently, so minutely, so completely, that in hearing and uniting, you became lost to every thing but the realities his prayer called up before you. Family prayer was wont to be varied, fresh, sententious, edifying. Said a stranger once present at morning worship, "It was worth a journey to Dorset to hear that prayer."

With his strong mind, in a body too frail to bear its action, the day of ease he almost never knew. Suffering was the companion of his life. Open his study door on Saturday; and often you might find him with his feet in his chair, sitting upon his heels, his arms resting upon his knees, and his throbbing head between his hands, constructing arguments and preparing truth for the benefit of his people. And on the morrow, under frailties enough to lay him on his pillow,—supporting himself by the sides of his pulpit, he would give utterance to his thoughts with an earnest sincerity and self-forgetting simplicity, carrying his audience wherever the nature of his subject might lead. Thus he once preached a sermon in my pulpit from the passage, "Deliver my soul from the wicked, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure." And before he had done, he seemed like one fleeing to Heaven, out of universal chaos, and taking his hearers with him. Said one on the way to our evening meeting, "I hardly knew whether I was in the body or out of the body. I saw his whole person trembling and shaken by the action of his mind and heart; and feeling like one lifted up from the earth, I said to myself,—'your wings are almost grown'." In his case, as in the case of Robert Hall, weakness and pain seemed to minister stimulants to the soul, giving it an unwonted energy, and rousing it to appeals, which otherwise might be looked for in vain.

As a pastor, he dealt with great plainness and fidelity. He cared tenderly for the poor. The ignorant he laboured to instruct. The irregular he would "exhort with all long-suffering and doctrine," and if need be, "rebuke with all authority." I think it very rare that you find so much amenity of spirit and suavity of manners, along with the habit of uniformly rebuking sin. A rude thing he seemed incapable of doing; yet, if sin came in his way, whether among the rich or the poor, the uncultivated or the fashionable, he had but one rule to go by; and that was to meet it with rebuke and correction. He must deal with it faithfully, plainly, or go home, as he would most significantly say, "with a ragged conscience." Passing the night in the family of a wealthy merchant, he found that family worship was uniformly omitted in the morning, save on the Sabbath. The claims of a pressing business left no room for it. Before leaving, he requested a private interview; and from that time the neglect ceased.

Careful church discipline he held to be a primary matter. He maintained it with vigilance and wisdom. Notwithstanding the difficult and critical nature of the work, he was remarkably successful in it. He would carry his points, and produce conviction and confession, in cases that seemed incorrigible. The result would be an affectionate confidence. "Faithful," the recovered offender would say, "are the wounds of a friend." Dr. Jackson's idea was this,—“God will have a testimony in Zion against sin, and if the church will not maintain it herself, He will interpose and set it up. But in that case it may be expected to be terribly at her expense.” One of his sermons on this subject was so full, reaching so effectually the merits of the whole matter, that Dr. Porter of the Andover Seminary, and others, urged him to let it go to the press. His characteristic diffidence, his impracticable *ideal*, prevented.

His interest in Christian missions was strong. Here he saw the work of the church,—the business on her hands. In a silent but effectual way, he was a leader in this work. He prayed like Jacob, laboured like Paul, gave like the widow. During a ride with him, which I well remember, he surveyed this wide and varied field; and he seemed to me like a man, foreseeing the things that were to come to pass in the last days. Glancing from one organization to another, he by and by said,—“And there is the great matter of African Colonization, which, as it bears on Africa, on the slave trade, on slavery, on the coloured people in this country, on the coloured race, and on the world, as affected by that race, is second to none, and one day will be seen to be second to none, of the enterprises now on the hands of the church.” His last and largest gift to the cause of missions was his youngest daughter, Mrs. Hamlin at Constantinople.

His habits, as to sanctifying the Sabbath, were rare. All within his gates must duly honour the day. Worldly and trifling conversation might not then be had. It was the call of mercy only, not of secular necessity, that might be heard. “In earing time and harvest thou shalt rest.” On one occasion, his parishioners made him a field of wheat in offset of delinquent items in his salary. When the sickle had passed through it, a week of rain followed. The next Sabbath was a shining day. From his door, as he was going to the services of the afternoon worship, he chanced to see that his wheat was all opened to the sun. With a burdened heart and an anxious countenance, he turned to his family and asked, “What shall I do? It has been done in kindness no doubt, but I cannot let it pass.” At the appointed hour, all were in their seats. Having ascended the pulpit, he accredited them fully for an intended kindness, and then took up “the burden of the Lord” against them. And so sincere and just was he, that conviction and silence was the result.

In the day of trial he was an example for all. His patient, uncomplaining spirit rested, like the needle, amid night and storm. Steadfast to his purpose, that the ministry be not blamed, and by all means to save some, he endured hardness as a good soldier of Jesus Christ. With a small salary, paid only in part, and that poorly, he suffered greatly at times in respect to support for his family. A friend once suggested that he owed his distinction as a preacher and a scholar—for he was a scholar in the classic sense—to his small parish, and the better opportunity he thus had to be a student. But that friend little knew that his embarrassments from inadequate support cramped his time and his spirit far more than a larger charge could have done. Often he tried unsuccessfully to sell his salary for a cash payment in advance of two hundred dollars. “I’m cut up,” said he, “into schoolmaster, farmer, mechanic, husband, father, and minister; and the minister is the smallest piece.”

Why did he settle in Dorset, and why continue there? It was not that he might take care of himself. *To be useful* was the great idea of his life. “Remember,” said he to a daughter, as she was about stepping into a carriage for her new home

"Remember all you can get out of life is usefulness." On that principle he acted. He adopted Western Vermont as the object of his benevolent aspirations. To establish an evangelical and high tone in the ministry and in the churches, and thus elevate and save the community in the infancy of its settlement, was his aim. He settled where he did, not because other and more eligible places were not open to him. He had a call from New Jersey, while supplying the pulpit at Dorset. But his design held him to Vermont. Once established there, he drew able men around him. He patronized education,—receiving young men into his family and fitting them for College. Under his preaching and influence, his small parish, it is said, produced as many graduates from College as the whole county besides. When Middlebury College was planned, he was there,—the intimate adviser of the men whose funds lie at the foundation of that Institution, and the first elected member of the Corporation. Said Dr. Bates, while President of that College, "If I wanted a thing done, I would enlist Dr. Jackson in it." With his eye upon the existing and prospective wants of the new settlements, he originated the Vermont Evangelical Society, already alluded to, to supply competent ministers; and this Society helped some fifty young men into the ministry before any Education Society came to their assistance. He was the confidential adviser of Mr. Joseph Burr of Manchester; and his views prevailed with that gentlemen to leave a legacy of twelve thousand dollars to Middlebury College, and another of ten thousand dollars to found the Seminary which now bears his name in the place where he resided.

As a public man, Dr. Jackson's wisdom was highly valued and extensively sought. Many have been the difficulties and perplexities which it has fallen to his lot to resolve; and long will it be before the effects of his life and labours in Western Vermont will disappear. He was always young. He died young at seventy-four. He would have been young at ninety. Said Dr. Porter, late of Andover, the companion of his youth, and particular friend in College, "He is the only minister of his age who has kept up with the times." His mental enterprise and panting for progress never left him.

His last sickness was attended with impressive incidents. Every thing was marked with calmness. "I am here, waiting upon God—in the hands of the Lord—a good place—for the consolidated universe I would not be any where else." His self-renunciation was deep. "In me dwelleth no good thing." His reliance on Christ was entire. "My history must be—a great sinner saved by grace." "Say to them, an aged sinner asks their prayers," was his word to the General Convention of Vermont, then in session—"commend my love to them. I have thought much of late of the prayers of Zion; tell them I want them to remember my family, to take them and carry them along through the world." When called upon by one and another of his brethren in the ministry, he kept the door of his lips with great caution and self-distrust. "I have been thinking much," said he to one, "that God requireth truth in the inward parts." Said the brother, "we want you to glorify God by rejoicing in him." He instantly replied, "I don't want to make any plan for a death-bed experience. I'm afraid I shall say things because I have been accustomed to say them. I want the Holy Spirit to speak with my voice and my heart."

One of the tenderest scenes, aside from the domestic circle, occurred in a visit from his oldest deacon. This deacon was the agent in getting him to Dorset, had stood by him through his whole ministry, and was now ninety-two years old. Their conversation, reminiscences, and anticipations, cannot be put on paper. At length, the aged saint got down upon his knees by the bedside to pray. The past came up, and then the future, and the dark passage that leads to it. His utterances were remarkable. "Lord, we remember how we have felt when we have heard the word from his lips—how often it has been with power—how sinners have been pricked in their hearts, and asked 'what must we do to be saved,'—

how they have been awakened and converted, and what numbers have been brought into thy Kingdom. Lord, we fear thou art about to take away our head. We don't deserve him; we don't deserve so great a blessing. But, Lord, we don't know how to spare him now. Lord, we need his prayers. Lord, if Thou art about to take him away, be with him in the dark valley. It's a dreadful place—there are lions there—there are wicked, malignant spirits there—take him by the hand, lead him; don't let go of him a moment; but lead him safely through. * * * And then, oh, the glories that are beyond—the scenes that will open to his view—Jesus, the Mediator, the Lamb of God—saints and angels—the multitude of the heavenly host, worshipping, and adoring, and praising the Almighty God. * * * But, Lord, what will become of us—thy church and people? We are in a deplorable condition,—cold, and stupid, and divided, and don't see alike about another teacher. We want a tall man; Lord, send us a little man—send us a little David.”

Thus by the side of his dying pastor, he lived life over, went with him down the dark valley, came out amid the glories of Heaven, looked back upon a bereaved church, and asked for them a teacher with Elijah's mantle.

Yours truly,

J. MALTBY.

ELIJAH WATERMAN.*

1793—1825.

ELIJAH WATERMAN, son of Nehemiah and Susanna (Isham) Waterman, was born at Bozrah, Conn., November 28, 1769. His father was a magistrate, and distinguished for his patriotism during the Revolutionary war. He delivered an Oration on the death of Washington, which was published. Both his parents were professors of religion, and his mother particularly was distinguished for her biblical knowledge, and her attachment to the Assembly's Catechism.

He spent his early years labouring upon his father's farm; but he exhibited, even in childhood, great precocity of mind, as was evinced by the fact that he had read Milton's *Paradise Lost*, several times, before he was nine years old. In the autumn of 1784, he entered a public school at Norwich, then under the instruction of Mr. (afterwards the Rev.) Stanley Griswold, with a view to prepare for College. He was admitted a member of Yale College in October, 1787. But, owing to his previous excessive application to study, he was afflicted during his college course with inflamed eyes, and for a part of the time was entirely dependant on the rehearsals of his roommate for a knowledge of his lessons. He graduated an excellent scholar in the year 1791. He subsequently delivered two Orations before the Phi Beta Kappa Society—one in 1792, the other in 1809.

In May previous to his graduation, he took charge of a select school in Wethersfield, Conn.; and in October following, became the head of a similar school at Hartford, in which he continued until March, 1792. It was his intention, when he left College, to pursue the study of Law; but, during his short residence at Wethersfield, his mind received a religious direc-

tion from hearing one of his pupils recite in the Greek Testament, the passage—"We know, that His testimony is true;" and in consequence of this he determined to enter the ministry. Accordingly, in June, 1792, he commenced the study of Theology under the direction of Dr. Dwight, then at Greenfield Hill. He subsequently continued his studies under Dr. Jonathan Edwards of New Haven, being, at the same time, a private tutor in the family of Judge Chauncey.

He was licensed to preach in Preston, Conn., in May, 1793, and preached his first sermon at Southington, in June. He continued his studies in New Haven, preaching as an occasional supply in the neighbouring churches, until 1794. In April of that year, he went to preach as a candidate at Windham, and, on the 1st of October following, was ordained pastor of the church in that place. The ordination sermon was preached by the Rev. Dr. Dana of New Haven.

Mr. Waterman's connection with this church continued during a period of ten years. The circumstances which led to his removal are thus set forth by one of his successors, the Rev. J. E. Tyler, in an Historical Discourse preached in 1850:—

"Before he left Windham, he found himself in the midst of enemies. His *doctrine* gave offence to some. And the offence the doctrine in itself occasioned, was aggravated by the fearlessness and the ability with which he maintained it. Then again, his *practical discourses* were received with as much dislike, by a certain part of his congregation, as his doctrinal. He preached on the duties of individuals in all the relations of life; on the duties of magistrates as well as those in a more humble condition. In other words, he did what a conscientious and independent minister might reasonably be expected to do, in the way of preaching—that is, to reprove men for the very sins of which they are guilty, and admonish and exhort them to forsake them. To all this he also added an offence of *conduct*, which, with some persons, created greater dissatisfaction, than any which arose from his pulpit performances. He made complaint to the magistrate against a company of individuals, for the violation of the law then existing in Connecticut, prohibiting "all servile labour and vain recreation" on Fast days and Thanksgivings. Those who, for their pleasure, went rabbit-hunting on Fast day, with all safety but for Mr. Waterman, were not satisfied with the further pleasure of paying the fines by law prescribed, through his instrumentality. Quite a portion of the society conspired to remove him after the manner which had been attempted in relation to his predecessor. They "lodged certificates." As his support became precarious, it was thought advisable by himself and his numerous and ardent friends here, that he should leave for some other field of labour. The church, and many of the best of the people, were exceedingly reluctant to part with Mr. Waterman."

After a somewhat protracted agitation, Mr. Waterman obtained a release from his pastoral charge at Windham. He was then employed for some time to supply the pulpit in New Milford, Conn. On the first of January, 1806, he was installed pastor of the church in Bridgeport, as successor to the Rev. Samuel Blatchford. The installation sermon was preached by his friend and former neighbour, the Rev. Moses C. Welch of Mansfield.

Mr. Waterman continued to minister to the congregation at Bridgeport with great acceptance till the close of his life. He died of an inflammatory fever, while on a visit at Springfield, Mass., on the 11th of October, 1825, aged fifty-six years. His remains were removed to Bridgeport, where a funeral sermon was preached by the Rev. Samuel Merwin of New Haven, from Acts VIII. 2.

The following is a list of Mr. Waterman's publications:—An Oration before the Society of Cincinnati, Hartford, 1794. A Century Sermon at Windham, 1800. A Sermon at the execution of Caleb Adams, 1803. A Sermon at the funeral of Professor Nehemiah Strong, 1807. A Sermon

entitled "The Noble Convert," 1809. A Sermon at the funeral of Capt. Aaror Hawley, 1810. Life of John Calvin, (an octavo volume,) 1813. Calvin's Catechism, 1815. A Sermon at the funeral of the Rev. David Ely, D. D., 1816. A Sermon on the death of Frederick Lockwood.

Besides the above, Mr. Waterman published various articles in prose and poetry in different periodicals, one of the most important of which was a Biographical sketch of President Clap in the *Christian Spectator*, in 1819.

Mr. Waterman was, for several years, a very successful teacher of youth, and his influence in this capacity was gratefully acknowledged alike by his pupils and their parents.

He was married on the 18th of November, 1795, to Lucy, daughter of Shubael Abbe, of Windham. She died greatly lamented on the 17th of March, 1822, aged forty-four years. He was married, a second time, in October, 1823, to Mrs. Lucy Talcott of Springfield, Mass., who survived him many years, and was distinguished for her piety. He had eight children,—five daughters and two sons by the first marriage, and one daughter by the second. His eldest son, *Thomas*, was graduated at Yale College in 1822, entered the ministry, and has occupied several important places in the Congregational and Presbyterian denominations.

FROM THE REV. DANIEL WALDO.

GEDDES, October 3, 1855.

My dear Sir: The Rev. Elijah Waterman, of whom you ask me to communicate to you my recollections, was born in a town adjacent to the place of my nativity, though my acquaintance with him did not commence until he entered College, which, I think, was at the beginning of my Senior year. I knew him during the first year of his college life; and, after his graduation and his settlement at Windham, my acquaintance with him was resumed, and, though my opportunities of intercourse with him were not frequent, I was well acquainted with his public career, and knew well the general estimate that was formed of his character.

If my memory serves me, Mr. Waterman's reputation in College corresponded well, in most respects, with his reputation in subsequent life. He was regarded, at that period, as possessing much more than ordinary talents, was a vigorous and successful student, taking rank, I think, among the best in his class, and had a bold and decided turn that led him to speak out his mind fearlessly on all occasions. He was of a more than ordinarily excitable temperament, and had a keen sense both of favours and of injuries; and while he was always warmly grateful for the one, he was not always over-tolerant of the other. He was naturally a person of very active habits, and you could hardly place him in a situation in which his activity would not find the means of displaying itself.

As a preacher, Mr. Waterman was very generally and highly esteemed. His religious opinions were Calvinistic, but not, I believe, cast in the Hopkinsian mould, which, at that period, was perhaps the prevailing type of orthodoxy in New England. As he was a great admirer of Calvin, insomuch that he devoted considerable time to writing the history of his life, I feel quite confident that his Calvinism was less adulterated by foreign admixtures, than that of most of his New England cotemporaries. His sermons were perspicuous in style, without any attempt at artificial ornament, were enriched with sober and well digested thought, and were delivered in a direct, animated, and effective manner. He has left several discourses in print; but that which excited more attention than perhaps any other, was a discourse entitled "The Noble Convert," which he delivered at Bridgeport, by request of the Hon. Pierpont Edwards.

Mr. Waterman was much esteemed by his brethren in the ministry, and indeed by the Christian community at large, as not only a man of excellent talents, and fervent piety, but as a good minister of the New Testament. I never heard that he was otherwise than a good pastor; and yet I can easily suppose that his quick and strong impulses would sometimes expose him to speak or to act where he had better have remained silent or passive. Though he was kind in his dispositions, faithful to his convictions, ardent in his friendships, and earnest in his purposes of doing good, he was not the man whom you would have been most likely to select, to display the highest degree of thoughtful serenity in the midst of a tempest.

In stature, Mr. Waterman was rather below than above the medium, and though never decidedly corpulent, had the appearance of a person of more than common physical strength. His countenance was animated and intelligent, his movements quick and natural, and his manners sufficiently polished to enable him to pass well in any society, though there was nothing to indicate any high degree of artificial culture. He was sociable and agreeable in his intercourse with his friends, and wherever he might, he was sure to meet with a hearty welcome.

Yours with great respect,

DANIEL WALDO.

JONATHAN FISHER.*

1793—1847.

JONATHAN FISHER was born in New Braintree, Mass., October 7, 1768. He was a descendant of Anthony Fisher, who emigrated from England in 1654, and settled in Dedham, Mass. He was the eldest child of Jonathan and Catharine (Avery) Fisher. His father removed from New Braintree to the West part of Northampton, (West Hampton,) in the spring of 1773, where he lived till near the close of 1776, at which time he threw up his commission as Lieutenant, which he had held under the King, and took the same rank in the Revolutionary army. After enduring many hardships, he died of camp fever, in Morristown, N. J., on the 10th of March, 1777. He was a man of great Christian worth, and left this world in the calm and cheerful expectation of a better. His wife, the mother of the subject of this notice, was a person of excellent sense, of extensive reading, and of an eminently devotional and benevolent spirit. The son very early manifested a desire for knowledge, and particularly for a knowledge of the ancient languages, which seems to have been excited by his finding a few Greek words in a book that belonged to his mother.

Soon after the death of his father, he went to Rutland and spent the summer with his great-uncle, Timothy Metcalf; and, in the succeeding autumn, having reached his ninth year, he went to live with his uncle, the Rev. Joseph Avery,† the Congregational minister of Holden, Mass. Between the years of ten and fifteen, he began to exhibit a decided genius for mechanical and mathematical pursuits. He spent his leisure hours in

* Sermon at his funeral.—MS. from his son and Rev. Stephen Thurston.

† JOSEPH AVERY was born in Dedham in 1751; was graduated at Harvard College in 1771; was ordained pastor of the church in Holden, Mass., December 12, 1774; and died March 5, 1824, aged seventy-three. He published an Oration on the Fourth of July, 1806.

making buttons, broaches, windmills, &c., and in solving various questions in mathematics ; sometimes drawing upon a smooth board with a pin, and at others with a pencil on a slate. During this interval, his school instruction amounted to but four or five weeks in a year.

At fifteen, he undertook the study of Latin, but as he saw no prospect of gaining a liberal education, he determined to devote himself to some mechanical trade. His mother's advice, however, prevailed to change his purpose ; and when he was nearly eighteen, he entered upon a course of study under the more immediate direction of his uncle. At the age of about seventeen, his mind became deeply impressed with the subject of religion, and he was enabled, as he believed, to dedicate himself to the service of God and exercise a living faith in the Redeemer.

About the close of 1787, he engaged in teaching a school at Dedham for three dollars per month. Here he continued for three months, at the same time prosecuting his own studies, and improving his hours of relaxation by making bird-cages, which he turned to some pecuniary account. On the 19th of July, 1788, he entered as Freshman at Harvard College. At this time he commenced keeping a strict account of his expenses, which he continued through life. During the first five of the seven years he spent at Cambridge, all his expenses, including clothing, books, &c., amounted to six hundred and five dollars. His vacations, as well as much of his leisure at College, were spent in painting, drawing, or making mathematical instruments ; and, among other things, he constructed a clock, which was in use nearly half a century. He held a high rank in his class as a scholar, and graduated with one of the first honours. In August, 1790, during a College vacation, he united with the Congregational church at Dedham, under the pastoral care of the Rev. Jason Haven.

After his graduation, he spent most of the time, for three years, at Cambridge, as a resident graduate, on the Hopkinton foundation. There he studied Theology, and continued the study of French and Hebrew. With these languages he became so familiar, as not only to be able to read them fluently, but to write them with facility. At a public exhibition in 1790, he delivered a Hebrew Oration. He pursued the study of Hebrew with great eagerness through life. He made no small progress in preparing a Hebrew Lexicon, designed to save the student the time which was formerly spent in what was called "digging Hebrew roots." After spending considerable time in the study of the language without the points, which was the practice of the day, he became convinced, from a patient examination of the matter, that, whatever might have been the original form in which the language was written, the points were necessary to its perfection. He, therefore, sat down alone, without the countenance of a single other Hebrew scholar, and commenced the study of the language anew. Marking the difficulties he met with from the Lexicons then extant, he formed his plan so as to obviate those difficulties. The Hebrew Bible was, through life, his constant companion. He rose at five o'clock in the morning, and his first exercise was to read a chapter from his Hebrew Bible aloud, that he might perfect himself in the pronunciation of the language. He had committed memory in the original some thirty Psalms. After the publication of Abbs' Hebrew Lexicon and other works facilitating the study of the language, he relinquished the idea of publishing his own work, though he still went forward with it, as he had leisure, for his own benefit. The French

also became very familiar to him—it was his constant habit to read from his French Bible at family worship. Thus he had the advantage of comparing the two translations, and by this means gaining a clearer expression of the thought of the original Scriptures.

He sustained himself in College, partly by his own small patrimony, partly by teaching a school, and partly by money borrowed from some of his friends, which he failed not to refund with interest. He was licensed to preach on the 1st of October, 1793, at Brookline, by the Cambridge Association. He preached his first sermon from the pulpit of the Rev. Mr. Fiske,* Wilton, N. H., where he had been occupied at two different periods as a teacher.

In the spring of 1794, through the intervention of Mr. Abiel Abbot of Wilton, who had been on a visit to Maine, then a part of Massachusetts, and had undertaken to obtain a minister for the people of Blue Hill, a place situated on an arm of the sea, about fifteen miles from the mouth of the Penobscot River, he engaged to preach for that people four months from the middle of June. This engagement he fulfilled, and then returned to Cambridge and spent the winter in study, preaching generally on the Sabbath in vacant pulpits in the vicinity, and interchanging his studies with drawing, painting, and writing for the press.

While at Cambridge, he prepared a philosophical alphabet, adapted to the English language, in which each letter, in all cases, retained one sound only, and which could be conveniently used in writing. To this method of spelling he attached a system of stenography. Of this alphabet, in 1828, he makes the following statement:—"In the accompanying alphabet, with the stenography annexed to it, I have written more than twenty-five hundred sermons."—"This alphabet, by rejecting superfluous letters, saves about one page in seven; the stenography which soon became familiar to me, has saved me about half the paper and half the time in writing my sermons." The aggregate saving of time and money, in forty years, was no small item. In time it must have saved him more than three years.

Having received another invitation to preach in Blue Hill, he left Cambridge and directed his course to that place in July, 1795. He continued his labours here till November, when he received a call from the church and town to settle with them the following spring. He then returned to Massachusetts, where he preached during the winter. Having accepted the call from Blue Hill he returned to that place in May, 1796. He was ordained pastor of the church on the 13th of July following,—the sermon on the occasion being preached by the Rev. Peter Powers.†

Mr. Fisher being aware that there were some tendencies to Arminianism among his people, and being himself a decided Calvinist, early took the

* ABEL FISKE was born at Pepperell, Mass., in 1752; was graduated at Harvard College in 1774; was ordained pastor of the church in Wilton, N. H., November 18, 1778; and died April 21, 1802, aged fifty years. He published a Discourse at the ordination of Abiel Abbot, Coventry, Conn., 1795; a Discourse at the ordination of Jacob Abbot; [who was born at Wilton, N. H., January 7, 1768; was graduated at Harvard College in 1792; was ordained pastor of the church in Hampton Falls, August 15, 1798; resigned his charge in 1827; removed to Windham, N. H., and was drowned by the upsetting of a boat, November 2, 1834;] a Thanksgiving Sermon, to which are added two other Discourses, 1798; a Discourse before a Lodge of Free Masons, 1798.

† PETER POWERS was born in 1728; (the first male child born in Hollis, N. H.;) was graduated at Harvard College in 1754; was ordained pastor of the church in Norwich, (Newest Society,) Conn., December 2, 1756; relinquished his charge on account of the insufficiency of his salary in 1766; was installed shortly after as pastor of the churches of Haverhill, N. H., and Newbury, Vt.; was dismissed in 1784; and died at Deer Isle, Me., May 24, 1799.

precaution to prepare a Confession of Faith in accordance with his own views, and it was received by the people without objection. But, when he afterwards preached a course of sermons upon the Divine attributes, in which he expounded the doctrines contained in his Confession of Faith, considerable opposition was awakened, and he was charged by some with having changed his sentiments. Not long after this, a revival of religion took place, as the result of which, nearly sixty were added to the church, and the general tone of religious opinion and feeling was brought into substantial harmony with Mr. Fisher's own views and wishes.

He always showed himself an earnest friend of education. Early in his ministry, he laboured to establish an Academy at Blue Hill, and was successful in obtaining from the Legislature of Massachusetts half a township of land as an endowment. In April, 1803, he had the pleasure of preaching a dedicatory sermon in a building erected for the purposes of education. He was one of the Trustees of the Institution for many years.

Mr. Fisher, during his whole ministry, showed himself a zealous and faithful labourer in the service of his Master. Besides a pretty regular increase of his church, there were several seasons of general revival, which brought into it considerable numbers at a time. In 1799, fifty-seven were added; in 1816, forty; and in 1835, about the same number. Two hundred and sixteen were added to the church during his ministry. He was dismissed from his charge on account of the growing infirmities of age, on the 24th of October, 1837,—having sustained the pastoral relation a little more than forty-one years.

Mr. Fisher, during his remaining years, was actively engaged in preaching, writing, studying, painting, and labouring on his farm, as opportunity offered, inclination dictated, or strength permitted; showing himself, to the very last, a prodigy of industry. On Sunday, the 19th of September, 1847, he attended church as usual, and took part in the devotional exercises. On the Tuesday night following, he became very ill, and, though the best medical aid was immediately put in requisition, it was to no purpose. His bodily sufferings were intense, but the serenity of his mind was undisturbed. He died on Wednesday evening, September 22d, having nearly completed his seventy-ninth year. His funeral was attended on the Sabbath following, when an appropriate sermon was preached by the Rev. Stephen Thurston of Searsport, which was printed.

Mr. Fisher published a Sermon at the ordination of Marshfield Steele;* also a volume of Miscellaneous Poems, and a volume on Scripture Animals. This latter work is justly reckoned a curiosity. The frontispiece contains several trees, in the branches of which it is said there is a good profile likeness of the author, designed and executed by himself.

One of Mr. Fisher's sons, *Josiah*, was graduated at Bowdoin College in 1828, studied Theology at the Andover Theological Seminary, and is now (1856) pastor of the Presbyterian church in Succasunna, N. J.

* MARSHFIELD STEELE was a native of Hartford, Conn.; was graduated at Yale College in 1790; was ordained pastor of the church in Machias, Me., September 3, 1800; and died in 1832, aged sixty.

FROM THE REV. S. L. POMEROY, D. D.

33 PEMBERTON SQUARE, Boston, April 18, 1855.

Dear Sir: You ask a brief statement of my recollections of the late Rev. Jonathan Fisher, of Blue Hill, Me. I will endeavour to comply with your request, premising that what I shall say is either the result of my own observations, or from sources which I deemed reliable at the time, and still deem so.

My first acquaintance with Mr. Fisher was in the summer of 1825, at my ordination in Bangor. He was a member of the council, and delivered the charge. If my memory serves me, he was at that time between fifty and sixty years of age.

In personal appearance, he was somewhat peculiar,—being in stature rather below the medium height, dressed in the antique style, with small-clothes, knee buckles and shoes, and long-waisted, ancient coat; his head and neck thrown slightly forward, his head bald, and his whole appearance and demeanour unmistakeably clerical and grave. No man could see him and have a doubt as to his profession.

He was a man of the strictest order and punctuality, with an exact time for every work, and a particular place for every thing of which he had the charge. He rose at a certain hour in the morning, when other people are generally asleep; and, so far as practicable, every work and duty of the day before him was carefully attended to at a precise time. His minutes were as precious to him as money is to the miser. But I never saw him when he seemed to be in a hurry. Each day was mapped out, and reading, philology manual labour, preparation of sermons, and parochial duties,—each had its exact place, so far as lay within the compass of possibility in his profession. At the end of every sermon, he entered the number of words which it contained, and could generally tell you how much time it had cost him.

In the matter of economy, I think he must have outdone Benjamin Franklin himself. His salary, during the greater part, if not the whole, of his ministry, was not, I think, over three hundred dollars. He had also a lot of land given him as the first settled minister of the town. These were his resources. Yet he brought up a family of seven children, sent his daughters to boarding schools, and one son to College, and annually gave away more money than many ministers whose salaries are two or three thousand dollars. All his expenditures were regulated with the most rigid regard to economy. Being in debt for his education when he was settled, he contrived, from his scanty means, to save enough to form a sinking fund, by which that debt was extinguished after many years. He made up his mind annually as to what he could give to various benevolent causes; and that sum, with what he could collect among his people, was promptly remitted. He needed no promptings, and never waited for circulars or calls from agents. His liberality was as remarkable as his economy. With a view to save time and money, he contrived a system of short-hand, by which, as he once told me, he was enabled to write his ordinary discourses on five-eighths of a sheet of foolscap paper; by which operation he saved, as he said, about seventy dollars in the course of thirty years, as nearly as he could calculate.

His mechanical ingenuity was quite uncommon, as any one would see who examined his house, barn, sheep-cote, wood-house, and other out-houses, all of which were built under his direction, and no small portion of them with his own hands. In his wood-house, he showed me a machine, which he had constructed with a view to sawing wood by wind; which, however, he did not long use, because he could not make it feed itself, and thus save time, which was the object in view. There was no paint on the inside of his house, and all the

latches were of wood, and so nicely adjusted as seldom to fail of their object.

He was also an artist. The walls of his dwelling were ornamented with paintings, the work of his own hand; among which was an excellent likeness of himself, executed by sitting before a looking-glass. It represents him as having a Hebrew Bible open before him, with the Hebrew characters nicely formed. Had his life been devoted to the pencil, he would undoubtedly have excelled.

He also tried his hand at poetry, and once published a small volume of poems, chiefly on sacred subjects. In some of the pieces he was quite successful. He left a volume of poetry in manuscript for each of his children, as I have been informed; indeed I believe I once saw some of them at his house. They were intended merely as mementos of himself. A little poem entitled, if I mistake not, "The Dying Marianne," which was, if my memory serves me, published in the New England Primer, was written by him, as I have been credibly informed. I remember to have read it with much pleasure in my childhood. Many of these productions were wanting in the true spirit of poetry. He was not *born* a poet, and never could have made one, although this was the point on which, if on any thing, he prided himself.

He had a decided taste for philological studies, and, considering the very limited advantages he enjoyed, in his remote frontier residence, with but few books within his reach, he made no small attainments. With the original languages of the Bible he was quite familiar, and was accustomed to read from the Hebrew and Greek in his family devotions. Sometimes also he read from the Latin and the French. When I was at his house, nearly thirty years ago, I remember that he was poring over an Arabic New Testament,—without either Lexicon or Grammar. The most marvellous achievement of his life was a Hebrew Lexicon, which he found time to make, written with great care and labour, and arranged, in the main, on correct and philosophical principles. It still exists in manuscript, and ought to be deposited in the archives of some public institution, as a monument of his untiring industry.

He once published a little volume, entitled, "Scripture Animals,"—I think designed for Sabbath schools,—in which, at the beginning of each chapter, was a picture of the animal, bird, reptile, or insect to be treated of,—all of which were drawn and engraven by himself. Under each cut was the name in English, Hebrew, Greek, and Latin, and sometimes in French. I asked him, when he showed me the manuscript, why he gave the name in languages which the children could not read. His reply was, "When I was a child in my father's house, and used to read Doddridge's Family Expositor, the Greek words which he introduced in his notes, so excited my desire to read them, that I was led to form the purpose of obtaining a liberal education. What happened to me, I thought might happen to other children." For a similar reason, it is presumed, he was accustomed, sometimes, when he preached, to read his texts first in English, and then in Hebrew or Greek, as the case might be.

As a preacher, he aimed chiefly at instruction. On the two or three occasions when I heard him, he was plain, practical, out-spoken, never afraid to call any sin by the name which God had given it in his word. He was rather fond of the analytical process. There was no deep under-current of emotion bearing him on, nor any effort at effect,—nothing that could be called oratory; but there was simplicity, sincerity, solemnity, and an evident desire to do good. His voice had great compass, and in its lower tones was deep and full. But being destitute of an ear for music, his emphasis was sometimes misplaced and his intonations inappropriate.

His study-table, by a slight operation, could, at any time, be converted into a work-bench, with planes, and chisels, and saws, all at hand; so that he could, in

a moment, pass from head-work to hand-work. His library was quite small. A man of ordinary strength could probably have taken it all upon his shoulder. Most of his periodicals and some other books were bound by himself.

But his piety was perhaps the most remarkable trait of his character. He was an Israelite indeed, in whom was no guile. He seemed to be incapable of a trick, or a stratagem, or any crooked disguise, and *was* what he *appeared* to be. His carefulness not to say more than he really meant, was very noticeable. I had occasion to meet him frequently during the years of my acquaintance with him, and he was sometimes a guest in my family, and yet I do not recollect ever being in his society many minutes, without perceiving in him a desire to say or do something which might be of service to those about him.

I must not forget to mention that, until the infirmities of age began to press upon him, he never owned a horse, nor an over-coat, nor wore flannels. His journeys were made on foot, (unless his wife was with him,) summer or winter, hot or cold, sunshine or storm. Blue Hill being in those early days a new settlement, and ministers few and far between, he was often called to visit the sick and attend funerals many miles from his dwelling; but whatever the state of the roads, or however deep the snows, he generally went and returned on foot. His residence was forty miles from Bangor, and being a member of the Board of Trustees of the Theological Seminary, he had frequent occasions to visit that city; but he generally came and went on foot. Not far from the time of my settlement in 1825, he walked from Blue Hill to Monson, a distance of eighty miles, to attend an ordination, in the month of November, on frozen ground, with wintry winds whistling around him, without an over-coat, and walked home again; and I doubt if any man ever heard him utter a complaint or speak of hardships. On all public occasions, when duty called him from home, whoever else might be tardy, Father Fisher was not.

It is quite possible that some of my recollections may be slightly erroneous, and in respect to some things, I may have been misinformed; but I have aimed to state things according to the best of my knowledge and belief.

His greatest defect, probably, was the want of a sound, practical judgment to give direction to his industrious energies. He had very little of worldly wisdom. A greater concentration of his efforts, as it seems to me, would have led to more important results; but he was certainly a remarkable man, and lived and laboured for the glory of God, and the good of his fellow men, in all simplicity and godly sincerity.

Very sincerely your friend and brother,

S. L. POMEROY.

EBENEZER PORTER, D. D.*

1794—1834.

EBENEZER PORTER was a descendant, in the fourth generation, from Thomas Porter who emigrated from England, and settled in Farmington, Conn., as one of the original proprietors of the place. He was a son of Thomas and Abigail Porter. His father, at the age of about twenty-three, removed from Farmington, the place of his nativity, to Cornwall, Conn., where, for many years, he held the office of Deacon in the Congregational church, and was also a Magistrate, and a Representative of the town in the State Legislature. In 1779, he removed to Tinmouth in Vermont, where, during a succession of years, he held some of the highest civil offices in the State. He was also somewhat in military life, and for a time was Captain of a company of minute men in the war of the Revolution. He was withal an eminently devoted Christian, and laboured in season and out of season for the advancement of the Redeemer's cause. He died at the house of his son in Granville, N. Y., May 30, 1833, at the age of ninety-nine years and three months.

Ebenezer was the third son of his father, and was born at Cornwall, October 5, 1772. His childhood was marked by unusual loveliness of temper, propriety of conduct, and fondness for books. Having removed with his parents to Vermont, he commenced his course of preparation for College, at the age of twelve, under the tuition of his brother-in-law, the Rev. Benjamin Osborn,† then minister of Tinmouth, and completed it under the Rev. Job Swift, D. D., of Bennington. He entered Dartmouth College in 1788, and graduated in 1792, being the Valedictory orator of his class. He was distinguished in College as well for his exemplary deportment as for his attainments in the various branches of literature and science. It was during his Junior year that he became the subject of those permanent religious impressions, which gave complexion to his character and his life.

After leaving College, he was occupied, for a few months, in teaching a school in Washington, Conn., and, in the mean time, became a member of the Congregational church in that place,—the same of which he was afterwards pastor. He prosecuted his theological studies under the direction of Dr. Smalley of Berlin, and received license to preach in 1794. He was engaged first, for a short time, as a supply at Goshen, in the absence of the stated pastor, on a tour of missionary service; and then preached for a while as a candidate to the Congregational church in South Britain, from which he received a call. This call, however, he did not accept. The Rev. Noah Merwin,‡ minister of the congregation in Washington, having died in the mean time, their attention was immediately directed to him as a suitable person to become Mr. M.'s successor; and, after he had preached for them a few weeks, they signified their desire to this effect in a formal way. But

* Memoir of Dr. Porter.—Woods' Fun. Sermon.—Amer. Quart. Reg., IX.

† BENJAMIN OSBORN was born in Litchfield, Conn., in 1748; was graduated at Dartmouth College in 1775; was ordained pastor of the church in Tinmouth, Vt., September 25, 1780; was dismissed October 11, 1787; and died in 1818, aged seventy.

‡ NOAH MERWIN was graduated at Yale College in 1773; was ordained pastor of the church in Torrington, Conn., in 1776; was dismissed in 1783; was installed pastor of the church in Washington, Conn., in 1785, and died in 1795.

as the call was not in every respect to his mind, he felt constrained to give to it a negative answer, with a statement of the grounds on which it was declined. He subsequently preached, for a short time, at Salisbury, where also there was manifested a strong desire to retain him; but the people of Washington having renewed their call, and modified it in accommodation to his wishes, he soon after returned to it an affirmative answer. His first sermon after his return to them was on the text—"Therefore came I unto you without gainsaying, so soon as I was sent for; I ask, therefore, for what intent ye have sent for me." He was ordained September 6, 1796; and in May following was united in marriage with Lucy Pierce Merwin, the eldest daughter of his predecessor.

At the time of his settlement in Washington, it was his full expectation and decided purpose, unless there should be some special providential intimation to the contrary, to remain with his people to his dying day. He entered with great vigour upon his labours, and every thing gave promise that his relation to his charge would be as permanent as it was agreeable. In addition to his other duties, he assisted a number of theological students in their preparation for the ministry;—a service which, without his knowledge, was preparing him for his ultimate field of labour. The severity of his labours, however, especially during a season of revival in 1804-5, reduced his health so materially, that he was obliged to discontinue them altogether for nearly a year; though his congregation, during this time, showed no signs of dissatisfaction or even impatience. The utmost harmony prevailed among them till the year 1809, when a deficiency in his means of support, owing to circumstances which he could neither foresee nor control, led him to ask for an increase of his salary. This request, though perfectly reasonable, was not met with the cordiality and promptness that could have been desired; and, after a correspondence between him and the parish, which gave little satisfaction to either of the parties, but which was highly honourable to both his prudence and integrity, he proposed a dissolution of his pastoral relation; and, accordingly, a council was convoked to whom the question of a separation was to be referred. At this juncture, the young men of his charge, with a zeal and liberality which their fathers had failed to manifest, stepped forward, and in a most respectful and affectionate communication, proffered him every assurance of their good will, and of their determination to support him at all hazards, if he would consent to remain. This unlooked-for circumstance served to modify, in some degree, his views of duty; and when the question was referred to the council, they decided that the relation should not be dissolved.

Several circumstances occurred, about this time, to indicate the high estimation in which his character and services were held in the community at large. The first Congregational church in New Haven, having become vacant by the removal of the Rev. Moses Stuart to a Professorship in the Theological Seminary at Andover, Mr. Porter was earnestly and repeatedly solicited to consent to a call from that congregation; and Dr. Dwight, among many others, was of the opinion that his duty clearly pointed him thither. During the same year, (1809,) he was elected a member of the Connecticut Academy of Arts and Sciences. In 1810, he preached the Annual Sermon before the Connecticut Missionary Society, and was afterwards elected a Trustee of the same body. In 1811, he was invited by Governor Griswold to preach the Election Sermon; but the enfeebled state of his health obliged

him to decline. In the course of the same year, overtures were made to him by the Consistory of the Reformed Dutch church in Albany to become their pastor; to which, however, he was not disposed to listen.

The time had now come which Providence had designed for his translation to another sphere of usefulness. The chair of the Bartlet professor of pulpit eloquence in the Theological Seminary at Andover having become vacant by the resignation of Dr. Griffin, the Trustees and Visitors of the Institution unanimously concurred in the election of Mr. Porter to that important place. This appointment presented to him a new and difficult question of duty; but, after nicely and scrupulously weighing the various considerations having a bearing upon it, he signified his wish to his people that they should unite with him in referring it to the decision of the Consociation with which they were connected. This proposal having been agreed to, the Consociation assembled, and, after due consideration of the case, determined that it was his duty to accept the appointment; and, with a view to this, they declared the relation between him and his charge dissolved. This occurred on the 18th of December, 1811; and on the next day he signified to the Trustees of the Seminary, through their President, his acceptance of their invitation. He, however, chiefly from an unwillingness to encounter the severity of winter in his feeble health, did not go to Andover until March following. His induction into office took place on the first day of April. A sermon on the occasion was preached by the Rev. Dr. Holmes of Cambridge.

In 1814, the degree of Doctor of Divinity was conferred upon him by Dartmouth College;—a distinction which, it would seem, from a paper that has been found since his death, he doubted, for some time, the propriety of accepting. In 1815, he was elected President of the University of Vermont, under circumstances which led him to take the subject into very serious consideration, though it resulted in the full conviction that he could not be justified in abandoning the place in which Providence had so manifestly fixed him.

Dr. Porter's health had become so precarious that, in the prospect of the winter of 1816-17, it was judged expedient by his medical advisers and others, that he should seek a milder climate; and, with a view to this, he travelled South in the autumn, and passed most of the winter in Georgia. His health was so favourably affected by the change of climate, that he preached the greater part of the time during his absence, at least once on the Sabbath, without inconvenience; and, at the same time, occupied himself in gathering important information in respect to the moral condition of the Southern States, and in helping forward the interests of the American Education Society, then in its infancy. On his return, he attended the meeting of the General Assembly of the Presbyterian Church in Philadelphia, as a delegate from the General Association of Massachusetts, and reached Andover in June, with greatly improved health.

Early in 1817,—shortly after the death of President Dwight, Dr. Porter was appointed Professor of Divinity in Yale College;—notice of which he received while in Georgia. There was a concurrence of circumstances to render this perhaps the most attractive place that could have been offered to him. But he declined the appointment chiefly on two grounds. One was, that the Professorship at New Haven would require of him an amount of labour in the way of public speaking to which he felt himself inadequate;

and the other was, that Providence had already placed him at Andover, where he could labour to as good purpose as any where, and that it was quite as easy to fill the vacancy at New Haven, as it would be the vacancy which would be created by his acceptance of the appointment.

Shortly after his return to Andover, he suffered from a severe attack of pleurisy;—a disease which frequently returned upon him in succeeding years. From the period of his recovery till the winter of 1819–20, he was assiduously engaged in the duties of his office, with only occasional and brief interruptions from the state of his health. The great popularity, however, which he had acquired in various parts of the country, subjected him to the necessity of considering and answering many applications for his services in other spheres of labour. The Presidency of Hamilton College, and afterwards of Middlebury College, was proffered to him in 1817; and in the succeeding year, he was formally elected President of the University of Georgia. About the same time also, he was officially assured that a call would be made out for him by the Presbyterian church in Columbia, S. C., if he would give any encouragement of accepting it. To all these overtures and invitations, however, he gave a respectful but decided negative. At a later period, about the close of 1820, he was earnestly solicited to allow himself to be named to the Trustees of South Carolina College, as a candidate for its Presidency, after the death of Dr. Maxey; and in 1821, a still more definite proposal was made to him, in respect to the Presidency of Dartmouth College, after the resignation of Dr. Dana; but it is hardly necessary to say that both proposals were promptly and decidedly declined.

In the autumn of 1819, the very delicate state of his health seemed to render it doubtful whether it would be safe for him to encounter the severity of a Northern winter; but his reluctance to suspend his labours in the Seminary kept him at home till February, 1820, when he yielded to the necessity of the case, and embarked at Newburyport for Charleston, S. C. The vessel had an unusually protracted and tedious passage, though the voyage, on the whole, proved favourable to his health. In Charleston he met the Rev. Dr. Brown, President of Dartmouth College, who, like himself, was an invalid in pursuit of health, and who left upon Dr. P.'s mind the decided impression, that he would never reach his friends in New England. Just before leaving Charleston, Dr. Porter received a serious injury, and was in imminent danger of losing his life, from being precipitated from a vehicle by reason of the fright of a horse. His preservation on this occasion was made the subject of most grateful recollections, as recorded not only in his journal but in his letters to his friends. After having passed between two and three months in the region of Charleston, he came back to the North, and reached Andover the latter part of June, with the best expectations of himself and his friends, in regard to the effect of the journey upon his health, fully realized.

In November, 1821, Dr. Porter had projected a tour to Europe with a view to pass the winter in Italy; but he subsequently changed his purpose, and sailed for Charleston, thence for Savannah, and thence for New Orleans; and reached home in June, 1822, after an absence of nearly seven months. He had become so wearied with protracted separations from his family and the sphere of his accustomed labours, that he determined, from that time, to stay at home, commit himself to Providence, and abide the result. And though his life was henceforth a constant struggle with infirmity, and

he was occasionally visited by severe attacks of disease, yet, for several years, he was enabled to discharge his duties in connection with the Seminary, with but little interruption.

In 1827, the Guardians of the Seminary instituted, for the first time, the office of President; and Dr. Porter, with the unanimous and cordial concurrence of his colleagues, was appointed to fill it. He felt serious objections, on different grounds, to accepting the place, but finally consented to make the experiment. In connection with the duties devolved upon him by the Presidency, he continued his public lectures, and attended regularly on some other exercises belonging to his department. In the autumn of 1829, however, his health suffered so much that he felt constrained, contrary to his previous determination, to resort again to a Southern climate; and, having spread the matter before the Trustees of the Seminary, and received from them leave of absence, he embarked for Charleston in the month of October. After remaining there a few weeks, he proceeded to St. Augustine, where he spent the rest of the winter, and under the influence of that genial climate, his health seemed constantly growing better, insomuch that he was enabled, during a single week, to perform the labour of writing four lectures. At one time during his absence, he had serious thoughts of crossing the Atlantic and passing the summer in Europe; but it was a gracious providence that diverted him from this course; for the ship in which he would have sailed, was burned by lightning on her outward passage. On leaving Charleston to return home, he seems to have been deeply impressed with the conviction that he was taking a final leave of his friends in that city. The event, however, proved otherwise.

During the greater part of the summer of 1830, Dr. Porter was journeying in different directions, solely with reference to his health. At the meeting of the Trustees of the Seminary immediately after the anniversary, at which he presided as usual, he resigned his office as Professor of Sacred Rhetoric. He, however, continued to give lectures, and to direct the studies in this department, until October, 1832, when the Rev. Dr. Skinner succeeded to the place. The relief which he now felt from a heavy burden of care, seemed temporarily to invigorate his health, and, during the academical year that followed, he performed an amount of labour which surprised both his friends and himself. Disease, however, was all the time preying upon his system, and gradually and surely advancing towards a fatal termination. During the summer of 1832, it became painfully manifest that, unless a vigorous effort were made to retard its progress, his life could not be protracted much longer; and though, when the idea of another Southern tour was suggested to him, he greatly demurred, and felt as if he could not submit to it, yet the advice and earnest wishes of his friends finally prevailed, and in October, he embarked at Boston, with his wife, for the last time, for South Carolina. It was his intention to proceed by way of Charleston to Saint Augustine; but the vessel in which they took passage at Charleston having encountered for some time very tempestuous weather, they were compelled to disembark, and were providentially directed into the interior of South Carolina. At Walterboro', where they remained for some time, enjoying not only a delightful climate but delightful society, he wrote a part of his excellent Lectures on Revivals of Religion. From that place they passed on to Columbia, where he accepted an invitation from the Directors of the Theological Seminary to deliver a course of Lectures;

and immediately after they were delivered, there was an earnest request made for their publication;—a request which is said to have hastened somewhat the appearance of his volume on Homiletics. He left Columbia about the first of May, and reached home, after stopping at several places, early in July. It was apparent, however, that little had been done, during his absence, to stay the progress of his disease. Still he resumed his duties, and continued in the discharge of them, without any perceptible diminution of energy, through the summer and autumn of 1833. Again his friends urged upon him the repetition of a Southern tour; but he was inflexible in his purpose to remain at home. By artificial means, he established an equable temperature in his house, which, for a while, he thought might avail as a substitute for a Southern climate. Those who saw most of him, however, saw that he was gradually sinking. And the progress of his disease, towards the close, is supposed to have been accelerated by the sudden death of a niece in his house, to whom he was devotedly attached, and who died amidst the fiercest terrors and agonies incident to mental distraction.

Shortly after this affecting event, Dr. Porter evidently became convinced that his earthly tabernacle was rapidly giving way. His last official duty was performed about a week before his death, in writing the usual certificate for the members of the Senior class, preparatory to their being licensed to preach. When the physician, contrary to Dr. P.'s wishes, was called, a few days before his death, and other physicians were afterwards called for consultation, the case was pronounced hopeless. From this time, he had only the partial use of his reason; and yet, even in the wildness of delirium, his ruling passion for doing good frequently discovered itself. He continued gradually to sink until Tuesday morning, April 8, 1834, when death finally accomplished its work. His funeral was attended in the chapel of the Theological Seminary, on the Friday following, when an appropriate discourse was delivered by his colleague, the Rev. Dr. Woods, from John, xvii, 4.

The following is a list of Dr. Porter's publications:—A Sermon in the Columbian Preacher, 1808. A Sermon preached at the request of the Trustees of the Connecticut Missionary Society, 1810. A Sermon on the fatal effects of ardent spirits, 1811. A Sermon delivered at the anniversary of the Moral Society in Andover, 1815. A Sermon delivered at the ordination of the Rev. Israel W. Putnam at Portsmouth, N. H., and of the Rev. Alfred Mitchell at Norwich, Conn., 1815. A Sermon on the public Fast, 1816. A Sermon at the dedication of the new edifice erected for the use of the Theological Seminary in Andover, 1818. A Sermon delivered at the ordination of Thomas J. Murdock,* 1819. A Sermon delivered in Boston, on the anniversary of the American Education Society, 1820. A Sermon on the Public Fast, 1823. A Sermon preached in Boston before the Pastoral Association of Massachusetts, 1827. A Sermon preached in Boston before the Society for propagating the Gospel among the Indians and others in North America, 1827. The presumption of sceptical men: A Sermon preached in Andover, 1828. The immortality of God: A Ser-

* THOMAS JEWETT MURDOCK was a native of Norwich, Vt.; was graduated at Dartmouth College in 1812; was a Tutor there from 1813 to 1816; studied Theology at the Andover Seminary; was ordained pastor of the Chapel church, Portland, September 29, 1819; resigned his charge March 21, 1821; was installed pastor of the church in Canterbury, Conn., in 1822; and died in 1827.

mon published in the *American National Preacher*, 1829. Two Sermons preached in the chapel of the Theological Seminary, Andover, on the State Fast, 1831.

In addition to these occasional Sermons, he published, in 1819, the *Young Preacher's Manual*, a second edition of which appeared in 1829; in 1824, a *Lecture on the Analysis of Vocal Inflections*; in 1827, an *Analysis of the principles of Rhetorical Delivery*, as applied in reading and speaking; in 1831, the *Rhetorical Reader*; in 1832, *Lectures on Revivals of Religion*; in 1833, a *Lecture on the cultivation of spiritual habits and progress in study*; and in 1834, *Lectures on Homiletics, Preaching, and Public Prayer*.

FROM THE REV. RALPH EMERSON, D. D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, ANDOVER.

THEOLOGICAL SEMINARY, ANDOVER, January 12, 1848.

Dear Sir: In compliance with your request, I will state my views on some of the prominent points in the character of our deceased friend, Dr. Porter. I cannot, however, attempt a full delineation of his character within the limits of a single letter.

My personal acquaintance with him commenced at this Seminary, where I was a student, at the period when he entered on his office as Professor. After leaving the Seminary, I saw him but once or twice before my return, as an associate with him in office,—a few years before his death, when, to my view, I found him just the same man,—the same at the fire-side, in the social walk, in the Faculty meeting, and in the select prayer meeting, as I had before known him in the lecture room and in the pulpit—the same uniform dignity, combined with uniform cheerfulness, accompanied occasionally with a well-timed sally of wit. Having often before been surprised by the change of aspect with the change of social relations, I was now still more surprised at the manifest sameness. His manners were those of a Christian gentleman, who knew how to meet men of every grade in life;—always dignified and courteous, rather bordering on the reserved than the obtrusive, with an air of perfect frankness and self-possession, yet never loquacious, scornful to no one, and obsequious to no one. Whether it was the result of his innate, sterling good sense, or of that wisdom from above, which bade him regard all men as his brethren, he seemed on a level with all; willing to receive, and still more willing to confer, a favour, without cringing to a benefactor, or assuming a patronizing air towards a recipient of his aid.

In his intercourse with men, no one could doubt his sincerity, or suspect him of any sinister or selfish purpose. From his frankness of manner, as well as from the uniform tenor of his actions, his words passed current at their full import, though sometimes found on reflection, fraught with a delicate reproof, or a still more delicate compliment, which was not at first perceived. His conversation, like his style of writing, was as terse and aphoristic, as it was simple and unpretending—indeed he was very fond of repeating the aphorisms he had met with in reading or in conversation. A love of neatness and of order amounted in Dr. Porter almost to a passion. This was seen alike in his compositions, his dress, his equipage, his buildings, his household arrangements, his study, his workshop, his garden, and his superintendence of the Seminary “A place for every thing, and every thing in its place”—yes, and every man in his place—was his motto. Thus fond of order, he was remarkably regular in his personal habits,—always, when practicable, taking his needful exercise, at its allotted hours, either in his garden, his workshop, his carriage, or as was more commonly the case in good weather, on horseback. By this great regularity, in connection

with the strictest temperance in diet, drink, and I may add, the use of medicine he kept at bay the most fatal of diseases, for a period of about twenty years.

His extreme love of order, and consequently of well defined rules, was, however, probably, the chief cause which prevented his reaching a still higher degree of eloquence than what he attained. Though original and inimitable in his manner, as well as his conceptions, yet his genius seemed often checked in its flight, and kept back from "snatching a grace beyond the reach of art."

Possessing a remarkable tact for the discrimination of character, Dr. Porter was often able, from the more slight indications, to predict the future course of a young man, and to give the cautions or encouragements which his case required. And in the discharge of this delicate and important duty, he was as prompt as he was kind and judicious.

Dr. Porter also possessed great independence of mind. His opinions were his own, and he never feared to avow them, whether in regard to religion, politics, modes of action, or men. But, while thinking for himself, he cheerfully accorded the same liberty to others. Though thoroughly and earnestly orthodox in his religious views, he could candidly appreciate both the arguments and the personal merits of those who differed from him. Never would he make a man an offender for a word, nor discard him from his Christian fellowship or his personal friendship, for minor deviations in opinion.

Another important trait in the character of Dr. Porter was his sterling integrity. He seemed ever to act on the golden rule of doing to others as he would have them do to him. No man more abhorred all artifice, or more sedulously avoided it in his own transactions. Always in easy circumstances, he was able to comply with the apostolic direction to owe no man any thing; and I may here add, that he deemed it the wisest course, so far as practicable, to suffer no man to owe him any thing. This was one part of a system which he early adopted for "putting the world under his feet." The few articles he had to dispose of, he preferred either to give away, or to sell for ready cash. His deviations from this rule, as he once informed me, had been but few, and that for the purpose of accommodating those with whom he dealt. His object was to divest his mind of worldly cares, and to avoid collisions with men on worldly matters.

Mere Christian integrity, however, was not his goal. He was also liberal in his benefactions to individuals, and to many of our most important charitable institutions. Nor was he content to give merely his substance. He also devoted no small share of his time, for many years, to forming and promoting such institutions as the Missionary, the Bible, the Education, the Tract, the Sabbath School, and the Temperance, Societies.

His zeal for the triumphs of what he regarded a pure Christianity, was ardent and unwavering. While engaged in spreading it throughout the world, he was equally active in guarding it against corruptions at home. This is sufficiently evident from his well known and well timed efforts for the promotion and the purity of religious revivals. I need not therefore enlarge on this point. Nor need I speak of his elevated and very consistent religious character, and his general usefulness, as you already have the facts from other sources.

Yours truly,

RALPH EMERSON.

FROM THE REV. ORVILLE DEWEY, D. D.

SHEFFIELD, Mass., February 13, 1849.

My dear Sir: You desired me, after some conversation that passed between us the other day on the subject of Dr. Porter's preaching, to give you in writing my thoughts upon it; and I do so with pleasure;—for it recalls to me some of the best hours of my life—the hours in which I listened to his grand and solemn expositions of the Gospel; and I am the more willing to give this testimony,

because, although his preaching was always regarded as remarkably finished, dignified, and graceful, yet its extraordinary power has never, as it seems to me, been fully appreciated by the public.

It may be thought that this fact itself proves that it lacked the power which I ascribe to it. But upon this point I wish to make one or two remarks that may go some way to explain the fact.

Dr. Porter was a remarkably modest man. And then, too, his sensibility—delicate, tender, and shrinking, was peculiarly of a kind that demanded a *home* for its manifestation. That home it found among his pupils and brethren in the chapel at Andover. Abroad, I have heard him preach, in a great city congregation of strangers, when his manner seemed to me to fail of its usual impressiveness. It was decorous, dignified, accomplished, but not clothed with the power that marked almost every one of his discourses at Andover.

And then again, it is to be observed, that even in his own home sphere, there were circumstances calculated to hinder the natural and just effect of his preaching. He was our master in rhetoric. Every week he was laying down and explaining to his pupils the principles and rules which he was illustrating on Sunday in the pulpit. To their eyes, it was natural, perhaps, that the technicalities of the lecture-room should seem to overspread the glowing manifestations of the pulpit. Hence, it was not uncommon to hear the criticism among his pupils, that his manner seemed to them studied and correct, rather than touching and powerful.

But I must confess it was not so to me. To me, and so far as the manner was concerned, it was the most faultless and impressive Christian eloquence to which I have ever listened; and it is most worthy, I think, by those who heard it, to be recalled and studied as a model.

Dr. Porter always commenced his discourse with a most clear statement of the subject. In simple and precise terms he explained his text and his theme. The matter he had to discuss was never abstruse nor far-fetched. Some plain doctrine or duty of the Gospel was always before him; indeed, his mind was not fitted for deep speculation or profound philosophy. In this opening of the discourse, his manner was always very calm and singularly graceful; it was easy, simple, and commanding. I think I have never witnessed an exordium in the pulpit that was marked by the easy swaying of the body to so many dignified and commanding attitudes. Dr. Porter did not get up in the pulpit, and with one hand behind him, and the other holding his manuscript, begin as if he were going to read something, or as if it were no matter how he began, or as if he meant that his manner should appear careless and unstudied. He certainly had a *manner*; but it seemed to me as free as it was graceful; as much suggested by the feeling of the moment, as it was cultivated. It gratified the taste; it won attention; it commanded respect; it was a good beginning.

Then came the argument. This always consisted of a few clear and decisive considerations. There was nothing uncommon or striking about it; unless it was its extraordinary perspicuity in every word and idea that belonged to it. It never tasked the hearer's mind to understand it. It never went into any sort of curious disquisition. The ordinary questions of the general mind were met; no more was usually attempted. Dr. Porter did not sound the depths of argument, nor penetrate the great questions of religion and life with any acute analysis. In the department of *thought*, I do not intend to claim for him the attributes of a great preacher. I do not suppose that his discourses, on being read, would make any great impression. But in the order, clearness, and compactness of his argument, there was something singularly fitted to satisfy the mind, and to make palpable and unquestionable the ground for what was to follow.

It was in what followed—in the application of his doctrine—that his great power lay. Thus far the hearer was carried on with but little excitement; all

was clear, satisfactory, gratifying in the highest degree to the taste and the judgment, but not exciting. I do not object to that preaching which stirs the heart from the very beginning—such was Channing's; and he could hardly help its being such; he could hardly speak a word on religion that did not awaken emotion—but such was not Dr. Porter's manner—such was not the character of his mind. But when he came to the application, when to impress his subject was what he undertook to do, he often put forth the grandest power of eloquence. I have often gone from his preaching with my heart wrung, literally wrung, by the grasp he had laid upon it; and it was some time before the blood flowed freely in its channels.

For making this impression he possessed two qualifications; the first of which, I think, especially demands attention; because it is valuable, and because it can be acquired.

It was the habit of illustrating and enforcing his doctrine by examples; chiefly by grave historical or biographical anecdotes. He seemed to me to have read history and biography with this view—to have read them as preacher—to have read them as I imagine Cicero would have recommended, who would have the orator know every thing, but subordinate all knowledge to his life-task as orator. I think Dr. Porter must have had a Common-place Book, for the record and classification of facts and anecdotes drawn from his whole reading. Out of his treasury, wherever it was, he was always bringing some pertinent illustrations—some words from Baxter or Milton, uttered in appropriate circumstances, some incident from the life of Boerhave, or of Oberlin, or some grand historical anecdote, which fell upon the point to which it was applied with astonishing force. It carried irresistible conviction; it drove the nail to the quick. It was light and power; it was lightning that rent the hardest obstruction in its way.

The other qualification was strong religious emotion. When shall this power come into the pulpit in its full freedom and majesty? How much learning, accomplishment, talent, in the pulpit, is lost for the want of this! And it *must* come, or the pulpit itself is lost. For the world, in proportion as it becomes an educated, enlightened, reading world, does not want instruction from the preacher so much as impression. The world *knows* enough for the purposes of holy living; it wants to be made to *feel* what it knows; and this effect is ordinarily to be produced by no fine essay or curious disquisition. Dr. Porter's thoughts were seldom original, but they were delivered with a feeling that made them a thousand times better. He had a power of gathering up and concentrating his religious emotions upon the points where his doctrine pressed, that was truly singular. Feeling in him enkindled imagination—for which he was otherwise not remarkable. And this enabled him to deliver certain graphic passages in his discourses in a very striking manner. I think some of his hearers must remember with me his sermon on the destruction of Sodom and Gomorrah,—“And Abraham got up early in the morning and looked toward all the land of the plain, and lo! the smoke of the country went up as the smoke of a furnace.” When he uttered these words he turned and lifted his hands, in mingled astonishment and horror, as if he saw the tremendous spectacle, and he made us feel as if we saw it with him. Imagination and emotion together seemed to seize and transfix him, at some moments, as unexpectedly to himself as to others. “These things,” said he, in the closing part of one of his discourses, “are simple and plain; they are meditated here in our humble sanctuary; they are uttered in a moment; but they take hold of e— —” emotion snatched from him his power of utterance for an instant—then the lifted eye and hand fell—and he said with indescribable solemnity “*of eternity!*” It was the power of a sermon in one word.

A friend of mine attended service in the Seminary one morning, some years after I left it, and heard one of Dr. Porter's grand discourses, and as the audience

was leaving the chapel, Professor Stuart, in his deep tone, said, "THIS is the majesty of the Gospel!" It was indeed the majesty of the Gospel!

Hoping, my dear Sir, that I have not occupied too much space with this account of Dr. Porter's preaching, I subscribe myself with kind regard,

Yours truly,

ORVILLE DEWEY.

RUFUS ANDERSON.

1794—1814.

FROM THE REV. RUFUS ANDERSON, D. D

Boston, March 10, 1856.

My dear Sir: The ancestors of my father, the REV. RUFUS ANDERSON, came from the North of Ireland, and settled in Londonderry, N. H. He was one of eight children, and was born March 5, 1765. His mother died when he was a little more than two years old. I have been assured that she was a very godly woman. This son she devoted to the Gospel ministry, and on her death obtained from his father a promise, that he should be educated for that work. Difficulties afterwards arose in the way of fulfilling that promise, that were not surmounted. When eighteen years of age, he became a member of the Presbyterian church in Londonderry, under the care of the Rev. Mr. (afterwards Dr.) Morrison. His preparation for College was commenced with that clergyman, and completed with Dr. Wood of Boscawen, N. H.

My father once said to me, that his available funds when he entered Dartmouth College in 1787, were less than a dollar. His pecuniary necessities were probably no more than those of many of his contemporaries; but I am affected to think of him as travelling on foot, at the close of his vacation, from Londonderry to Hanover, driving two cows which his father had given him towards his college expenses; or as carrying homespun cloth to dispose of in one of the large seaports; or as finding his way, upwards of sixty years ago, to the then distant town of Saco, in Maine, to keep school, and receiving his pay in articles not easily converted into money. But he appears to have been less in debt when he graduated, than is frequently the case with the young men in our day, and from this indebtedness he contrived soon to be relieved.

His theological studies were at Beverly, Mass., with his brother-in-law, Rev. Joseph McKeen, the first President of Bowdoin College. After preaching as a candidate for some time, he accepted one or two invitations he had received to settle as a pastor, and was ordained, October 22, 1794, in connection with the Second church in North Yarmouth, Me.,—Mr. McKeen preaching the sermon from I. Tim. iv. 16. His parish is now divided into the towns of Cumberland and North Yarmouth, and the territory, which then constituted the first parish, is now called Yarmouth. My father records his gratitude for a "united parish, a united church, and a united council." He was married on the 8th of September, 1795, to Hannah, second daughter of Isaac Parsons, Esq., of New Gloucester, Me. She pos-

sessed a cultivated mind ; and among her prominent graces were humility, patience, love to the people of God, and rare prudence. She died of consumption, July 14, 1803, leaving three sons, who all lived to graduate at Bowdoin College ; though the two younger fell victims, soon after, to the same disease with their mother.

My father's ministry in North Yarmouth was eminently successful. His habit through life was to pray in secret three times a day ; and he had that indispensable requisite of a minister of the Gospel, an earnest desire to save souls. He laboured to this end in season and out of season, especially with the younger portion of his people, nor did he labour in vain. Many gave evidence of deriving spiritual profit from his labours while he was with them ; and an extensive revival, which occurred soon after his dismission, was regarded as mainly the result of his instrumentality. Years afterwards, when visiting the place, I was delighted to find how many of the youth of his day were then members, and some of them pillars, of the church.

My father's second marriage occurred May 27, 1804, to Elizabeth Lovett of Beverly, Mass., who survived him, and died in her native place in 1820. This marriage, together with the inadequacy of his support, and the necessity of some change for the benefit of his health, led him to ask a dismission from the church in North Yarmouth, after a settlement of nearly ten years, which was reluctantly granted in September 1804. Up to this period, he had written at least a thousand sermons ; but with the use of so many abbreviations, as often to make it somewhat difficult for any one but himself to read the manuscripts.

His next pastoral charge, which continued until his decease, was in Wenham, Mass., and commenced June 10, 1805. This arrangement was doubtless the means, under God, of prolonging his life. But a revival of religion among his people in the year 1810, while it exceedingly rejoiced his heart, made too great a demand upon his strength, and shattered his constitution. Consumption gradually fastened upon him. He continued to preach till near the close of 1813. As his health failed, his soul became more sensitive to spiritual things. I remember one morning, when on his knees at the family devotions, he was too much overcome with emotion to proceed. His attachments were strong for many of his ministerial brethren ; but the dearest and most intimate of them was Dr. Samuel Worcester of Salem, well known as the first Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and his high fraternal regard was fully reciprocated by that eminent man. My father's death occurred on the 11th of February, 1814, when he had nearly completed his forty-ninth year. His funeral was numerously attended, and the sermon preached by Dr. Worcester from 2 Tim. i. 12, was afterwards published, and contains a glowing description of his character and worth.

"His mind," says Dr. Worcester, "was active and efficient ; and, in regard to objects deemed by him important, would easily kindle into ardour. His passions, naturally quick and strong, restrained and sanctified by Divine grace, diffused around him a mild and benign, a warming and cheering, influence. In his various relations, as a husband, a father, a friend, a brother, a pastor, a citizen of his country, and a denizen of Zion, the benevolence of his heart was manifest in constant endeavours, and desires unequivocally expressed, for individual happiness and for public good. His conversation was distinguished for its simplicity, and for being always with grace seasoned

with salt ; and the man is rarely to be found, of whom it might be said with more appositeness, ‘Behold an Israelite indeed, in whom there is no guile.’” The preacher closed his memorial of his departed friend by saying, “Might an expression of personal feeling be indulged, I would say, I am distressed for thee, my brother Anderson, very pleasant hast thou been unto me.”

The subject of this funeral sermon,—*The dignity and glory of the Redeemer*, is supposed to have been suggested by an interview between the two friends not long before. Two or three of Dr. Worcester’s brothers had departed somewhat from the orthodox views of the person and offices of Christ ; and my father, while yet able to converse freely, requested an interview with his friend, and spent a long time with him in his study. As he came out, I heard him say emphatically to my mother, “All is right, Samuel is safe.”

I know of but four publications, in a distinct form, by my father. The first was a double Fast-day Sermon preached in the year 1802, specially designed to resist the ingress of French infidelity and licentiousness. In 1805 and 1806, he published two pamphlets directed against the distinctive principles of the Baptists. They show a discriminating mind, and a clear apprehension of the subject of which he was treating. He subsequently printed a Primer for children, of which I am unable to find a copy. In the last years of his life, he collected materials for a historical work on Missions to the Heathen,—a subject which had secured his warmest interest, and was then beginning to attract the attention of the American Churches. The materials, in collecting which my own agency was employed some five and forty years ago, are now in my possession, and are interesting to me as having given me my first introduction to that vast field of Christian effort, which God has opened to the church in modern times. Though my honoured father saw but the dawning of the day, it filled his benevolent and pious soul with exceeding joy.

I am, my dear Sir,

Very respectfully and truly yours,

R. ANDERSON.

SAMUEL SHEPARD, D. D.*

1794—1846.

SAMUEL SHEPARD was the son of Daniel and Sarah Shepard, and was born at Chatham, (now Portland,) Conn., in November, 1772. His parents were exemplary members of the church, and his father's occupation was that of a farmer. In his earliest years he evinced great fondness for study; and at the age of fourteen was employed as teacher of a district school in his native place. For a year before he entered College, he was engaged in teaching at Glastenbury. Having gone through his preparatory course under the Rev. Enoch Huntington of Middletown, he entered Yale College in the spring of 1789, was graduated in 1793, with one of the two highest honours of his class. After prosecuting the study of Theology for some time under the direction of the Rev. Dr. Cyprian Strong, the minister of his native parish, he was licensed to preach the Gospel by the Hartford South Association. Having preached for a short time at Milford and Derby, Conn., successively, he accepted an invitation in October, 1794, to preach as a candidate to the church in Lenox, Mass., which had been vacant about two years, in consequence of the dismissal of the Rev. Samuel Munson.† He accepted the invitation, and in due time received a unanimous call to become their pastor, which also he accepted. He was ordained on the 30th of April, 1795,—Dr. Strong of Chatham preaching the sermon.

He remained till the close of life the pastor of the church with which he now became connected. His ministry, from its beginning to its end, was attended with an unusual degree of success. The church, previous to his settlement, had, from various causes, enjoyed little of spiritual prosperity, and had been the scene of protracted and most unhappy divisions; but the commencement of his pastorate marked a highly auspicious change. In the years 1799, 1807, 1808, 1815, 1820, 1821, 1830, 1836, and 1843, there were extensive revivals of religion under his ministry, which brought large numbers into the church. In April, 1845, he preached a sermon on the fiftieth anniversary of his ministry, in which he gratefully and pathetically reviews these and various other testimonies of the Divine goodness.

In connection with his appropriate duties as a minister, he performed much service at home and abroad, in aid of the cause of education. He was a member of the Corporation of Middlebury College from 1806 to 1813; a member of the Corporation of Williams College from 1808, and its Vice President from 1834, to the close of his life. He was honoured with the degree of Doctor of Divinity from Union College in 1819.

Doctor Shepard enjoyed vigorous health, and was abundant in labours, during nearly his whole life. One year before his death, he suffered severely from an attack of the *angina pectoris*; and, though he so far recovered as to attend to his accustomed duties, and even to preach three times on the Sabbath, he often remarked that the fatal blow was struck, and that he was then passing his last year. So strongly was this impression fixed upon his mind

* M.S. from his daughter.—Todd's Fun. Sermon.

† SAMUEL MUNSON was graduated at Yale College in 1763; was ordained at Lenox, Mass., November 8, 1770; was dismissed in 1792; and died in 1814.

that, in his last round of pastoral visitation, he mentioned in several families that that would probably be the last time he should ever visit them; and his preaching, during that year, was marked not only by uncommon fervour and power, but by a tenderness that seemed truly parental. About the first of December, 1845, the disease from which he had previously suffered, returned upon him,—which led him to say at once, “My time has come.” It was a Communion Sabbath; and it was not without an effort that he was able to attend church. The impression seemed universal with the audience that that was to be, as it proved to be, his last visit to the house of God; and when he passed out of the house, not a small portion of them were in tears. His illness, which was of several weeks duration, was attended with great distress, and even agony; but his mind was uniformly clear, and his faith always triumphant. He had a fitting word for all who came to see him; and sometimes his faculties were quickened and elevated to an extraordinary degree, so that both his thoughts and his language took on a character of unwonted sublimity. He lingered in extreme suffering until the 5th of January, 1846, when he died at the age of seventy-three years and two months. A sermon was preached at his funeral by his neighbour and intimate friend, the Rev. Dr. Todd of Pittsfield, and was published.

He was married in 1795, shortly after his ordination, to Lucy Ames, a native of the same place with himself. They had three children,—one son and two daughters. The son, *Samuel Nicholas*, was graduated at Williams College in 1821, and is now (1855) pastor of a church in Madison, Conn. Mrs. Shepard died in 1837; and in 1839, Dr. Shepard was married to the widow Olive Taft, then of Williamstown, who survived him.

Dr. Shepard's publications are a Sermon preached at Lenox at the execution of Ephraim Wheeler, 1806; a Sermon preached at the General Election at Boston, 1806; a Sermon on the fiftieth anniversary of his ordination, 1845.

FROM THE REV. ELISHA YALE, D. D.

KINGSBORO', N. Y., November 28, 1853.

Dear Sir: It gives me pleasure to comply with your request, by communicating to you my reminiscences and impressions concerning my former pastor, the late Dr. Shepard. I was young when I first saw him in the pulpit; but even at that early period, his preaching made an impression upon me that never passed away.

In his person, Dr. Shepard was of about the medium height, but rather thick set, firm, and apparently capable of great physical effort and endurance. His countenance was expressive of strength rather than delicacy; though it was often irradiated by a smile of good nature and benevolence. His manners were an admirable compound of affability and dignity. While he naturally possessed a fine flow of spirits, and knew how to unbend in all the freedom of familiar intercourse, he never, by any act, compromised his dignity—he knew what was due to others, and kept others mindful of what was due to himself.

He possessed a vigorous and comprehensive mind. His perceptions were clear, his judgment sound, his imagination lively, and his memory retentive. Had he been as remarkable for his habits of study, as he was for his original mental constitution, I have no doubt that, as an intellectual man, he would have stood forth among the foremost of his contemporaries.

He was distinguished for his integrity—his unwavering adherence to what he believed was true and right. It was utterly impossible for him to dissemble in any thing: his convictions were generally clear and strong; and he spoke them

out in all honesty—not always perhaps practising so much reserve as prudence might have dictated. If he sometimes, for the moment, gave offence, by excessive frankness, it was generally *but* for a moment; as the noble quality in which the offence originated, could not but command the respect even of those to whom its exercise had given pain.

With integrity he united great generosity. He held his property as a steward, and followed the dictates of an enlightened conscience in the distribution of it. He was eminently kind to the poor; the voice of suffering was never lifted up at his door in vain. To the great objects of Christian benevolence connected immediately with the conversion of the world, he contributed cheerfully, systematically, liberally. He was also a noble example of hospitality. Living as he did at the county seat, and on the great road extending through the county and into other States, he was visited by a great number of persons, both clergymen and laymen; and his visitors were sure to meet a cheerful welcome and a hospitable entertainment.

As a preacher, Dr. Shepard possessed much more than ordinary power. His voice was loud, mellow, and flexible, and capable of filling the largest church without effort. There was great animation in his manner,—a kindling up of the whole soul in his face, which, accompanied with forcible and appropriate action, could not but give great effect to what he said. His discourses, were, very often at least, delivered from short notes, though generally not without previous elaboration; but I remember to have heard that some of the very best sermons that he ever preached were strictly extemporaneous; not even the subject having been chosen till after he had got into the pulpit. His thoughts sometimes came like a mighty rushing torrent; and he never lacked for the appropriate language in which to clothe them. In his views of religious truth, he belonged to the school of Edwards; and to these views he attached great importance, while yet he was not disposed to make a man an offender for a word. In his pastoral relation, he was eminently exemplary, caring alike for all the members of his flock, according to the variety of their circumstances and needs. He was a firm friend to religious order; and when, a few years before his death, the tide of fanaticism came in like a flood, threatening to pour desolation over the goodly field he had so long been permitted to cultivate, he promptly and fearlessly set up a standard against it, and that, notwithstanding it brought upon him, temporarily, no little reproach. His great firmness of character perhaps never displayed itself more remarkably, or to better purpose, than on that occasion.

With great respect and affection,

Your brother in the Gospel,

ELISHA YALE.

JOHN FISKE, D. D.*

1794—1855.

JOHN FISKE, a son of Peter and Sarah (Perry) Fiske, was born at Warwick, Mass., October 26, 1770. He divided his early years between attending school and working upon his father's farm. He fitted for College, partly under the instruction of his pastor, the Rev. Samuel Reed, and partly under that of his brother Moses.† He received his collegiate education at Dartmouth, where he was graduated in 1791. He studied Theology under the direction of the Rev. Dr. Lyman of Hatfield, and was licensed to preach, and at the same time ordained to the ministry, at Hadley, May 6, 1794, by the Northern Hampshire Association, with a view to labouring for a season in Seneca, N. Y. He immediately proceeded towards his intended field, and the second sermon he preached, was in what is now the town of Geneva, consisting then of five or six log cabins, and one or two framed buildings. But he was soon arrested in his labours by an attack of fever and ague, in consequence of which he returned to Massachusetts. He preached for some time both in Milford and in North Brookfield, and overtures to settle in both places were made to him, which, however, he declined. He subsequently received a call from the church in New Braintree, which he accepted; and on the 26th of August, 1796,—his twenty-sixth birth day,—he was installed as its pastor. The installation sermon was preached by his theological instructor, the Rev. Dr. Lyman of Hatfield.

The church of which Mr. Fiske became pastor was, at that time, in regard to its spiritual interests, in a very depressed state. For the first two years of his ministry, no additions were made to it; but from that time there were several added each year until 1809, when there commenced an interesting revival which continued between two and three years, and increased greatly both the moral and numerical strength of the church. In 1818–19, another and still more powerful revival occurred, the result of which was an addition to the church of more than ninety persons of all ages and conditions. The years 1826, 1831, and 1842, were severally marked by an unusual attention to religion in his congregation, which brought into the church an aggregate of nearly one hundred. In the progress of his ministry, not only was the church much enlarged, but the tone of Christian feeling and benevolent effort was greatly quickened and elevated.

He always showed himself an earnest friend to the cause of education. He watched over all the schools in the town with a sort of parental interest, often visiting them, and doing his utmost to elevate the standard of qualification in the teachers. He had also an important agency in the establishment of Amherst College, and as long as he lived continued one of its most efficient patrons.

* His Half-Century and Dedicatory Discourse.—MS. from his daughter.

† MOSES FISKE was a native of Warwick, Mass.; was graduated at Dartmouth College in 1786; was a Tutor there from 1788 to 1795; studied Theology and was licensed to preach, but was never ordained, and preached but a few times; removed to Tennessee, where he became distinguished as a civilian, and died in 1843, aged eighty-three. He remained single till he was fifty years old, and then was married and reared a family of nine children. He published several Tracts, among which was a Discourse on Negro Slavery in the United States, 1795.

He was honoured with the degree of Doctor of Divinity from Amherst College in 1844.

Dr. Fiske continued sole pastor of the church until the 22d of June, 1853, when Mr. James T. Hyde, a graduate of Yale College in 1847, was ordained as his colleague. From that time he continued to preach occasionally,—but usually in the neighbouring towns, whose ministers he was fond of visiting,—till about the close of the summer of 1854, when he performed his last service in the pulpit. His last public address was at the Communion in the following October. During the next winter, he suffered much from *sciatica*, and his health seemed to be gradually failing till the 1st of March, when he was taken suddenly ill with congestion of the lungs. His illness was attended with great suffering, but his mental faculties were bright, and no cloud seemed to pass between him and the Sun of Righteousness. His children he welcomed gratefully to his bedside, and was comforted by their last loving and filial ministrations. Only a few hours before his death, as those around him, at his request, commenced singing “Rock of ages cleft for me,” his voice, still sweet and perfectly true, though faltering, joined in the solemn but delightful exercise, as if in anticipation of the enrapturing melodies of Heaven. He died on the 15th of March, 1855,—after an illness of just a fortnight,—in the eighty-fifth year of his age, and the sixty-first of his ministry. His funeral sermon was preached by the Rev. Dr. Snell of North Brookfield.

Dr. Fiske published a Spelling Book, 1807: a Fast Sermon, 1812; a Half-Century and Dedicatory Discourse, 1846.

He had eight children,—four sons and four daughters, all of whom lived to maturity.

FROM THE REV. JAMES T. HYDE.

HARTFORD, Conn., June 18, 1856.

Dear Sir: I had no acquaintance with the Rev. Dr. Fiske of New Braintree until the spring of 1853, when he was eighty-two years old; but from that time was with him almost constantly, until he died—nominally as his colleague in the ministry, but more truly as a son in his own family—as intimate with him as a young man could well be with one older than himself by nearly three-score years. And it was especially true of him that he was *young* when he was *old*, and *lived until he died*. Although entirely independent in my official responsibilities, I was very much dependant upon him and his family for daily companionship and recreation, and must always remember him with filial affection.

In person, tall and well-proportioned, with large and regular features, and but slightly bended form; with eyes still bright and voice still strong and clear; with slow but solid footstep; generally reading, writing, singing, or talking, when he was not riding or sleeping, he seemed, when I first saw him, to be about as vigorous as he was venerable. With a serene and intelligent countenance, with mild and dignified manners, with an active and well-balanced mind—discriminating in judgment, skilful in management, cautious and yet determined in action—in conversation at once inquisitive and instructive—deeply interested in the practical affairs of men, and with as deep an insight into their character and motives, he made his presence to be *felt* by all around him, without even attempting to *exert* an influence or to make an impression.

Fixed in his opinions and ways, but seldom arbitrary; strict in his principles, severe in his sense of propriety without being sanctimonious; equable in temperament and yet playful in feeling; generous in sympathy and uncommonly compan-

ionable to those who really knew him; siding always with a noble impulse and a steady faith in favour of whatever seemed right or useful; nervously sensitive to suffering; timid and sometimes impatient, but always submissive and trustful; thoroughly republican in simplicity; truly patriarchal in hospitality; he presented to my eye a rounded completeness of character, seldom found, except in those who have grown old with a silent and natural growth, without any special excitement or constraint, but in the quiet study and service of the Gospel.

In the pulpit, he spoke not with enticing words, nor with impassioned appeal, but with sterling good sense and with great appropriateness,—particularly in prayer. He found the church of which he was pastor in a very unpromising condition, and, I think I may add that, by the blessing of God on his faithful labours, he made it all it has ever been. In the public schools, in the College (Amherst) in whose establishment he bore a prominent part, and of which he was a Trustee for many years, and in the councils of the churches, especially in difficult cases, he was eminently wise and efficient.

After a ministry of fifty-eight years and nearly five months among the same people, in a pleasant and retired home, with a large family,

“And that which should accompany old age,

“As honour, love, obedience, troops of friends,”

enjoying and being enjoyed by his friends to the end, praising God for his goodness, and feeling more deeply than he could express his own unworthiness, he fell asleep in confident hope of the mercy of God through our Lord Jesus Christ.

I am, my dear Sir, truly yours,

JAMES T. HYDE.

DANIEL DOW, D. D.

1795—1849.

FROM THE REV. WILLIAM A. LARNED.

PROFESSOR IN YALE COLLEGE.

THOMPSON, Conn., August 9, 1852.

Dear Sir: At your request, I send you a brief memorial of the REV. DR. DOW. It is compiled in part from my own personal knowledge, as I was brought up under his pastoral care, and also at different times pursued my studies under his direction; in part also from information derived from his widow and other members of his family; but principally from autobiographical notices contained in his semi-centennial sermon. I think his life is well deserving of remembrance, and I am glad that you propose to place his name among the many American Divines, whose history you are endeavouring to rescue from oblivion.

Daniel Dow was born at Ashford, Conn., February 19, 1772. When he was three months old, his father died; but his mother watched over his infancy and childhood with great tenderness and care, and furnished him with every means in her power for acquiring useful knowledge. In the year 1790, having gone through his preparatory studies, he entered the Sophomore class in Yale College. His mind, which had been more or less susceptible to religious influences, even from early childhood, took a decidedly serious direction during his college life, and, under the counsel and guidance of President Stiles, he made a public profession of religion.

Mr. Dow graduated with high honour, in September, 1793. Having spent the portion of his father's estate which fell to him, he now supported himself for two years in teaching psalmody; and at the same time pursued his theological studies, partly under the direction of the Rev. Dr. Goodrich of Durham, and partly under that of the Rev. Enoch Pond* of Ashford. He was licensed to preach the Gospel by the Association of Windham County, at Woodstock, May, 1795. He preached his first two sermons in the town of Douglass, Mass.; then preached eight Sabbaths in Eastford, a parish of his native town; then four Sabbaths in East Woodstock; and then commenced preaching at Thompson, where, in due time, he received and accepted a call to become the pastor of the church.

On the 20th of August, 1795, he was married to a daughter of Deacon Jesse Bolles, of Woodstock.

On the 20th of April, 1796, he was ordained pastor of the church in Thompson, the sermon on the occasion being preached by the Rev. Enoch Pond.

He was settled upon a salary of three hundred dollars. His predecessor, Rev. Noadiah Russell, had received forty pounds at his settlement to purchase a farm, and from the proceeds of this farm, had supported his family, so that, by laying up his whole salary, he had become, at the time of his death, one of the richest men of the town. Mr. Dow also, a short time after his settlement, purchased a farm. He had Charles Morris, (afterwards Commodore Morris,) as a "farm boy," and a "hired man." Morris was studying under Mr. Dow, and paid for his tuition by doing "the chores" of the family; but as both teacher and pupil were better students than farmers, the proceeds of the season were only sufficient to pay the hired man. Four years after his settlement, therefore, Mr. Dow was forced to ask a dismission, as he had several invitations to settle elsewhere; whereupon his people raised his salary to four hundred dollars. He contrived, by strict economy, to support his family upon this small sum till the war of 1812, when, finding himself five hundred dollars in debt, he again asked for a dismission on the ground of want of support; and, on this occasion, the people increased his salary to five hundred dollars, at which point it remained. But it was not till three years before his death, that he had saved enough to pay the debt of five hundred dollars. The apprehension that he might die in debt, was, for many years, a sore trouble to him; but the good providence of God provided for him, and he left the entire salary of his last two years to his surviving family. And here it is proper to say that the judgment, prudence, and skilful diligence of his wife relieved him from most of the anxieties attendant on limited resources, and enabled him to educate a large family and support a large household in a manner becoming his position in life. Indeed I have heard details, from his excellent partner, of household management, which surpass the fictions of "Sunny Side," or any other which I have ever read, of the interior affairs of the minister's family. It would be no easy matter to decide how much of the

* ENOCH POND was born at Wrentham, Mass., April 27, 1756, and was graduated at Brown University in 1777. After leaving College, he was an officer in the American army for about a year, and then for several years was occupied as a teacher of music, and also a teacher of one of the public schools in Boston. He then studied Theology for a short time; entered the ministry, and was settled as pastor of the church in Ashford, Conn., in 1789. In 1798, a revival of religion among his people added about eighty new members to this church. He died of consumption on the 6th of August, 1807, in the fifty-second year of his age. He is represented as having been "a genial, affable, and good man."

minister's well studied sermons, and timely pastoral visits, were due to the less noticed labours of the minister's wife.

Mr. Dow was always a student. He furnished himself with books in early life in a way worth mentioning. The late Oliver D. Cook, bookseller in Hartford, was his particular friend; and, on his annual visit to Commencement at Yale College, Mr. Dow would buy all the books he wanted for the year, and, at his next annual visit would exchange them for others, of course paying for their use. For many years he had young men preparing for College under his instruction, besides, in the fall, the schoolmasters in the neighbourhood, who needed preparatory drilling for the winter's campaign. Mr. Dow always rose, winter and summer, between four and five o'clock. His first employment, after kindling the fire, was to read aloud one chapter in the Greek Testament, and to sing a Hymn; and the cessation of these morning praises was one of the things which the bereaved household most sensibly felt, after he was taken away. The rest of the day, with the exception of the time regularly devoted to exercise and the usual routine of the daily duties of hospitality and visiting, was spent in his study. His studies lay principally in the Bible, and no one could be more familiar with its sacred pages. He needed only a single important word in any passage, to enable him at once to turn to the chapter and verse where it was found. Scott was his favourite commentator.

On his settlement, Mr. Dow committed to paper certain definite rules for the regulation of his conduct, to which I believe he very uniformly adhered. These rules relate more especially to his duties as a preacher. And it was as a preacher that he pre-eminently excelled. Very early in his ministerial life, he was compelled to forego writing sermons. The first occasion on which he preached an unwritten sermon was a preparatory lecture. He felt that he had failed and was discouraged. It happened, however, that one of the deacons of the church thought otherwise, and, without knowing any thing of Mr. Dow's feelings on the subject, remarked to him that, though he did not wish to flatter his minister, he had never heard so good a sermon from him. From this preparatory lecture to the last sermon he preached,—an interval of half a century,—he never wrote a discourse, excepting a few on extraordinary occasions, not amounting, at the utmost, to a dozen. This practice of preaching unwritten sermons, enabled him to preach more sermons, perhaps, than almost any minister of his time in New England. The parish is so divided into small villages and remote neighbourhoods, that he was compelled to extend his labours over a large field. There were some nine places, besides his own church, where he was expected to preach with more or less regularity. He commonly preached a third sermon on the Sabbath in some one of these neighbourhoods, often going eight or nine miles for this purpose. Besides, he preached very frequently on week day evenings,—sometimes on every one except Saturday, which day he always preserved unbroken by any labours away from his house. In addition to this, he always preached at funerals, taking this opportunity to preach to the living, as he expressed it, and not of the dead. And as this was universally known, he was called upon to officiate on such occasions in remote places, and particularly on the border lands between Connecticut, Massachusetts, and Rhode Island, where there was not regular preaching. He had preached a funeral sermon the day he died. Owing to the fact that his labours were divided and spread over so large an extent of ter-

ritory, his own people perhaps were not fully aware how much he did ; but had they been united and bestowed upon one spot, he would have appeared to be what he was,—one of the most laborious ministers of his generation.

Mr. Dow carefully thought out his sermons ; they were always well planned ; the doctrine plainly set forth ; the style clear and forcible ; and throughout the whole there was a simple, straight forward manner, which impressed the hearer from its unostentatious earnestness. He was fond of taking some single expression, or short clause of a sentence, for a text : sometimes the selection would seem to be odd, but it was always found in the end that the preacher had a serious object in view. The doctrines of Scripture he was inclined to express, at least in the later periods of his ministry, in Scripture language, rather than in the formulas of creeds ; though I suppose from no dissatisfaction with the language of the latter. But his great familiarity with the Scriptures naturally led him to this course. He stated the whole truth with all plainness, as he held it ; for he regarded it as *his* duty to preach the truth, and the duty of his hearers to receive it. Indeed he never seemed to be conscious that any one would expect from him any thing short of the whole truth, however unpalatable it might be. He recognised the opposition of the human heart to many humbling truths, but seemed not to be aware that any one could suppose that he was not to preach them. And it deserves to be stated, as showing how much undoubted honesty and unmixt simplicity of purpose will effect, that, at the time of his death, he stood among Christians and ministers of other denominations, almost as high as among those of his own, notwithstanding he was accustomed to argue points of denominational difference with great plainness and force.

In his intercourse with his people he was remarkably prudent. He never intermeddled with what did not concern him. He never allowed himself to become a party to the disputes and dissensions of individuals, though he was firm in doing what he deemed his own duty. His parishioners generally understood that their minister was to be allowed to take whatever position seemed to him to be right on any question of duty, without hinderance or rebuke ; while, on the other hand, he formed no parties, and uttered no denunciations, nor took any other course to bring them into his views, than the simple presentation of what he deemed the truth. He continued to grow in their esteem to his dying day.

Mr. Dow was elected a Fellow of Yale College in 1824. He was one of the Founders of the "Theological Institute" at East Windsor, and was a Trustee of the same from its foundation in 1824. He was elected a Corporate member of the American Board of Foreign Missions in 1840 ; and held these several offices till his death. In 1840, he received the degree of Doctor of Divinity from Williams College. He died July 19, 1849, in the seventy-eighth year of his age. He died in his Master's service. He had just returned from preaching a funeral sermon on the text—"Be ye also ready," when he was suddenly called home, without the utterance of a word.

Dr. Dow published Familiar Letters to Rev. John Sherman, 1806 ; The Pedobaptist Catechism, 1807 ; A Dissertation on the Sinaitic and Abrahamic Covenants, 1811 ; Connecticut Election Sermon, 1825 ; Free inquiry recommended on the subject of Free Masonry, 1829.

I am yours respectfully,

WILLIAM A. LARNED.

ABIJAH WINES.*

1795—1833.

ABIJAH WINES, the eldest child of Abijah and Deborah (Runnels) Wines, was born at Southold, Long Island, May 27, 1766. His parents were of Welsh extraction. In the year 1780, when he was a little less than fifteen years old, he removed with his father's family to Newport, N. H. In his childhood and youth, he was uncommonly active and resolute, and gave promise of a much more than ordinarily energetic character.

At the age of twenty, he was married to a young lady in Newport—Ruth, daughter of the Hon. Benjamin Giles; and, as both himself and his wife inherited some property, they settled down on a farm with very comfortable worldly prospects. He had become the father of two children, and was engaged in building a new house, when a change took place in his views and feelings, that gave a new complexion to his life. The circumstances attending this change were remarkable. On a certain night, as he was getting into his bed, the sheets between which he was laying himself down, suggested to his mind the thought of the winding sheet, in which he must ere long be wrapped, as a preparation for being laid in the grave; and this was the beginning of a process of solemn thought, that resulted in his hopeful conversion. From this time, he was free to converse on religious subjects, and was very soon heard exhorting his workmen and neighbours to begin at once to lay up treasure in Heaven.

Shortly after this change of character, he began to meditate a change of employment; and his thoughts were directed towards the ministry. He commenced his classical studies under the instruction of the Rev. Levi Lankton of Alstead, intending originally to dispense with a collegiate course; but, as he proceeded, he changed his purpose, and, in the spring of 1792, became a member of the Sophomore class of Dartmouth College. During his connection with that institution, he sustained a highly respectable standing as a scholar, and, in the midst of a very general indifference to religion, maintained an exemplary Christian character. He was graduated in the year 1794.

On leaving College, he went to Franklin, Mass., to prosecute his theological studies under the direction of Dr. Emmons. The teacher and the pupil are said to have been mutually pleased, and each to have found in the other a kindred spirit. Having remained here not far from a year, he was licensed to preach about August, 1795, and, on returning to his house at Newport, was employed by the church and society there to preach as a candidate for settlement. In the course of a few months, he was invited to become their pastor; and, having accepted the call, was ordained in January, 1796. The ordination Sermon was preached by the Rev. Dr. Burton of Thetford, Vt.

* Farley's Fun. Serm.—Hist. of Mendon Association.—Communication from Mrs. Sartell Prentice.

Notwithstanding he laboured under the disadvantage of being a prophet in his own country, his labours were highly appreciated, and were attended with a manifest blessing. The society increased in numbers and strength, the church was built up under his ministry, and two extensive revivals occurred, one of which numbered about seventy hopeful subjects.

Not long after the last and most extensive of these revivals, he was invited to become the Professor of Systematic Theology in the "Maine Charity School," then just established at Hampden, Maine, and afterwards transferred to Bangor; but he deferred the acceptance of the appointment, having in his eye another field of usefulness, which he thought he might perhaps occupy to more advantage. He had been greatly exercised concerning the moral wants of the West, and especially in respect to the establishment of a Theological Seminary that might furnish ministers for that destitute and rapidly increasing population; and he resolved on making a personal effort to meet the exigency. Accordingly, he resigned his charge at Newport in November, 1816, in spite of the remonstrances of his congregation who were ardently attached to him, and journeyed into the central part of the State of Ohio, with a view, if possible, to carry into effect his benevolent purpose. He, however, failed to secure the necessary co-operation in his enterprise, and returned, after a few months, hopeless of being able to accomplish it.

It had been remarked by his friends, previous to his setting out on his journey to the West, that there were some things in his appearance and conduct which it seemed difficult to account for; and, on his return, it became quite manifest that his reason had sustained a severe shock. This was attributed by some to his having been unduly excited during the revival, and by others to his having exercised his faculties too intensely in certain philosophical and theological discussions, in which he had become deeply interested. He remained at Newport with his family for some time, and then went to an asylum, where, after a few months, his mental malady seemed to be entirely cured. He now journeyed into Maine, and arrangements were made for his establishment in the Divinity School, to which he had been previously appointed. He removed his family thither in the spring of 1818; but he resigned his Professorship after holding it about one year.

After his connection with the Seminary closed, he accepted an invitation to preach to the Congregational Society on Deer Island, in Penobscot Bay. Here, without being installed as pastor, he laboured, for the most part very acceptably, for twelve years. During the latter part of the time, he engaged with great zeal in the Temperance Reformation, which was then just beginning to attract public notice; and the ardour which he displayed in the cause, gave offence to a portion of his congregation, and prepared the way for his separation from them. Having now reached the age of sixty-five, and considering his prospects of continued usefulness on the island as at best dubious, he determined to withdraw from public life altogether. He might have returned to Newport, where the house which he had built, and the farm on which he had lived, still remained in his possession; but, as his associations with the place had been rendered painful by some previous experiences, he chose to make a different arrangement; and, accordingly, in company with his son, he ascended the Penobscot River, purchased a tract of uncultivated land, and addressed himself vigorously to the work of pre-

paring for a family establishment. In the spring of 1832, he was exposed to great hardships, especially in connection with the inclemency of the weather; the effect of which upon his health soon became apparent. He fell under the influence of a morbid nervous affection, accompanied by extreme depression of spirits, and decided mental alienation—in short, it was the reappearance of his old disease, in an aggravated form. In the month of August, he was conveyed to the hospital in Charlestown, Mass., where he spent his remaining days. He lingered in great suffering till the 11th of February, 1833, when he died in the sixty-seventh year of his age. His remains were removed to the house of his son-in-law, the Rev. B. Sawyer, in Amesbury, Mass., where his funeral was attended. A Discourse, commemorative of his life and character, was delivered on the next Sabbath, in Mr. Sawyer's meeting-house, by the Rev. Stephen Farley,* which was afterwards published.

Mr. Wines performed various important services, and received many testimonies of public respect, beyond the ordinary routine of ministerial labour. He was one of the founders, and for many years a Trustee, of the New Hampshire Missionary Society, and preached one of its anniversary sermons. He was also a Trustee of the Union Academy, Plainfield, which was originally intended to be a Seminary for theological, as well as classical, instruction. In 1813, he was a delegate from the General Association of New Hampshire to the General Assembly of the Presbyterian Church at Philadelphia. He had, at different times, many young men under his care, some of whom he fitted for College, and others he assisted in their theological studies.

The following is a list of Mr. Wines' publications:—A Sermon on human depravity, 1804. An Inquiry into the nature of the sinner's inability to become holy, 1812. A Sermon on vain amusements. A Sermon entitled "The merely amiable man, no Christian," 1828. A Sermon at the ordination of B. Sawyer, at Cape Elizabeth, on "the perfection of the Divine government." A Sermon entitled "The moral young man."

Mr. Wines had twelve children: four of his daughters became wives of ministers of the Gospel. Mrs. Wines died in March, 1838.

FROM THE REV. KIAH BAYLEY.

EAST HARDWICK, Vt., October 3, 1855.

Rev. and dear Sir: I cheerfully comply with the request contained in your letter of the 27th of September; and the rather as my opportunities for knowing the Rev. Mr. Wines, and forming a correct judgment of his character, were all that I could desire. I was well acquainted with him when he was in College, during the period of his ministry at Newport, and while he was connected with the Theological Seminary at Bangor.

In stature, he was large, erect, of a commanding aspect, and looking as if he had been born to be a leader. His features were strongly marked,—his nose prominent, his eye large, and his forehead uncommonly well developed—indeed his personal appearance altogether was highly impressive, and there was an air of nobility about all his movements.

* STEPHEN FARLEY was a native of Hollis, N. H.; was graduated at Dartmouth College in 1804; was ordained pastor of the church in Claremont, N. H., December 24, 1806; was dismissed in April, 1819; afterwards resided in Amesbury, Mass.; and died in 1851. He published Letters addressed to Noah Worcester in reply to his "Bible News."

In College, he was one of the best scholars in his class; and he always continued a vigorous and diligent student, so far as his circumstances would permit, amidst his manifold professional engagements in after life.

Notwithstanding he was settled in the town where he had spent a considerable part of his early life, he had a highly successful ministry, and the people among whom he laboured were strongly attached to him. It was a circumstance of some interest that his excellent wife became the manager of the farm which he had previously cultivated, that thus he might give himself more entirely to his work; and the consequence was that his profiting soon appeared to all, and he took a high rank among his brethren, not only of the neighbourhood, but of the State.

As a preacher, Mr. Wines possessed many admirable qualities. His voice was strong and commanding, but not particularly melodious. His fine person and natural and easy manner were greatly in his favour. His perceptions were clear and quick, and he saw the remote relations of things, almost as by intuition. He reasoned with great directness and force, marching forward to his conclusion by a path so luminous that his hearers generally felt constrained to follow him. His Calvinism was of the Hopkinsian type, and his preaching was in a high degree doctrinal. He preached with a boldness and fervour that left no one in doubt as to the sincerity and strength of his convictions. My old teacher, Dr. Emmons of Franklin, had a very high estimate of him, both as a theologian and a preacher.

Mr. Wines was uncommonly gifted in respect to those qualities necessary to constitute a good teacher. He was engaged in this employment, more or less, previous to his going to Bangor; and his services in this way were always eminently acceptable and useful. He generally left his mark on the character of his pupils.

But his highest excellence was his devoted piety—he seemed always ready to do the will of his Heavenly Father, and always to live as if he were longing to breathe the atmosphere of Heaven. It was manifest to all who witnessed his daily walk, that the commanding purpose of his life was to glorify God in the faithful discharge of all his duties. He was pre-eminently an honest man, and a consistent, every day Christian.

It is now more than thirty years since I saw Mr. Wines; and, as I have myself already passed my eighty-fifth year, I am unable to give you any more extended account of him. As he comes up before me in the distance, I still love and admire him; and, at no distant period, I hope to join him, with other good men of his generation, who have gone before me, in those blessed employments of which our best experience on earth has been only a foretaste.

Yours cordially,

KIAH BAYLEY.

